



Digitized by the Internet Archive
in 2024

BOHN'S ANTIQUARIAN LIBRARY.

BOETHIUS

DE CONSOLATIONE PHILOSOPHIÆ.

189

B633cf

1864

KING ALFRED'S

ANGLO-SAXON VERSION OF

BOETHIUS

DE CONSOLATIONE PHILOSOPHIÆ:

WITH

A LITERAL ENGLISH TRANSLATION,

NOTES, AND GLOSSARY.

BY

THE REV. SAMUEL FOX, M.A.,

OF PEMBROKE COLLEGE, OXFORD, AND RECTOR OF MORLEY, DERBYSHIRE

8681

LONDON:

H. G. BOHN, YORK STREET, COVENT GARDEN.

1864.

LIBRARY
THE MASTER'S COLLEGE
NEWHALL, CA 91321

PROPERTY OF THE

829
Boe

PREFACE.

A PORTION of the works of King Alfred having already appeared in the series of which this volume forms a part, the Editor thought that a complete edition of his Anglo-Saxon translation of the treatise of Boethius de Consolatione Philosophiæ would be acceptable. Some years since, the late Mr. Cardale published the prose of the Anglo-Saxon version with an English translation, which was soon afterwards followed by an edition of the Metres, with a literal translation by the present Editor. In the edition now printed, the judicious selection by Mr. Cardale from the different readings of the only MSS. in existence has been carefully weighed, and, for the most part, followed. The MSS. alluded to are the Cottonian MS., Otho, a. vi., now in the library of the British Museum, and one which contains merely a prosaic version, in the Bodleian Library, Oxford. The MS. in the British Museum formerly belonged to Sir Robert Cotton, and was so much injured by the fire which destroyed a portion of his valuable collection before its removal to our great public library, that for many years it was utterly useless, consisting merely of detached fragments thrown together in a box, until, by the skill and industry of the Rev. Joseph Stevenson and the late John Holmes, Esq., it was rearranged in 1844, the detached parts being neatly put together within a border of new parchment, and is now rendered so perfect that most of it can be read with the greatest ease! This MS. contains a similar translation of the prose portion of

Boethius to that in the Bodleian Library, but the Latin Metres are rendered in Anglo-Saxon verse, while those in the Bodleian MS. are translated in a prosaic form. In this edition every word contained in both MSS. is given, and the variations, which are the result of a careful collation, are marked at the foot of each page.

The original work of Boethius de Consolatione Philosophiæ is extremely interesting from the circumstances under which it was written. The author, whose full name was Anicius Manlius Severinus Boethius, was born between A.D. 470 and 475. His father dying while he was young, he was brought up among his father's friends at Rome, who were distinguished men, and of whom Symmachus, to whom allusion is made, was one. Boethius was famous for his general learning, and also for his extensive charities. He married Rusticana, the daughter of Symmachus, and was the father of two sons, Aurelius Anicius Symmachus, and Anicius Manlius Severinus Boethius, who were consuls A.D. 522. His high character naturally brought him into public notice, and, after being consul A.D. 510, he attracted the attention of Theodoric, king of the Ostrogoths, who gave him a responsible appointment in his court, and consulted him on many important subjects. After attaining the greatest height of worldly prosperity, his happiness was suddenly overcast. His unflinching integrity provoked enmity in the court of Theodoric; and his boldness in pleading the cause of Albinus, when accused of treason by an informer, seems to have afforded his enemies a plea for charging him and Symmachus with the intention of delivering Rome from the barbarian yoke. Whatever grounds there may have been for the charge, he was treated with great injustice, not being allowed a trial, and a sentence of confiscation and death being passed against him without a hearing! He was imprisoned in the baptistry of the church at Ticinum, which was to be seen till A.D. 1584; and during this imprisonment

he wrote his books *De Consolatione Philosophiæ*. He was afterwards beheaded, or, according to some writers, he was beaten to death with clubs. Symmachus was also beheaded, and Rusticana was reduced to poverty, until, through the kindness of the widow of Theodoric, who was regent during her son's minority, her husband's confiscated property was restored to her. A tomb was erected to the memory of Boethius by Luitprand, king of the Lombards, in the church of S. Pietro Cielo d'Oro; and afterwards a more magnificent one by Otho III., with an epitaph by Pope Sylvester II. There is much difficulty in deciding whether Boethius was a Christian or a devout heathen. Whatever he may have been, there is not in the original treatise any mention of the consolations which Christianity affords to the unfortunate. As is elsewhere stated, any allusions to the Christian religion which occur in the following pages, are introduced by King Alfred. Yet, as it has been well observed by an eminent writer, "If, on the one hand, the general silence on the subject of Christianity in such a book, at such a period of his life, proves that, if he was a Christian, its doctrines could hardly have been a part of his living belief; on the other hand, the incidental phrases which occur, the strong religious theism which pervades the whole work, the real belief which it indicates in prayer and Providence, and the unusually high tone of his public life, prove that, if a heathen, his general character must have been deeply tinged by the contemporaneous influences of Christianity."

The peculiar circumstances of King Alfred's life very naturally produced a sympathy in his mind for the sufferings of the noble Roman, and were the happy means of producing a work, in which, at the distance of a thousand years, we can hear, as it were, our revered sovereign speaking to us in his own language on some of the most important topics of human life! For although King Alfred professed to translate the work of Boethius, yet he inserted in various parts

many of his own thoughts and feelings, and thus composed several moral essays, in which he has, in a manner, transmitted himself to posterity. The imperfection of King Alfred's early education will account for a few mistakes in names and historical facts. These, however, by no means lessen the value of the translation; and instead of wondering at their occurrence, one should rather feel surprised that they are not more numerous and more important, considering the disadvantages under which he laboured. The translation was made, as the royal author states, amid "various and manifold worldly occupations, which often busied him both in mind and in body. The occupations," said he, "are very difficult to be numbered which in his days came upon the kingdoms which he had undertaken to govern." On this account our wonder may well be excited, since we meet with literary attainments which, in those days, were to be sought rather in the retirement of the cloister than in the noise and tumult of a camp, which was often in the neighbourhood of harassing foes.

King Alfred entirely altered the arrangement of Boethius, for, instead of dividing his work into four books, and subdividing each book into chapters, as his author had done, he divided the whole work into forty-two chapters, alluding occasionally to the books of the original. The first six chapters of the Anglo-Saxon version comprise the chief part of the first book of Boethius, together with a short introduction. The next fifteen chapters contain the substance of the second book. The third book is translated in the fourteen chapters which follow. Four chapters and part of another, viz. part of chapter xl., are devoted to the fourth book; and the remaining portion of chapter xl., together with chapters xli. and xlii., completes the whole.

Although the work is deeply interesting, yet the most striking portion will be found in the following chapters: In chapter xv., there is a pleasing description of the golden age.

In chapter xix., the vanity of a too eager pursuit of fame is pointed out. In chapter xxi., the power and goodness of the Creator in governing and upholding the universe are displayed. Chapter xxv. contains a dissertation on natural disposition. The first part of chapter xxix. describes the weakness and unhappiness of kings, while the second part illustrates the dangers to which royal favourites are exposed by the treatment which Seneca and Papinian met with. The second part of chapter xxx. declares the natural equality of mankind. Chapter xxxiii., part iv., contains an address to God. Chapter xxxv., part iv., contains the fable of the giants warring against Jupiter, and the history of the tower of Babel; and part vi. relates the story of Orpheus and Eurydice. Chapter xxxviii., part i., gives the account of Ulysses and Circe. Chapters xl. and xli. are devoted to an inquiry into divine predestination and human liberty. The last chapter treats of God and eternity.

The Editor has availed himself of the kind permission of Martin Tupper, Esq., D.C.L., &c. &c., to substitute his excellent poetical translation of the Metres for his own literal one, and he tenders his sincere thanks for the permission which has been so freely accorded. He also begs to acknowledge the great assistance which he has derived from the labours of the late J. S. Cardale, Esq., and from the valuable suggestions of his highly-esteemed friend Dr. Bosworth, Professor of Anglo-Saxon in the University of Oxford.

SAMUEL FOX.

Morley Rectory, March, 1864.

PROÆMIUM.

ÆLFRED Kuning pær pealhƿeod ðisse bec. 7 hie of bec Leðene on Engliſc penðe. ꝥa hio nu iſ ƿeðon. hƿilum he ƿette ƿopð be ƿopðe. hƿilum anðƿit of anðƿite. ꝥa ꝥa he hit þa ƿƿeotoloſt 7 anðƿitfullicoſt ƿeƿeccan mihte ƿor þæm miſtlicum¹ 7 manigfealðum ƿeopulð² biſcum þe hine oft æƿþer ƿe on moðe ƿe on lichoman biſƿoðan. Ða biſcu uſ ƿint ƿƿiþe eapfoþ ƿime³ þe on hiſ ðaƿum on þa ƿicu becomon þe he unðerƿanƿen hæfðe. 7 þeah þa he þaſ boc hæfðe ƿeleornode 7 of Læðene to Engliſcum ƿpelle ƿepenðe. 7 ƿepoſhte hi eft to leoþe.⁴ ꝥa ꝥa heo nu ƿeðon iſ. 7 nu bið 7 ƿor Godeſ naman halƿaþ⁵ ælcne þaſa ðe þaſ boc ƿæðan lýſte. ꝥ he ƿor hine ƿebiððe. 7 him ne ƿite ƿiſ he hit ƿihtlicor onƿite þonne he mihte.⁶ ƿorþæmðe ælc mon ƿceal be hiſ anðƿiteſ mæðe anð be hiſ æmettan ƿƿpecan ðæt he ƿƿpecþ. 7 ðon ꝥ ꝥ he ðeþ :

¹ Cott. miſlicum. ² Bod. ƿopðum 7. ³ Cott. ƿimu. ⁴ Cott. þa ƿepoſhte he hi eftƿer leoþe. ⁵ Cott. healƿað. ⁶ Cott. meahste.

PREFACE.

KING ALFRED was translator of this book, and turned it from book Latin into English, as it is now done. Sometimes he set word by word, sometimes meaning of meaning, as he the most plainly and most clearly could explain it, for the various and manifold worldly occupations which often busied him both in mind and in body. The occupations are to us very difficult to be numbered, which in his days came upon the kingdoms which he had undertaken, and yet when he had learned this book, and turned *it* from Latin into the English language, he afterwards composed it in verse, as it is now done. And he now prays, and for God's name implores every one of those who lists to read this book, that he would pray for him, and not blame him, if he more rightly understood it than he could. For every man must, according to the measure of his understanding, and according to his leisure, speak that *which* he speaketh, and do that which he doeth.

TITULI CAPITUM.

I.

Ærfeƿt hu Lotan Ʒerunnon Romana rice. 7 hu Boetiuƿ hi polbe beƿæðan. 7 ðeodƿic þa þ̅ anſunde. and hine het on carcerne ƷebriƷan :· p. 2.

II.

ðu Boetiuƿ on ðam carcerne hiƷ Ʒar Ʒeoƿenðe ƿæƷ :· p. 4.

III.

ðu Ʒe Ʒiƿðom com to Boetie ærfeƿt inne on þam carcerne. 7 hine onƷan ƿreƿian :· p. 4.

IV.

ðu Boetiuƿ hine ƷinƷenðe Ʒebæð. 7 hiƷ earfoðu to Lode mænðe :· p. 6.

V.

ðu Ʒe Ʒiƿðom hine eƿt ƿete 7 ƿihte. mið hiƷ andƿorðum :· p. 8.

VI.

ðu he him ƿehte biƿpell bi þære runnan. 7 bi oþrum tunƷlum. 7 bi polcnum :· p. 14.

VII.

ðu Ʒe Ʒiƿðom Ʒæðe þam Mode þ̅ him naht ƿiþor næƿe þonne hit ƿorloƿen hæƿðe þa ƿoruld Ʒælpa þe hit æƿ to Ʒeƿunod hæƿðe. 7 Ʒæðe him biƿpell hu he hit macian Ʒeolbe Ʒiƿ he heora þegen beon Ʒeolbe. 7 be þæƷ ƷciƿeƷ Ʒegele. 7 hu hiƷ Ʒodena ƿeoƿca ealpa ƿolde heƿ on ƿoruld e habban lean :· p. 16.

VIII.

ðu þ̅ Mod andƿoreðe þære LefceadƿiƿneƷƷe. 7 Ʒæðe þ̅ hit hit æƷhƿonan onƷeate ƷcýldiƷ. eac Ʒæðe þ̅ hit ƿære oƿƷeten mið ðæƷ laƷeƷ Ʒape þ̅ hit ne mihte him Ʒeandƿorƿian. Ða cƿæƿ Ʒe Ʒiƿðom. þ̅ iƿ nu Ʒit þiƿne unƿihteƿiƿneƷƷe þ̅ þu earþ Ʒulneah ƿorþoht. tele nu þa ƷeƷælpa ƿiþ þam ƿorðum :· p. 24.

TITLES OF THE CHAPTERS.

I.

First, how the Goths conquered the empire of the Romans, and how Boethius wished to deliver them, and Theodoric then discovered it, and gave orders to take him to prison. p. 3.

II.

How Boethius in the prison was lamenting his hard lot. p. 5.

III.

How Wisdom first came to Boethius in the prison, and began to comfort him. p. 5.

IV.

How Boethius singing prayed, and lamented his misfortunes to God. p. 7.

V.

How Wisdom again comforted and instructed him with his answers. p. 9.

VI.

How he related to him a parable of the sun and of the other heavenly bodies, and of the clouds. p. 15.

VII.

How Wisdom said to the Mind, that nothing affected it more, than *that* it had lost the worldly goods which it before was accustomed to; and spoke to him a parable, how he should act if he should be their servant; and concerning the ship's sail; and how *he* wished to have the reward of all his good works here in *this* world. p. 17.

VIII.

How the Mind answered the Reason, and said that it perceived itself every way culpable; and said that it was oppressed with the soreness of trouble, so that it could not answer him. Then said Wisdom: This is still thy fault that thou art almost despairing; compare now the felicities with the sorrows. p. 25.

IX.

Ða ongan ƿe ƿiſdom eft ƿecgan biſpell be ƿære ƿunnan. hu heo ofeſliht ealle oþre ƿteoran. 7 Ʒeƿioſtƿaþ mið hiſe leohte. 7 hu þone ƿmýltan Ʒæ þæſ ƿinbeſ ƿſc :- p. 26.

X.

Ðu Boetiur Ʒæbe he ƿſýtole onſiten hæfde þæt hit eall ƿoþ ƿære þæt ƿe ƿiſdom Ʒæbe. 7 ƿeo oþroþhneſ. 7 ða Ʒælþa ƿe he ær ƿenbe þæt Ʒeſælþa beon ƿceolban nauhtar næpan. 7 hu ƿe ƿiſdom. þæt he mihte Ʒeƿeccan þæt he [Ʒeſæliz]¹ ƿære. Ʒæbe þæt hiſ ancop ƿære ða Ʒit ƿæſc on eorþan :- p. 26.

XI.

Ðu ƿeo ƿeſceaðſiſneſ him andſƿoƿede and cƿæþ. þæt heo ƿenbe þæt heo hine hƿæthƿeƷnungeſ upahafen hæfde 7 ƿulneah Ʒe- bſoht æt þam ilcan ƿeoþſſciƿe ðe he ær hæfde. and acſode hine hƿa hæfde eall þæt he ƿolde on ƿiſſe ƿoſulde. ƿume habbaþ æþelo 7 nabbaþ aſe :- p. 30.

XII.

Ðu ƿe ƿiſdom hine læfde. Ʒiſ he ƿæſc huſ timbſian ƿolde. þæt he hit ne ƿette up on þone hehſtan cnoll :- p. 36.

XIII.

Ðu ƿe ƿiſdom Ʒæbe þæt hie meahcan ða ƿmealicop ƿſƿecan. ƿoþþamþe ƿeo laſ hƿæthƿeƷnungeſ eode on hiſ andſciz :- p. 36.

XIV.

Ðu þæt Moð cƿæþ hƿi him ne ƿceolde hician ƿæƷer land. 7 hu ƿe ƿiſdom ahſode hƿæt him beſumpe to hiſa ƿæƷerneſſe :- p. 40.

XV.

Ðu ƿeo ƿeſceaðſiſneſ Ʒæbe hu Ʒeſæliz ƿeo ƿoſme elð ƿæſ :- p. 48.

XVI.

Ðu ƿe ƿiſdom Ʒæbe þæt hi hi ƿolbon ahebban ƿoþþam anƿealðe oþ þone heoſen. and be ðeoðſiceſ anƿealð 7 Neƿoneſ :- p. 48.

XVII.

Ðu þæt Moð Ʒæbe þæt him næſſe ƿeo mæƷþ 7 ƿeo Ʒitſung ƿoþſel ne hcode. buton to laþe he tilaðe :- p. 58.

¹ Bod. ungeræliz.

IX.

Then began Wisdom again to speak a parable concerning the sun, how she outshines all other stars, and obscures *them* with her light; and how the raging of the wind *troubles* the placid sea. p. 27.

X.

How Boethius said, he plainly perceived that it was all true that Wisdom said: and *that* the prosperity, and the enjoyments which he formerly thought should be happiness, were nothing: and how Wisdom, that he might show that he was happy, said, that his anchor was still fast in the earth. p. 27.

XI.

How Reason answered him, and said, that she thought she had in some measure raised him up, and almost brought *him* to the same dignity which he before had: and asked him who had all that he would in this world: some have nobility and have not riches. p. 31.

XII.

How Wisdom instructed him, that if he were desirous to build a firm house, he should not set it upon the highest hill-top. p. 37.

XIII.

How Wisdom said, that they might then argue more closely, because the instruction had in some measure entered into his understanding. p. 37.

XIV.

How the Mind said, why should not fair land delight him? and how Wisdom asked, what of their fairness belonged to him? p. 41.

XV.

How Reason said, how happy the first age was! p. 49.

XVI.

How Wisdom said, that men would exalt themselves for power to heaven: also concerning the power of Theodoric and Nero. p. 49.

XVII.

How the Mind said, that power and covetousness never well pleased him; but that he toiled with reluctance. p. 59.

XVIII. XIX.

Be hlýran :.

pp. 60—68.

XX.

Be þære riþerþearðan rýrðe. 7 be þære orþorþan :. p. 70.

XXI.

Be ðær ælmihtigan Godes anpealðe. hu he pelt eallum hýr
geŕceaftum :. p. 72.

XXII.

Ðu je 7ýrðom 7 reo Geŕceaðrýner hæfðon þæt God aŕet
æzþer ze mið rmealícne rþræce. ze mið rýnruman ranze :.
p. 76.

XXIII.

Ðu je 7ýrðom lærðe þone þe he polðe þær tmbæpeland ran.
þ he atuhze of æreŕt þa þorþar. 7 þa rýrþar. 7 þa unnýt tan
reod. 7 hu he ræðe zif hpa biŕer þer on berede. þ him
puhte beobreað þi rþetne :.
p. 78.

XXIV.

Ðu menn rilnaþ ðurh ungelíce gearnunga cuman to anre
eaðiznerre :. p. 80.

XXV.

Ðu God pelt ealpa geŕceafta mið þam brýðlum hýr anpealðer.
7 hu ælc geŕceaft rriþar riþ hýre zecýnðer. 7 rilnaþ þ hit cume
riðer þonan þe hit æri com :.
p. 88.

XXVI.

Ðu je 7ýrðom ræðe þ men mihton be Gode rþelce hi mæte.
7 hræþer je pela mihte þone mon zedon rpa reline þ he mapan
ne þorŕte. 7 hræþer Boetie eall hýr rofulð licode þa he ze-
rælgoŕt þær :.
p. 90.

XXVII.

Ðu je reorþŕice mæz zedon tu þing þone ðýrezan þam
orþum ðýrezum reorþne. 7 hu Nonius þær forcreðen for þam
zýlðenan rcrýðræne. 7 hu ælcer monner ýfel biþ þý openre zif
he anpalð hæf :.
p. 94.

XXVIII.

Be Nerone þam Laŕene :.

p. 100.

XVIII. XIX.

Of Fame.

pp. 61—69.

XX.

Of adverse fortune, and of prosperous.

p. 71.

XXI.

Of the power of Almighty God; *and* how he governs all his creatures.

p. 73.

XXII.

How Wisdom and Reason had restored the Mind, both with profound argument, and with pleasant song.

p. 77.

XXIII.

How Wisdom instructed the man who would sow fertile land, that he should first take away the thorns, and the furze, and the useless weeds: and how he said, that if a person had tasted anything bitter, honeycomb seemed the sweeter to him.

p. 79.

XXIV.

How men desire, by different means, to arrive at one happiness.

p. 81.

XXV.

How God governs all creatures with the bridles of his power: and how every creature tends towards its kind, and desires that it may come thither, from whence it before came.

p. 89.

XXVI.

How Wisdom said, that men were able *to understand* concerning God, as in a dream: and *asked*, whether wealth could make a man so rich that he should not need more: and whether to Boethius, all his condition were agreeable, when he was most prosperous.

p. 91.

XXVII.

How dignity may do two things to the unwise, *who* is honoured by other unwise *persons*: and how Nonius was rebuked for the golden chair of state: and how every man's evil is the more public when he has power.

p. 95.

XXVIII.

Of Nero the Cæsar.

p. 101.

XXIX.

Ðræþer þær cýninges neapeſt 7 hſr fpeonðſcipe mæge ænigne mon peligne 7 palðenðne geðon. 7 hu þa ofþre frienð cumað mið þam pelan. 7 eft mið þam pelan geſitaþ :• p. 102.

XXX.

Du je ſcop ſang þ̅ ma manna fægnoðon ðýrger folces ge-ðpolan. ðonne hie fægneðon ſoþra ſpella. þ̅ iſ þ̅ hi penðon hſr beteran þonne he pæpe. ðonne fægnaþ hi þær þe hi ſceamian ſceolde :• p. 106.

XXXI.

Du je ſceal ſela neapanerſa geþolian þe þær lichoman luſtaſ ſoplaetan ſceal. 7 hu mon mæg þý ilcan peopce cpeþan þ̅ netenu ſenð geſælige. 7iſ man cpiþ þæt ða men ſen geſælige ða heora lichoman luſtum fýliðaþ :• p. 110.

XXXII.

Du ðer anpearda pela meþ̅ ða men þe beoþ arihte to þam ſopum geſælþum. 7 hu je ſiſðom iſ an anlipe cſæft þære ſaple. 7 iſ ðeah betera þonne ealle þær lichoman cſæftaſ. 7 þeah hſa gezaderie ealle þaſ andpeardan zob. ðonne ne mæg he no þe paſop beon ſpa pelið ſpa he polde. ne he eft him næfþ ðæt þ̅ he ær penðe :• p. 114.

XXXIII.

Du je ſiſðom hæfðe zetæht þam Moðe þa anlicnerſa paſa ſopena ſælþa. polde hi þa ſeſe zetæcan. 7 bi þam ſiſ geſælþum. þ̅ iſ pela. 7 anpealb. 7 peopþſcipe. 7 ſopemærneſ. 7 pilla :• p. 118.

XXXIV.

Du je ſiſðom hæfðe zereht hſæt þ̅ hehſte zob pær. polde him þa zereccan hſær hit pær. 7 hu of þam mýcelan zode cumað þa læſſan :• p. 134.

XXXV.

Du je ſiſðom læpðe þ̅ Moð þ̅ hit ſohte on innan him þ̅ hit ær ýmbutan hit ſohte. 7 ſoplaete unnýtte ýmbhogan ſpa he ſpiſoſt mihte. 7 hu God pealt ealpa geſceafta 7 eallra zoda mið þam ſteopſoppe hſr zobnerſe :• p. 154.

XXIX.

Whether the king's favour and his friendship are able to make any man wealthy and powerful: and how other friends come with wealth, and again with wealth depart. p. 103.

XXX.

How the poet sung, that more men rejoiced at the error of the foolish people, than rejoiced at true sayings: that is, that they thought any one better than he was. Then do they rejoice at that which should make them ashamed. p. 107.

XXXI.

How he shall suffer many troubles, who shall yield to the lusts of the body; and how any one may, by the same rule, say that cattle are happy, if he say that those men are happy who follow the lusts of their body. p. 111.

XXXII.

How this present wealth hinders the men who are attracted to the true felicities: and how wisdom is one single faculty of the soul, and is, nevertheless, better than all the faculties of the body; and though any one should collect together all these present goods, yet cannot he the sooner be so happy as he would, nor has he afterwards that which he before expected. p. 115.

XXXIII.

How Wisdom, having taught the Mind the resemblances of the true felicities, would then teach it *the true felicities* themselves: also of the five objects of desire, namely, wealth, and power, and honour, and glory, and pleasure. p. 119.

XXXIV.

How Wisdom, having explained what the highest good was, would then explain to him where it was; and how from the great good come the less. p. 135.

XXXV.

How Wisdom instructed the Mind, that it should seek within itself what it before sought around it, and should dismiss vain anxieties as it best might: and how God directs all creatures and all good things with the rudder of his goodness. p. 155.

XXXVI.

ƿu ꝥ ƿoð ræðe þam ƿiſðome ꝥ hit ongezate ꝥ him ƿoð
neahhte ðurh hine ꝥ ꝥ he nehte. ⁊ ƿor hrý je zoda ƿoð læte
æniȝ ýfel beon. ⁊ hu reo zergeaðriȝer bæð ꝥ ƿoð ꝥ hit ræte
on hire ſcriðræne. ⁊ heo ſceolde beon hir laðteap. ⁊ hu heo
ræðe ðæt tu þinȝ ræren ƿilla ⁊ anreald. ȝif hƿam ðara auþreȝ
pana rære. ꝥ heora ne mihte naþer buton oppum nauht
ðon :.

p. 170.

XXXVII.

Be þam ofermodan ƿican ⁊ unrihtƿiȝan. ⁊ hu mon hehȝ
þone heafod beah æt þær ærnepeȝer ende. and hu mon
ſceolde ælcne mon hatan be þam ðeorne þe he zelicoȝt rære :.

p. 186.

XXXVIII.

Be Troia ȝepinne. hu Eulixeȝ je cýning hæfde tƿa ðeoda
under þam Larepe. and hu hir þeȝnaȝ ƿurðan ƿorȝceapene to
ƿilðeornum :.

p. 194.

XXXIX.

Be rýhtre ſiounȝe ⁊ be unrihtre. ⁊ be rýhtum eadleanne. ⁊
hu [miȝtlice ƿita ⁊ manȝfealde earfoða] cumað to þam zodum
ſƿa hi to þam ýfelum ſceolðan. ⁊ be þære ſoreteohunga ƿoðer
⁊ be ðære ƿýrðe :.

p. 210.

XL.

ƿu ælc ƿýrð beoð zod. þam heo mannum zod þince. þam heo
him ýfel ðince :.

p. 234.

XLI.

ƿu Omeruȝ je zoda ſceop hereðe þa ſunnan. ⁊ be þam
ſƿeodome :.

p. 244.

XLII.

ƿu þe ſceolðan eallon mæȝne ſƿýȝian æfter ƿoðe. ælc be
hir andȝiteȝ mæpe :.

p. 256.

XXXVI.

How the Mind said to Wisdom, that it perceived that God said to it through him that which he said: and *asked*, why the good God suffers any evil to be: and how Reason desired the Mind to sit in her chariot, and she would be its guide: and how she said that will and power were two things; *and* that if to any man there were a deficiency of either of them, neither of them could without the other effect anything.

p. 171.

XXXVII.

Of proud and unjust rulers; and how man should have the crown at the end of the course: and how we should describe every man by the beast which he was most like.

p. 187.

XXXVIII.

Of the Trojan war: how Ulysses the king had two countries under the Cæsar: and how his thanes were transformed into wild beasts.

p. 195.

XXXIX.

Of right hatred, and of unright, and of just recompense: and how various punishments and manifold misfortunes come to the good, as they should to the wicked: and concerning the predestination of God, and concerning destiny.

p. 211.

XL.

How every fortune is good, whether it seem good to men, or whether it seem evil to them.

p. 235.

XLI.

How Homer the good poet praised the sun: and concerning freedom.

p. 245.

XLII.

How we ought with all our power to inquire after God, every one according to the measure of his understanding.

p. 257.

BOETHIUS.

BOETHIUS.

CAPUT I.

ON ðære tide þe Gotan of Sciððiu mæzþe riþ Romana rice
zerin upahofon. 7 miþ heora cýningum. Ræðgota and Calle-
rica pæron hatne. Romane burig abriæcon. and eall Italia
rice þ̅ iſ betpux þam muntum 7 Sicilia ðam ealonde in anraþs
zeſehton. 7 þa æfter þam ſoreſpſecenan cýningum ðeodric
ſenz to þam ilcan rice. ſe ðeodric pæſ Amulinga. he pæſ
Eriſten. þeah he on þam Arrianiſcan geþolan ðurhpunode.
þe gehet Romanum hiſ fpeonðſcipe. ſwa þ̅ hi moſtan heora
ealdrhta pýrðe beon. Ac he þa gehat ſpide ýfele zelæſte.
7 ſpide ppaþe zeendode mið manegum mane. þ̅ pæſ to
eacan oþrum unarimeðum ýflum. þ̅ he Iohanneſ þone papan
het ofſlean. Ða pæſ ſum conſul. þ̅ þe heſetoha haþaþ.
Boetiur pæſ haten. ſe pæſ in boccpæftum 7 on populð þearum
ſe rihtſiſta. Se ða ongez þa manigfealdan ýfel þe ſe cýning
ðeodric riþ þam Eriſtenandome 7 riþ þam Romanſcum ritum
ðýðe. he þa gemunde ðara eþneſſa 7 para ealdrhta ðe hi
unðer ðam Laſerum hæfðon heora ealdblafoþum. Ða onzan
he ſmeagan 7 leornizan on him ſelfum hu he þ̅ rice ðam
unrihtſiſan cýninge afeppan mihte. 7 on riht zeleaffulra and
on rihtſiſra anraþs zebrinzan. Senðe þa ðigellice æpenðgeppitu
to þam Laſere to Conſtantinopolim. þær iſ Eſeca heah burig
7 heora cýneſtol. ſoþ þam ſe Laſere pæſ heora ealdblafoþ
cýnneſ. bæðon hine þæt he him to heora Eriſtenandome 7 to
heora ealdrhtum zeſultumede. Ða þ̅ ongez ſe pælhpeora
cýning ðeodric. ða het he hine zebrinzan on carceſne 7 þær
inne belucan. Ða hit ða zelomp þ̅ ſe arýrða pæſ on ſwa micelne
neapanefſe becom. þa pæſ he ſwa micle ſpidoſ on hiſ Mode

BOETHIUS.

CHAPTER I.

AT the time when the Goths of the country of Scythia made war against the empire of the Romans, and with their kings, *who* were called Rhadgast and Alaric, sacked the Roman city, and reduced to subjection all the kingdom of Italy, which is between the mountains and the island of Sicily, and then, after the before-mentioned kings, Theodoric obtained possession of that same kingdom: Theodoric was of the race of the Amali; he was a Christian, but he persisted in the Arian heresy. He promised to the Romans his friendship, so that they might enjoy their ancient rights. But he very ill performed that promise, and speedily ended with much wickedness; which was, that in addition to other unnumbered crimes, he gave order to slay John the Pope. Then was there a certain consul, that we call heretoha, who was named Boethius. He was in book-learning and in worldly affairs the most wise. He then observed the manifold evil, which the king Theodoric did against Christianity, and against the Roman senators. He then called to mind the favours and the ancient rights which they had under the Cæsars, their ancient lords. Then began he to inquire, and study in himself, how he might take the kingdom from the unrighteous king, and bring it *under* the power of faithful and righteous men. *He* therefore privately sent letters to the Cæsar, at Constantinople, which is the chief city of the Greeks, and their king's dwelling-place, because the Cæsar was of the kin of their ancient lords: they prayed him that he would succour them with respect to their Christianity and their ancient rights. When the cruel king Theodoric discovered this, he gave order to take him to prison, and therein lock up. When it happened that the venerable man was fallen into so great

ƷeðƷeƷeð. ƷƷa hiƷ Moð æƷ ƷƷiðoƷ to þaƷ ƷoƷulð ƷælþuƷ
ƷeƷunoð ƷæƷ. Ʒ he ða naƷƷe ƷƷoƷƷe be inƷna þaƷ caƷceƷƷe ne
ƷeƷunðe. ac he ƷeƷeoll ƷiƷol of ðuƷe on þa ƷloƷ. Ʒ hiƷe
aƷƷeƷehte ƷƷiþe unƷoƷ. and oƷmoð hiƷe ƷeƷƷe onƷaƷ ƷeƷaƷ Ʒ
þuƷ ƷiƷƷeƷeðe cƷæþ.

CAPUT II.^a

ÐA hoð þe ic ƷƷecca Ʒeo luƷtbæƷƷice ƷoƷƷ. ic Ʒceal nu
heoƷiende ƷiƷƷaƷ. Ʒ mið [ƷƷiþe] unƷeƷaðuƷ ƷoƷðuƷ ƷeƷeƷƷaƷ.
þeah ic Ʒeo hƷiƷuƷ ƷeƷoƷƷice ƷuƷðe. ac ic nu ƷeƷeðe Ʒ ƷƷiƷciende
of ƷeƷaðƷa ƷoƷða ƷiƷƷo. me aƷleƷðaƷ þaƷ unƷeƷƷeƷoƷaƷ ƷoƷulð
Ʒælþa. Ʒ me þa ƷoƷƷeƷaƷ ƷƷa ƷliƷðƷe on þiƷ ðiƷƷe hoƷ. Ða
beƷeafodoƷ æƷceƷe luƷtbæƷƷeƷƷe þa ða ic hiƷ æƷƷe beƷƷe
ƷƷuƷoðe. ða ƷeƷðoƷ hi me heoƷa bæc to and me mið ealle
ƷƷoƷƷeƷiƷaƷ. To ƷhoƷ ƷceolðaƷ la ƷiƷe ƷƷueneð ƷeƷƷaƷ þæt ic
ƷeƷælƷƷ mon ƷæƷe. hu ƷæƷƷe beoƷ ƷeƷælƷƷƷe Ʒe ðe on ðaƷ Ʒe-
ƷælþuƷ ðuƷƷuƷƷiƷaƷ ne moƷ :

CAPUT III.^b

§ I. ÐA ic þa ðiƷ leoþ. cƷæð BoetiƷ. ƷeƷƷiƷeƷeðe aƷuƷƷeƷe
hæƷðe. ða coƷ ðæƷ ƷaƷ in to me heoƷeƷcuƷð ƷiƷðoƷ. Ʒ þ
ƷiƷ ƷiƷuƷeƷeðe Moð mið hiƷ ƷoƷðuƷ ƷeƷƷeƷeƷe. Ʒ þuƷ cƷæþ. Ðu
ne eaƷƷ þu Ʒe moƷ þe on ƷiƷƷe ƷcoƷe ƷæƷe aƷeð¹ ƷeƷæƷeð.
Æc hoƷoƷoƷ ƷuƷðe þu mið þiƷƷuƷ ƷoƷulð ƷoƷƷuƷ þu ƷƷiþe
ƷeƷƷeƷeðe. ƷuƷoƷ ic ƷaƷ þ þu hæƷƷe ðaƷa ƷæƷƷa to hƷaƷe
ƷoƷƷiƷeƷe ðe ic þe æƷ Ʒealðe. Ða clƷoðe² Ʒe ƷiƷðoƷ Ʒ cƷæþ.
ƷeƷiƷaƷ nu aƷiƷƷeðe ƷoƷulð ƷoƷƷa of ƷiƷeƷe ƷeƷeƷeƷe Moðe.
ƷoƷþaƷ Ʒe ƷiƷð þa ƷæƷƷaƷ Ʒceafan. Læt aƷ hiƷe eƷƷ hƷeƷoƷƷaƷ
to ƷiƷuƷ laƷuƷ. Ða eoðe Ʒe ƷiƷðoƷ neaƷ. cƷæþ BoetiƷ.
ƷiƷuƷ hƷeƷoƷƷiƷeððaƷ ƷeƷoƷhte. Ʒ hiƷ ƷƷa ƷiƷoƷul³ hƷæt hƷeƷa⁴
uƷaƷæƷeðe. aƷiƷƷeðe þa ƷiƷeƷe⁵ MoðeƷ eaƷaƷ. and hiƷ ƷƷaƷ
ƷliƷuƷ ƷoƷðuƷ.⁶ hƷæƷeƷ hiƷ oƷƷeƷeƷe hiƷ ƷoƷƷeƷeƷeƷe.⁷ mið
ðaƷ þe ða þ Moð ƷiƷ hiƷ beƷeðe.⁸ ða ƷeƷeƷeƷe hiƷ ƷƷiþe ƷƷeƷeƷe
hiƷ aƷƷe⁹ moðoƷ. þ ƷæƷƷe Ʒe ƷiƷðoƷ þe hiƷ laƷƷe æƷ Ʒýðe Ʒ læƷðe.
ac hiƷ onƷeāt hiƷ laƷe ƷƷiþe toƷoƷeƷeƷe Ʒ ƷƷiþe toƷƷoƷeƷeƷe¹⁰ mið

^a Boet. lib. i. metrum 1.—Carmina qui quondam, &c.

^b Boet. lib. i. prosa 1.—Hæc dum mecum, &c.

¹ Cott. aƷeðeð. ² Cott. clƷoðe. ³ Bod. ƷiƷoƷul. ⁴ Cott. hƷuƷu.
⁵ Bod. ƷiƷeƷeƷe. ⁶ Cott. ƷƷæƷƷa hƷuƷu ƷoƷðuƷ. ⁷ Cott. ƷæƷeƷeƷeƷe.
⁸ Bod. Ʒið beƷeðe. ⁹ Cott. aƷeƷe. ¹⁰ Cott. toƷoƷeƷeƷe Ʒ ƷƷiþe
toƷƷoƷeƷe.

trouble, then was he so much the more disturbed in his mind, as his mind had formerly been the more accustomed to worldly prosperity; and he then thought of no comfort in the prison; but he fell down prostrate on the floor, and stretched himself, very sorrowful, and distracted began to lament himself, and thus singing said:

CHAPTER II.

THE lays which I, an exile, formerly with delight sung, I shall now mourning sing, and with very unfit words compose. Though I formerly readily invented, yet I now, weeping and sobbing, wander from appropriate words. To blind me, these unfaithful worldly riches, and to leave me so blinded in this dim hole! At that time they bereaved *me* of all happiness, when I ever best trusted in them: at that time they turned their back upon me, and altogether departed from me! Wherefore should my friends say that I was a prosperous man? How can he be prosperous, who in prosperity cannot always remain?

CHAPTER III.

§ I. WHEN I, said Boethius, had mournfully sung this lay, then came there into me heavenly Wisdom, and greeted my sorrowful Mind with his words, and thus said: How, art not thou the man who was nourished and instructed in my school? But whence art thou become so greatly afflicted by these worldly cares? unless, I wot, thou hast too soon forgotten the weapons which I formerly gave thee. Then Wisdom called out and said, Depart now ye execrable worldly cares from my disciple's mind, for ye are the greatest enemies. Let him again turn to my precepts. Then came Wisdom near, said Boethius, to my sorrowing thought, and it so prostrate somewhat raised, then dried the eyes of my Mind, and asked it with pleasant words, whether it knew its foster-mother. Thereupon, when the Mind turned towards him, it knew very plainly its own mother, that was the Wisdom that long before had instructed and taught it. But it perceived his doctrine much torn and greatly broken, by the hands of foolish persons, and therefore asked him how that happened.

ðýrignu honðum. 7 hine þa fpan¹ hu þ̅ ȝepurðe. Ða andŕp̅p̅rðe ȝe Ȝiŕðom him 7 ȝæde. þ̅ hiȝ ȝinȝpan hæfðon hine ȝpa toto-
penne. þær þær hi teohhodon þ̅ hi hine eallne habban ȝceoldon.
ac hi ȝegaderiað monifealb ðýrign on þære fop̅t̅p̅urunga. 7 on
þam ȝilpe. butan heopa hpele eft to hýie² bote ȝecirpe :.

§ II.^c Ða onȝan ȝe Ȝiŕðom hpeoppian fop̅ þær Modeȝ
týðerneȝŕe. 7 onȝan þa ȝiððian 7 þuȝ cpæþ. Eala on hu ȝrunð-
leaŕum reaðe þ̅ Mōð þ̅ringþ.³ þonne hit beŕtýrmaþ þiȝŕe
populbe unȝep̅p̅ærneȝŕa. ȝif hit ðonne fop̅ȝet hiȝ aȝen leoht.
þ̅ iȝ ece ȝeŕea. and þ̅ringþ on þa f̅remðan þiȝt̅ro. þ̅ ŕinð populb
ȝop̅ȝa. ȝpa ȝpa þiȝ Mōð nu ðeþ. nu hit nauht elley nat butan
ȝnopnunga :.

§ III. Ða ȝe Ȝiŕðom þa 7 ȝeo Ȝeŕceaðŕiȝneȝ þiȝ leoþ aȝunȝen
hæfðon. þa onȝan he eft ȝp̅p̅ecan 7 cpæþ to þam Mōðe. Ic
ȝeŕeo þ̅ ðe iȝ nu f̅p̅oŕŕe maŕe ðeap̅ŕ þonne unpoȝneȝŕe :.

§ IV. Fop̅þam ȝif þu ðe ofŕceamian⁴ p̅ilt ðineȝ ȝeþpolan.
þonne onȝinne ic þe ŕona beŕian 7 þe b̅pinȝe mið me to
heoŕonum. Ða andŕp̅oȝode him þ̅ unpoȝe Mōð 7 cpæþ. Ðræt
la h̅p̅æt ŕint þiȝ nu þa ȝoð 7 þ̅ eðlean.⁵ þe ðu ealne ȝeȝ
ȝehete ðam monnum þe ðe heop̅ŕumian poððan. iȝ þiȝ nu ȝe cp̅ide þe
þu me ȝeo ȝæðeȝt. þ̅ ȝe ȝiȝa Plato cpæðe. þ̅ paȝ. þæt nan
anpealb næpe riht butan rihtum þeap̅um. Ȝeŕihȝt þu nu þæt
þa rihtŕiȝan ŕint laþe 7 fop̅þ̅p̅ýcte. fop̅þam hi ðinum pillan
poððon fulȝan. 7 þa unŕýhtŕiȝan ŕeondan⁶ upah̅aŕene þuph
heopa poððæða 7 þuph heopa ȝelfice. þ̅ hi þ̅y eð mæȝen heopa
unriht ȝeŕill fop̅þ̅p̅ringan. hi ŕinð mið ȝiȝum 7 mið ȝeŕt̅p̅eo-
num⁷ ȝeŕýp̅p̅ode. fop̅þam ic nu pille ȝeop̅nlice to Ȝoðe
cleopian. Onȝan þa ȝiððien. 7 þuȝ ŕinȝende cpæþ.

CAPUT IV.^a

EALA þu ŕcippenð heoŕoneȝ 7 eoŕþan. þu ðe on þam ecan
ŕetle ŕicȝaȝt. þu þe on h̅p̅æðum f̅æp̅elðe þone heoŕon ýmb-
hpeopp̅eȝt. 7 ða tunȝlu þu ȝeðeȝt þe ȝehýp̅ŕume. 7 þa ŕunnan
þu ȝeðeȝt þ̅ heo mið heop̅e beop̅htan ŕeiman þa þeoŕt̅p̅e aþ̅p̅æȝcþ
þære ŕŕeap̅tan nihte. ȝpa ðeþ eac ȝe mona mið hiȝ blacan
leohte þæt þa beop̅htan ŕteop̅pan ðunniap̅ on þam heoŕone. ȝe

^c Boet. lib. i. metrum 2.—Heu, quam præcipiti, &c.

^a Boet. lib. i. metrum 5.—O stelliferi conditor orbis, &c.

¹ Cott. f̅p̅æȝn.

² Cott. p̅iȝt̅p̅e.

³ Bod. ð̅p̅inȝð.

⁴ Cott.

ofŕceamian.

⁵ Cott. ȝoð and þa eðlean.

⁶ Cott. ŕeondan.

⁷ Cott. ȝeŕt̅p̅oðum.

Then answered Wisdom to him and said, that his scholars had thus torn him, when they endeavoured to possess themselves of him entirely. But they gather much folly by presumption, and by arrogance, unless any of them to their amendment return.

§ II. Then began Wisdom to grieve for the frailty of the Mind, and began to sing, and thus said: Alas! into how unfathomable gulf the Mind rushes when the troubles of this world agitate it. If it then forget its own light, which is eternal joy, and rush into the outer darkness, which are the cares of this world, as this Mind now does, now it knows nothing else but lamentations.

§ III. When Wisdom and Reason had sung this lay, then began he again to speak, and said to the Mind: I see that there is now more need to thee of comfort, than of bemoaning.

§ IV. Therefore, if thou wilt be ashamed of thine error, then will I soon begin to bear thee up, and will bring thee with me to the heavens. Then answered the sorrowful Mind to him, and said: What! O, what! are these now the goods, and the reward, which thou always promisedst to the men who would obey thee? Is this now the saying, which thou formerly toldest me that the wise Plato said, that was, that no power was right without right manners? Seest thou now, that the virtuous are hated and oppressed, because they would follow thy will: and the wicked are exalted through their crimes and through their self-love? That they may the better accomplish their wicked purpose they are promoted with gifts and with riches. Wherefore I will now earnestly call upon God. He then began to sing, and thus singing said:

CHAPTER IV.

O THOU Creator of heaven and earth! thou who reignest on the eternal seat! thou who turnest the heaven in a swift course! thou makest the stars obedient to thee: and thou makest the sun, that she with her bright splendour dispels the darkness of the swarthy night. So does also the moon with his pale light, which obscures the bright stars in the

eac hƿilum þa runnan heope leohƿeƿ beƿeaƿaþ þonne he betƿux
 uƿ 7 hƿe ƿýrþ. 7e eac hƿilum þone beoƿhtan ƿteoppan þe ƿe
 haƿaþ moƿzenƿteoppa. þone ilcan ƿe haƿaþ oþre naman æfen-
 ƿteoppa. þu ƿe þam ƿinterðaƿum ƿeleƿt ƿcoƿte tiða 7 þæƿ
 ƿumeƿe ðahum langƿan. þu ƿe þa tƿeoƿa þuƿh þone ƿteapcan
 ƿinð noƿþan 7 eaƿtan on hæƿfeƿt tið heopa leaƿa beƿeaƿaƿt. 7
 eƿt on lencten oþru leaƿ ƿelleƿt. þuƿh þone ƿmýltan ƿuþan
 ƿeƿteƿnan ƿinð. Ðƿæt ƿe ealle 7eƿceafƿa heoƿƿumiaþ 7 þa 7e-
 ƿetneƿra þinra beboða heaľbaþ. butan men anum 7e ðe
 oƿeƿheoƿð. Eala ðu æľmihƿtiza ƿcippenð anð ƿihtenð eallra
 7eƿceafƿa. heľ nu þinum eaƿmum moncýnne. Ðƿý þu la
 Ðƿihten æƿne ƿoldeƿt þ 7eo ƿýrð ƿra hƿýrƿan ƿeolde. heo
 þƿeaþ þa unƿcildiza 7 nauht ne þƿeaþ þam ƿcildizum. ƿitƿaþ
 manfulle on heahƿeclum. 7 halize unðeƿ heopa ƿotum þƿý-
 caþ. ƿticiaþ 7ehýðde beoƿhte cƿæƿtaƿ. 7 þa unƿihtƿian tælað
 þa ƿihtƿian. nauht ne ðeƿeƿaþ monnum mane aþaƿ. ne þ
 leaƿe lot þe beoþ mið þam ƿƿencum beƿƿizen. ƿoþþam ƿent nu
 ƿulneah eall moncýn on tƿeonunza 7iƿ 7eo ƿýrð ƿra hƿeoƿan
 moƿ on ýƿeľra manna 7eƿill. 7 þu heope nelƿt 7ƿian. Eala min
 Ðƿihten. þu ƿe ealle 7eƿceafƿa oƿeƿrhiƿt. haƿa nu miľbelice on
 þaƿ eaƿman eoƿðan. anð eac on eall moncýn. ƿoþþam hiƿ nu
 eall ƿinþ on ðam ýðum ðiƿre ƿopulde :.

CAPUT V.^c

§ I. ÐA þ ƿod þa þillic ƿaƿ cƿeþenðe ƿæƿ. 7 þiƿ leoþ ƿin-
 zenðe ƿæƿ. 7e ƿiƿdom þa 7 7eo 7eƿceaðƿiƿneƿ him bliþum
 eazum on locude.¹ 7 he ƿoƿ þæƿ ƿodeƿ 7eomeƿunze² næƿ
 nauht 7eðƿeƿeð. ac cƿæþ to þam ƿode. Sona ƿra ic þe æƿeƿt
 on ðiƿre unƿotneƿre 7eƿeah ðuƿ muƿciende.³ ic onzeat þ ðu
 ƿæƿe utaƿan⁴ oƿ þineƿ ƿæðeƿ eƿele. þ ƿ oƿ minum laƿum.
 þæƿ ðu him ƿoƿe oƿ ða þu ðine ƿæƿtƿæðneƿre ƿoƿlete. 7 ƿen-
 deƿt þ 7eo ƿeoƿð⁵ þaƿ ƿopulð ƿenðe heope aƿeneƿ þonceƿ buton
 7odeƿ 7eƿeahƿe. 7 hiƿ þaƿunze.⁶ 7 monna 7eƿýhtum. Ic
 ƿiƿte þ þu utaƿan ƿæƿe. ac ic nýƿte hu 7eoƿ. æƿ þu þe ƿeľƿ
 hiƿ me 7eƿehteƿt mið þinum ƿaƿcƿiðum. Ac þeah þu nu ƿeƿ
 ƿe⁷ þonne þu ƿæƿe. ne eaƿt þu þeah ealleƿ oƿ þam eaƿðe
 aðƿiƿen. þeah þu ðæƿ on 7eðƿoloðe. ne 7eðƿohte ðe eac

⁶ Boet. lib. i. prosa 5.—Hæc ubi continuato dolore, &c.

¹ Bod. eahum on locoðou.

² Cott. 7eompunza.

³ Cott. muƿc

menðe. ⁴ Cott. utaðƿiƿen.

⁵ Cott. ƿio ƿýrð.

⁶ Cott. 7eþaƿunza

⁷ Bod. ƿýƿ 7eo.

heaven: and sometimes bereaves the sun of her light, when he is betwixt us and her; and sometimes the bright star which we call the morning star; the same we call by another name, the evening star. Thou, who to the winter days givest short times, and to the summer's days, longer! Thou, who the trees, by the stark north-east wind in harvest-time, of their leaves bereavest; and again in spring, other leaves givest, through the mild south-west wind! What! do all creatures obey thee, and keep the institutions of thy commandments, except man alone, who is disobedient? O, thou almighty maker and governor of all creatures, help now thy miserable mankind. Wherefore, O Lord, ever wouldest thou, that fortune should so vary? She afflicts the innocent, and afflicts not the guilty. The wicked sit on high seats, and trample the holy under their feet. Bright virtues lie hid, and the wicked deride the virtuous. Wicked oaths in no wise injure men, nor the false lot which is with fraud concealed. Therefore almost all mankind will now proceed in doubt, if fortune may thus vary according to the will of evil men, and thou wilt not control her. O, my Lord, thou who overseest all creatures, look now mercifully on this miserable earth, and also on all mankind: because it now all struggles in the waves of this world,

CHAPTER V.

§ I. **WHILST** the Mind was uttering such sorrow, and was singing this lay, Wisdom and Reason looked on him with cheerful eyes; and he was nothing disturbed on account of the Mind's lamentation, but said to the Mind: As soon as I first saw thee in this trouble, thus complaining, I perceived that thou wast departed from thy father's country, that is from my precepts. Thou departedst therefrom when thou didst abandon thy fixed state of mind, and thoughtest that Fortune governed this world according to her own pleasure, without God's counsel, and his permission, and men's deserts. I knew that thou wast departed, but I knew not how far, until thou thyself toldest it to me, by thy lamentations. But though thou art now farther than thou wast, thou art not nevertheless entirely driven from the country; though thou hast wandered therein. Nor, moreover, could any other

nan oþer man on þam geþnolan butan þe rýlfum. þurh þine
 aþene gemeleſte.¹ ne ſceolde þe eac nan man ſpelceſ to
 geleſan þær ðu gemunan woldeſt hwýlcra gebýrða þu wære 7
 hwýlcra burghara for worulde. oþþe eft gearlice hwilceſ gefer-
 riþeſ ðu wære on ðinum Mode. 7 on þinne² geſceadriþneſſe. ꝥ iſ
 ꝥ þu eart an þara rihtwigenra 7 þara rihtwillendra. þa beoþ
 þære heofencundan Ierusalem burghare. of þære næfre nan.
 buton³ he ſelf wolde. ne weaþ adriþen. ꝥ iſ of hiſ godan willa.
 wære þær he wære. ſimle he hæfde þone mið him. þonne he
 þone mið him hæfde. wære þær he wære. þonne wæſ⁴ he
 mið hiſ aþnum cýnne. 7 mið hiſ aþnum burghwarum on hiſ
 aþnum earde þonne he wæſ on þare rihtwigenra gemanan.
 Ða hwa þonne ſwa wæſ wýrþe biþ ꝥ he on heora ðeowdome
 beon mot. þonne bið he on þam hehrtan freodome. Ne
 onſcuniþe ic no wæſ ne oþeran and wæſ unclænan ſtope. 7 iſ ic
 þe geþadne gemete. Ne me na⁵ ne lýrt mið glare geþorhtwa-
 raga ne heahſetla⁶ mið goldre 7 mið gimum geþeneðra. ne
 boca mið goldre awitenra me ſwa wýrþe ne lýrt. ſwa me lýrt on
 þe rihteſ willan. Ne ſece ic no heſ þa bec. ac ꝥ ꝥ þa bec
 forſtent⁷ þæt ic þin⁸ geſit ſwiþe rihte. þu ſeofoðeſt þa pon-
 wýrð⁹ æþþær ge on þara unrihtwigenra anwealða heaneſſe. ge
 on minre unſwiþneſſe and ſoreweþeneſſe. ge on þara man-
 fulra forþforlæteneſſe on þaſ woruld ſpeda. Ac forþon þe þe
 iſ ſwiþe¹⁰ micel unrohtneſſ nu getenþe.¹¹ ge of ðinum ýrre. ge
 of ðinum¹² 7norunþa. ic ðe ne mæþ nu get geandwýrðan ær
 ðon ðær tid¹³ wýrð :

§ II.^f Forþan eall ꝥ mon untidlice onginþ.¹⁴ næfþ hit no
 æltærne¹⁵ enþe. Ðonne wære ſunnan ſcima on Auguſtuſ
 monþe hataſt ſcimp. þonne dýreþaſ ſe þe þonne wile hwilc ſæð
 oþþeartan þam drium¹⁶ ſurum. ſwa ðeſ eac ſe ðe rintreþum
 weðerum wile bloþman¹⁷ ſecan. Ne miht þu þin wunþan on
 midne rintep.¹⁸ ðeah ðe wel lýrte weaþmeſ muſteſ :

§ III.^g Ða cluode ſe ſwiðom 7 cwæþ. Mot ic nu cunþian
 hron þinne¹⁹ fæſtweðneſſe. þæt ic þanon²⁰ onginon mæþe hron-
 nan²¹ ic þin tilian ſcýle 7 hu. Ða andwýrðe ꝥ Mod 7 cwæþ.

^f Boet. lib. i. metrum 6.—Cum Phœbi radiis grave, &c.

^g Boet. lib. i. prosa 6.—Primum igitur paterisne, &c.

¹ Cott. gemelheſte. ² Bod. pinne ³ Bod. buta. ⁴ Bod. wære.

⁵ Cott. no. ⁶ Bod. gehtra healſetla. ⁷ Bod. forþent. ⁸ Cott.

þæt iſ þin. ⁹ Cott. poonwýrð. ¹⁰ Cott. ſwa. ¹¹ Cott. get getenþe.

¹² Cott. þinne. ¹³ Cott. tid. ¹⁴ Cott. untidlice onginþ. ¹⁵ Bod.

æltæne. ¹⁶ Cott. drium. ¹⁷ Cott. bloþman. ¹⁸ Bod. wunþan

on medde rintep. ¹⁹ Bod. þin. ²⁰ Cott. þonan. ²¹ Cott. hronon.

man lead thee into error, except thyself, through thine own negligence. Nor could any one thus believe it of thee, when thou wouldest call to mind, of what families thou wast, and of what citizens, as to the world: or again, spiritually, of what society thou wast in thy mind, and in thy reason: that is that thou art one of the just, and of those who will rightly, who are the citizens of the heavenly Jerusalem. Thence no one was ever driven against his own will, that is from his right will. Wheresoever he might be, he had this always with him; when he had this with him, wheresoever he might be, he was with his own kin, and with his own citizens, in his own land, when he was in the company of the just. Whosoever, then, is worthy of this, that he may be in their service, he is in the highest freedom. I shun not this inferior, and this unclean place, if I find thee well instructed. I am not desirous of walls wrought with glass, or of thrones ornamented with gold and with jewels; nor am I so desirous of books written with gold, as I am desirous of a right will in thee. I seek not here books, but that which books are profitable for, that I may make thy mind perfectly right. Thou complainedest of evil fortune, both on account of the height of unjust power, and on account of my meanness and dishonour; and also on account of the uncontrolled license of the wicked, with respect to these worldly goods. But as very great trouble has now come upon thee, both from thine anger and from thy sorrow, I may not yet answer thee, before the time for it arrives.

§ II. For whatsoever any one begins out of season, has no good end. When the sun's brightness in the month of August hottest shines; then does he foolishly, who will at that time sow any seed in the dry furrows. So also does he, who will seek flowers in the storms of winter. Nor canst thou press wine at mid-winter, though thou be desirous of warm must.

§ III. Then spake Wisdom, and said: May I now inquire a little concerning the fixedness of thy mind, that I may thereby discover whence and how I may effect thy cure? Then answered the Mind, and said: Inquire as thou wilt.

Lunna swa þu wille. Ða cwæþ seo Læseadwyrne.¹ Lelefrt² þu
 þæt seo wýrð wealde wýrre worulde. oððe aht [zoder] swa
 zeweorþan mæge butan þam wýrhtan.³ Ða andwýrðe þæt Moð
 7 cwæð. Ne zelýfe⁴ ic no þæt hit zeweorþan mihte swa ende-
 býrðlice. ac to soþan⁵ ic wæt þæt te God wihete 7 hyr agner
 weorce. 7 ic no ne wearp of þam soþan zelefan. Ða and-
 wýrðe se Wýrðom eft 7 cwæþ. Ymbe þæt ilce þu zýddode 7 nu
 hweene ær and cwæde. þæt ælc wihet fram Gode wýrte⁶ hyr wihet
 timan. 7 hyr wihete zewetne 7 fuleode butan menn anum.
 soþam ic wunðige swiþe unzemetlice hwæt se seo⁷ oþþe hwæt
 þu mæne nu þu þone zelefan hæfrt. Ac wit weolon weah zic
 deoplicor ymbe þæt beon.⁸ ic nat fulzeape ymbe hwæt þu zýt⁹
 teweort. zewege me. nu þu cwirt þæt þu naht¹⁰ ne tewege þæt te God
 wýrre worulde wihete¹¹ we. hu he wonne wolde þæt heo wære.
 Ða andwýrðe þæt Moð 7 cwæþ. Uneaþe ic mæg soþrandan
 wine acwunga. 7 cwirt weah þæt ic se andwýrðan weyle. Se Wýrðom
 þa cwæþ. Wenst þu þæt ic nýte þone wol¹² wine zedwefðne 7 ðe
 þu mid ýmbranzen eart. ac wege me hwelcer ender ælc angin
 wilege. Ða andwýrðe þæt Moð 7 cwæþ. Ic hit gemunde zeo. ac
 me hæfþ weorznornung wære gemýnde benumen. Ða cwæð
 se Wýrðom. Wast þu hronan ælc wihet come.¹³ Ða andwýrðe
 þæt Moð 7 cwæþ. Ic wæt ælc wihet fram Gode com. Ða cwæþ se
 Wýrðom. Nu mæg þæt beon. nu þu þæt angin wart. þæt þu eac þone
 ende nýte. soþam seo Ledwefðne mæg þæt Mode onwýman.¹⁴
 ac heo hit ne mæg hyr zewitte befearen. Ac ic wolde þæt þu me
 wæder hwæþer þu wýrte¹⁵ hwæt þu welf wære. Wit þa andwýrðe
 7 cwæþ. Ic wæt þæt ic on libbendum men 7 on zeweorþum
 eom 7 weah on deaðlicum. Ða andwýrðe se Wýrðom 7 cwæþ.
 Wast þu aht¹⁶ oþþer bi se welfum to wezanne butan¹⁷ þæt þu nu
 wæder. Ða cwæþ þæt Moð. Nat ic nauht oþþer. Ða cwæþ se
 Wýrðom. Nu ic habbe¹⁸ onziten ðine ormodne 7 nu þu welf
 wast hwæt þu welf eart. ac ic wæt hu win man zetihian¹⁹ weal.
 soþam þu wæder þæt þu wecca²⁰ wære 7 befeafod ælcer zoder.
 soþam þu weter hwæt þu wære. þa þu cýðder þæt þu weter
 hwelcer ender ælc angin wilede. þa þu wæder þæt²¹ weor-

¹ Cott. Sceadwyrne.² Bod. nelefrt.³ Bod. wýrhtum.⁴ Bod.

zelýde.

⁵ Cott. soþum.⁶ Cott. wýrre.⁷ Cott. wý.⁸ Cott.

bion.

⁹ Cott. ziet.¹⁰ Cott. naht.¹¹ Cott. wihetwýrge.¹² Cott.

ðem.

¹³ Cott. cume.¹⁴ Cott. arwýman.¹⁵ Cott. wýrre.¹⁶ Cott.

aht.

¹⁷ Cott. buton.¹⁸ Cott. hæbbe.¹⁹ Cott. tilian.²⁰ Cott.

wecca.

²¹ Cott. wæt te.

Then said Reason: Dost thou believe that Fortune governs this world, or that aught of good can be thus made, without the Maker? Then answered the Mind, and said: I do not believe that it could be made so full of order; but I know forsooth that God is governor of his own work, and I never swerved from this true belief. Then answered Wisdom again, and said: About that very thing thou wast singing a little while ago, and saidst, that every creature from God knew its right time, and fulfilled its right institution, except man alone. Therefore I wonder beyond measure, what it can be, or what thou meanest, now thou hast this belief. We must, however, inquire still more deeply concerning it. I do not know very well about what thou still doubtest. Tell me, since thou sayest that thou doubtest not that God is governor of this world, how He, then, would that it should be. Then answered the Mind, and said: I can scarcely understand thy questions, and yet thou sayest that I must answer thee. Wisdom then said: Dost thou think that I am ignorant of the severity of thy trouble, that thou art encompassed with? But tell me, to what end does every beginning tend? Then answered the Mind, and said: I remembered it formerly, but this grief has deprived me of the recollection. Then said Wisdom: Dost thou know whence every creature came? Then answered the Mind, and said: I know that every creature came from God. Then said Wisdom: How can it be, that now thou knowest the beginning, thou knowest not also the end? for grief may agitate the mind, but it cannot bereave it of its faculties. But I desire that thou wouldest inform me, whether thou knowest what thou thyself art. It then answered, and said: I know that I am of living men, and rational, and nevertheless of mortal. Then answered Wisdom, and said: Knowest thou anything else, to say of thyself, besides what thou hast now said? Then said the Mind: I know nothing else. Then said Wisdom: I have now learned thy mental disease, since thou knowest not what thou thyself art: but I know how I must cure thy disease. For this reason thou saidst thou wert an exile, and bereaved of all good, because thou knewest not what thou wert. Thou showedst that thou didst not know to what end every beginning tended, when thou thoughtest that

leafe men 7 peceleafe wæron Ʒerælige 7 pealbenðar þirre
 populðe. 7 þær þu cýðeƷt eac þ þu nýrteƷt mið hƷilcan¹
 Ʒerece God wýlt þirre populðe. oþþe hu he wolde þ heo wære.
 þa þu ƷæðeƷt þ þu wenðeƷt² þ þioƷ Ʒliþne wýnð þaƷ populð wenðe
 butan GodeƷ weahƷe.³ ac⁴ þ wæƷ Ʒriþe micel pleoh þ ðu ƷƷa
 wenan ƷceoldeƷt. Nær hit na⁵ þ an þ þu on unƷemetlicum
 unƷerælfum wære. ac eac þ þu Ʒulneah mið ealle forwunde.
 Ðanca nu Gode þ he ðe Ʒefultumade þæt ic þin Ʒerit mið
 ealle ne forlet. Ʒe habbað nu Ʒeot þone mæƷtan ðæl wære
 týnðƷan þinpe hæle.⁶ nu þu ƷeleofƷt þ Ʒeo wýrð ðurh hie
 Ʒelfne butan GodeƷ ƷeweahƷe þaƷ populð wenðan ne mæƷe. nu
 þu ne weaƷƷt þe nauht onðƷæðan. forþam þe of þam lýtlan
 ƷƷearcan ðe ðu mið wære týnðƷan ƷefenƷe lifƷe leoht þe on-
 liehte.⁷ Ac hit niƷ Ʒit Ʒe tima þ ic þe healiƷon mæƷe onbrýr-
 ðan. forþam hit iƷ ælceƷ modeƷ ƷiƷe þ⁸ Ʒona ƷƷa hit forlæt
 ƷoþeƷriðar. ƷƷa folƷaþ hit leaƷƷpellunga. of þæm þonne onƷin-
 nað weaxan þa miƷtaƷ þe þ Moð ƷeðƷeƷaþ. 7 mið ealle forð-
 Ʒilmað þa Ʒoþan Ʒeriefþe ƷƷelce miƷtaƷ ƷƷelce nu on ðinum
 Mode Ʒinðan. Ac ic hie Ʒceal æƷeƷt Ʒefinman.⁹ þ ic Ʒiððan þý
 eþ mæƷe þæt Ʒoþe leoht on þe ƷebrýnƷan :

CAPUT VI.^b

LOLA nu be wære Ʒunnan. 7 eac be oðrúm tunƷlum.
 þonne ƷƷearƷan wolcnu him beƷonan Ʒaþ. ne maƷon hi þonne
 heopa leoht Ʒellan. ƷƷa eac Ʒe Ʒuþerna Ʒinð hƷilum miclum
 ƷƷorƷme ƷeðƷeƷeþ þa Ʒæ ðe æƷ ƷæƷ ƷmýlƷe weðene ƷlæƷhlutƷu
 on to Ʒeonne. þonne heo þonne ƷƷa ƷemenƷeð wýrð mið ðan
 ýfum. þonne wýrþ heo Ʒriþe hƷaðe unƷlaðu. weah heo æƷ Ʒlaðu
 wære on to locienne. ÐƷæt eac Ʒe bƷoc. weah he Ʒriþe of hiƷ
 Ʒiht wýne. þonne þæƷ micel Ʒtan wealƷenðe of þam heahan
 munte on innan wealþ. 7 hine toðælð. 7 him hiƷ Ʒiht wýneƷ
 ƷiƷƷtent. ƷƷa ðoð nu þa weoƷƷo þinpe ƷeðƷeƷeðneƷƷe ƷiƷƷtanðan
 minum leohtum laƷum. Ac ƷiƷ þu ƷilniƷe on Ʒihtum ƷeleaƷan þ
 Ʒoþe leoht oncnapan. aƷýƷ ƷƷam þe þa ýfelan Ʒælþa 7 ða un-
 nettan. 7 eac þa unnettan unƷerælfþa. 7 þone ýflan eƷe þirre
 populðe. þ iƷ þæt ðu ðe ne anhebbe on ofeƷmetto on þinpe
 ƷeƷunðƷulneƷƷe 7 on þinpe ofƷoƷƷneƷƷe. ne eƷt þe ne ƷeoƷƷwýpe

^b Boet. lib. i. metrum 7.—Nubibus atris, &c.

¹ Cott. hƷelcepe.

² Cott. wenðe.

³ Cott. ƷeweahƷe.

⁴ Cott. eac.

⁵ Cott. no.

⁶ Cott. hælo.

⁷ Cott. onlýhte.

⁸ Cott. þ Ʒe.

⁹ Bod.

ƷebrýnƷan.

outrageous and reckless men were happy and powerful in this world: and moreover thou showedst that thou didst not know with what government God rules this world, or how He would that it should be, when thou saidst that thou thoughtest that this inconstant Fortune changes this world without God's counsel. But it was a very great peril that thou shouldst so think. Not only wast thou in immoderate trouble, but thou hadst well-nigh altogether perished. Thank God, therefore, that he has assisted thee, so that I have not entirely forsaken thy mind. We have already the chief part of the fuel for thy cure, now thou believest that Fortune cannot of herself, without God's counsel, change this world. Now thou hast no need to fear anything, for from the little spark which thou hast caught with this fuel, the light of life will shine upon thee. But it is not yet time that I should animate thee more highly: for it is the custom of every mind, that as soon as it forsakes true sayings, it follows false opinions. From hence, then, begin to grow the mists which trouble the mind, and withal confound the true sight, such mists as are now on thy mind. But I must dispel them first, that I may afterwards the more easily bring upon thee the true light.

CHAPTER VI.

Look now at the sun, and also at the other heavenly bodies; when the swarthy clouds come before them, they cannot give their light. So also, the south wind sometimes with a great storm troubles the sea, which before, in serene weather, was transparent as glass to behold. When it then is so mingled with the billows it is very quickly unpleasant, though it before was pleasant to look upon. So also is the brook, though it be strong in its right course, when a great stone rolling down from the high mountain falls into it, and divides it, and hinders it from its right course. In like manner does the darkness of thy trouble now withstand my enlightened precepts. But if thou art desirous with right faith to know the true light; put away from thee evil and vain joys, and also the vain sorrows, and the evil fear of this world: that is, that thou lift not up thyself with arrogance,

nanef ȝoðer on nanre riðerpearðneſſe. forðam þæt Moð riemle bið ȝebunden mið ȝedreƿeðneſſe. þær þiſſa tpeȝa ȳfela auðer riçrað :

CAPUT VII.¹

§ I. ÐA ȝerriȝoðe je Ȝiðom ane lýtcle hȳle. oþpæt he onȝeat þær Moðer inȝerancas. þa he hi þa onȝiten hæfðe. ða cƿæð he. Eif ic þine unrotneſſe on riht onȝiten hæbbe. þonne niȝ þe nauht¹ riðor þonne þ þæt þu forloren hæfſt. þa forulð ȝælða þe þu ær hæfðeſt. ȝ ȝeomriart nu forþam þe heo onhrȳfðe iȝ. Ic onȝite ȝenoh riçotule þ ða forulð ȝælða mið riðe manȝre riçetneſſe riðe lýtclice oleccaþ þæm Moðum þe hi on laſt ȳllaþ riðorſt beſpican. ȝ þonne æt nihtan. þonne hȳ læſt pænaf.² hi on oſermoðneſſe³ forlætaþ on þam mæſtan ȝaſe. Eif ðu nu riðan riht hronan hȳ cumaþ. þonne miht⁴ þu onȝitan⁵ þ hi cumað of forulð ȝitȝunga. Eif þu þonne heora þeapas riðan riht. þonne miht þu onȝȳtan þ hie ne beoþ nanum men ȝetneope.⁶ be þæm þu miht⁷ onȝitan þ þu þær nane mȳrþe on næfðeſt. ða þa þu hie hæfðeſt. ne eft nane ne forlupe. þa þa þu hie forlupe. Ic riende þ ic þe ȝio ȝelæpeð hæfðe þ þu hi oncnapan cuþeſt.⁸ ȝ ic riȳte⁹ þ þu hi onȝcuneðeſt. þa þa þu hie hæfðeſt. þeah þu heora bȳuce. Ic riȳte¹⁰ þ þu mine cȳðas rið heora ȳllan ofſt ȝæðeſt. ac ic pat þ nan ȝepuna ne mæȝ nanum man¹¹ beon onriendeð. þ þæt Moð ne riðe be riðum ðæle onȝȳneð. forþam þu eart eac nu of þinre riðneſſe ahrorfen :

§ II.^k Eala Moð. hƿæt bepeapp þe on þar¹² cape ȝ on þar ȝnorunȝa. hƿæt hƿeȝu unȝepuneliceȝ¹³ þ þe on becumen iȝ riðelce oþrum monnum ær þ ilce ne eȝleðe. Eif þu þonne riȳſt þ hit on þe ȝelonȝ je þ þa forulð ȝælða on þe riða onrienda riht. þonne eart þu on ȝedriolan. ac heora þeapas riht riðelce. hie beheoldon on þe heora¹⁴ aȝen ȝecȳnd. ȝ on heora¹⁵ pandlunȝa hie ȝecȳðdon heora fæſtneſſe.¹⁶ riðelce.¹⁷ hȳ¹⁸

ⁱ Boet. lib. ii. prosa 1.—Posthæc panlisper obticuit, &c.

^k Boet. lib. ii. prosa 1.—Quid est igitur, o homo, &c.

¹ Cott. noht. ² Cott. penað. ³ Cott. oþmoðneſſe. ⁴ Cott. meahst.

⁵ Cott. onȝetan. ⁶ Bod. ne tpeope. ⁷ Cott. meahst. ⁸ Cott. cuþe.

⁹ Cott. and ic riȳte. ¹⁰ Cott. riȳte. ¹¹ Cott. men. ¹² Bod. þa.

¹³ Cott. riȳſt þu þ hieþæt niðer riðe. oððe hƿæt hƿeȝu unȝepuneliceȝ.

¹⁴ Cott. hiora. ¹⁵ Cott. hiora. ¹⁶ Cott. unȝæſtneſſe. ¹⁷ Cott.

riðelce. ¹⁸ Cott. hi.

in thy health, and in thy prosperity; nor again, despair of any good in any adversity. For the Mind is ever bound with misery, if either of these two evils reigns.

CHAPTER VII.

§ I. THEN was Wisdom silent a little while, till he perceived the Mind's thoughts. When he had perceived them, then said he: If I have rightly understood thy trouble, nothing affects thee more than this, that thou hast lost the worldly prosperity which thou formerly hadst, and now lamentest because it is changed. I perceive clearly enough that worldly goods with many an allurement very deceitfully flatter the minds which they intend at last utterly to betray: and then at length, when they least expect it, scornfully leave them in the deepest sorrow. If thou now desirest to know whence they come, then mayest thou learn that they come from worldly covetousness. If thou then wilt know their manners, thou mayest learn that they are not faithful to any man. Hence thou mayest understand that thou hadst no pleasure when thou hadst them; nor again, didst lose any when thou didst lose them. I thought that I had formerly instructed thee, so that thou mightest know them; and I knew that thou despisedst them when thou hadst them, though thou didst use them. I knew that thou, against their will, didst often repeat my sayings. But I know that no custom can be changed in any man without the mind being in some measure disquieted. Therefore thou art also now moved from thy tranquillity.

§ II. O Mind, what has cast thee into this care, and into these lamentations? *Is it* something unusual that has happened to thee, so that the same before ailed not other men? If thou then thinkest that it is on thy account that worldly goods are so changed towards thee, then art thou in error: for their manners are such. They kept towards thee their own nature, and in their changeableness they show their constant state. They were exactly, when they most allured thee, such as they are now, though they flattered thee with false happiness. Thou hast now understood the unstable promises

wæron rihte þa hi ðe mært geoleccan swilce hi nu findon.
 þeah þe hý þe oleccan¹ on þa learan sælpa. Nu þu hæfst ongyten
 þa wonclan trupa² þær blindan luster. Ða trupa ðe ðe nu
 findon opene. hi findon gyt mid manegum oþrum behelede.
 Nu þu part hwelce þearf þa woruld sælpa habbaþ 7 hu hi
 hwearfraf. Eif þu wonne heora þegen beon wilt. 7 þe heora
 þearf liciþ. to hron mýrnst þu swa swiþe. hwi ne hwearfst ðu
 eac mid him. gif ðu wonne heora untreora onscunige. ofer-
 hoza³ hi wonne 7 adriþ hi fram þe. forþam⁴ hi swanaþ þe to
 winne unþearfe :. Ða ilcan þe ðe gedýdon nu þar gnornunga.
 forþam þe þu hi hæfder. þa ilcan þe wæron on stlnefre. gif
 þu hi na ne underfenge :. Ða ilcan þe habbaþ nu heora
 agnes þancer forletan. nales þines. þa þe næfre nanne mon
 buton forge ne forlætaf. Ðýncaf þe nu swiþe dýne⁵ 7 swiþe
 leof þa þing ða þe naþer ne rint ne getrewe to habbenne.
 ne eac eðe to forlætanne. ac wonne heo hwam fram hwear-
 fenbe beoð. he hi sceal mid þam mærtan sate his modes
 forlætan :. Nu ðu hie wonne æfter þinum willan þe getrewe
 habban ne miht.⁶ 7 hý þe willaf on murnunga⁷ gebryngan.
 wonne hie þe fram hwearfraf. to hwam cumaf hi wonne elles.
 butan to tacnunge forges 7 anfealder sates :. Ne findon þa
 woruld sælða ana ýmb to þencenne þe mon wonne hæfþ. ac
 ælc gleap Moð behealt hwelcne ende hi habbaþ. 7 hit ge-
 wardenaf ægher ge riþ heora þreaunga ge riþ oledunga. Ac gif
 þu wilt beon heora ðegn.⁸ wonne scealt þu georne gepolian ge
 hwæt þær þe to heora þenungum. 7 to heora þearum. 7 to
 heora willan behmþ. Eif þu wonne wilnast þæt heo for ðinum
 þingum oþre þearf nimen. oþre⁹ heora willa 7 heora gepuna
 is. hu ne unweorþast þu wonne þe selfne. þæt þu winst¹⁰ riþ þam
 hlafordscipe þe þu self gecure 7 swa þeah ne meast¹¹ hiora riðu
 7 heora gecýnd onpendan. Hwæt þu wæst gif ðu þines scipes
 fezl ongean ðone winð tobræder. þæt þu wonne læst eal eoper
 færelð to þær winðfome. swa gif þu¹² þe selfne to anfealde
 þam woruld sælþum gefealder. hit is riht þæt þu eac heora
 þearum fulgange. Ferst þu þæt ðu þæt hwearfenbe hweol. wonne
 hit on riþne rýpþ. mæge oncyrran :. Ne miht þu þon ma
 þara woruld sælpa hwearfunga onpendan :.

¹ Cott. holcen.² Cott. panclan treopa.³ Cott. orefrige.⁴ Wanting in Bod. MS.⁵ Cott. diope.⁶ Cott. meast.⁷ Cott.

murnunga.

⁸ Cott. ðegn 7 hiora hiena.⁹ Cott. ofer.¹⁰ Bod.

wilt.

¹¹ ne meast is wanting in Bod. MS.¹² Cott. swa eac gif þu.

of this blind pleasure. These promises which are now exposed to thee, are yet to many others concealed. Thou now knowest what manners worldly goods have, and how they change. If thou, then, art desirous to be their servant, and their manners are pleasing to thee, wherefore mournest thou so much? Why changest thou not also with them? But if thou wouldst avoid their deceits, then despise them, and drive them from thee, for they seduce thee to thy ruin. The same *things* which have now occasioned to thee these lamentations, because thou hadst them, would have suffered thee to be in tranquillity if thou never hadst obtained them. The same *things* have now forsaken thee, of their own will, not of thine, which never forsake any man without *occasioning* sorrow. Do these things now seem to thee very dear and very precious, which are neither constant to possess, nor yet easy to relinquish: but when they are departing from any one, he shall with the greatest sorrow of his mind relinquish them? Since, then, thou canst not, according to thy wish, have them faithful to thee, and they will bring thee into mourning when they depart from thee; for what else then do they come, but for a token of care and unmixed sorrow? The worldly goods are not alone to be thought about which we at the time possess, but every prudent mind observes what end they have; and forewarns itself both against their threats, and against *their* allurements. But if thou choosest to be their servant, then oughtest thou willingly to bear whatever belongs to their service, and to their manners, and to their will. If thou, then, art desirous that they should, on thy account, assume other manners than their will and custom is; dost thou not then dishonour thyself, inasmuch as thou rebellest against the government which thou thyself hast chosen? and nevertheless thou canst not change their custom or their nature. Besides, thou knowest that if thou spreadest the sail of thy ship to the wind, thou then leavest all thy course to the power of the wind. So, if thou hast given up thyself to the power of worldly goods, it is right that thou shouldest also follow their manners. Thinkest thou, that thou canst turn back the revolving wheel when it moves in its course? No more canst thou alter the inconstancy of worldly prosperity.

§ III.¹ Ic wolde nu get þæt þu mape¹ gppæcan ýmbe þa populð
 rælða. to hram æt wite þu me ær þæt ðu hi forlufe for minum
 ðingum :. Ðri mupcar² þu wið min. swilce þu for minum
 ðingum seo³ ðiner agnes benumen. ægþer ge winra welona. ge
 þiner weorþwite. ægþer þara þe com ær fram me. þa hi þe
 on lænðe wæron :. Ute nu tellan beforan swilcum ðe man
 swilce þu wille. 7 gif þu gefeþan miht þæt ænig deaplic man swelce
 hwæt agnes ahte. ic hit þe eft eal afige þæt þu gefeccan miht þæt
 þiner agnes wære :. Dýrigne⁴ 7 ungelæpedne ic þe undeppeng
 þa þu æfter to monnum become. 7 þa þe getýððe. 7 gelæpðe.
 7 þe þa rihtro on gebrohte þe þu þa populð afe mid bezeate.
 þe þu nu forgiende anforlete. þu miht wæs habban þanc þæt⁵ þu
 minra gifa wel bruce. Ne miht þu no gefeccan. þæt þu þiner
 ahte forlufe. Hwæt gefaht þu wið me :. Habbe ic þe afe be-
 numen winra gifena þara þe þe fram me comon :. Ælc for-
 wela. and for weorþwite rihton mine agne weorð. 7 swa hwær
 swa ic beo he beoð mid me. Wite þu for soð. gif þæt þine agne⁶
 welan wæron þe þu mænðest þæt þu forlufe. ne mihtest þu hi⁷
 forleosan. Eala hu ýfele me soð manege populð menn mid
 ðam þæt ic ne mot wealban minra agena weora.⁸ Se heofen mot
 brengeon leohte dagas. 7 eft þæt leoht mid weortum behelian.⁹
 þæt gear mot brengean bloðman.¹⁰ 7 þæt ilcan gear eft geniman.¹¹
 seo sæ mot brucan rihtra ýra. 7 ealle gefeasta motan
 heora gefunan and heora willan berigan butan me anum. Ic
 ana eom benumen minra weara 7 eom getogen to fremdum
 wearum. Ðurh ða ungerýððan giterunge¹² populð monna. Ðurh
 þa giterunga hi me habbað benumen mine naman þe ic mid
 rihte habban sceolde. þone naman ic sceolde mid rihte habban.
 þæt ic wære wela 7 weorþwite. ac hie hine habbað on me genu-
 men. 7 hie¹³ me habbað gefealdne¹⁴ heora plencum 7 getehhoð
 to heora leaflum welum. þæt ic ne mot mid minum ðearum
 minra ðenunga fulgangan. swa ealla oðra gefeasta moton :.
 Ða mine weorð rihton Wifdomas. 7 Erafas. 7 soðe welan.
 mid þam þingum wæs on gýmbel min pleza. mid þam weorðum ic
 eom ealne þone heofon ýmbhweorðende. 7 þa nis me gretan ic

¹ Boet. lib. ii. prosa 2.—Vellem autem pauca, &c.

¹ Cott. ma. ² Bod. mupcar. ³ Cott. rie. ⁴ Cott. dýrigne 7
 unlæpedne. ⁵ Bod. þa. ⁶ Bod. agnan. ⁷ Cott. hi na. ⁸ Cott.
 weara. ⁹ Cott. behelian. ¹⁰ Cott. bloðman. ¹¹ Bod. geara gem-
 man. ¹² Cott. ungerýlledan giterunga. ¹³ Cott. hine. ¹⁴ Bod.
 gehelðene.

§ III. I am still desirous that we should discourse further concerning worldly goods. Why didst thou, just now, upbraid me that thou hadst lost them on my account? Why dost thou complain against me, as if thou, for my advantage, wert deprived of thine own; either of thy riches or thy dignity? both of which formerly came to thee from me, when they were lent thee. Let us now speak before such judge as thou wilt; and if thou art able to prove that any mortal man possessed anything of this kind as his own, I will give thee again all that thou canst say was thine own. I received thee ignorant and uninstructed, when thou first camest to man's estate, and then taught and instructed thee, and imparted to thee wisdom, whereby thou obtainedst the worldly possessions which thou now sorrowing hast lost. Thou mayest therefore be thankful that thou hast well enjoyed my gifts. Nor canst thou say that thou hast lost aught of thine own. Why complainest thou against me? Have I in any wise deprived thee of those thy gifts which came to thee from me? All true wealth and true dignity, are mine own servants, and wheresoever I am, they are with me. Know thou for truth, if the riches which thou art lamenting that thou hast lost them, had been thine own, thou couldest not have lost them. O, how unjustly do many worldly men act towards me, in that I may not govern mine own servants! The heaven may bring light days, and again obscure the light with darkness: the year may bring blossoms, and the same year again take them away. The sea may enjoy calm waves; and all creatures may keep their custom and their will, except me alone. I alone am deprived of my manners, and am allured to manners foreign *to me*, through the insatiable covetousness of worldly men. Through covetousness have they deprived me of my name, which I should rightly have. This name I should rightly have, that I am wealth and dignity: but they have taken it from me, and in their pride they have given and drawn me to their false riches; so that I may not, with my servants, exercise my employments as all other creatures may. My servants are wisdom, and virtues, and true riches. With these servants was always my pastime; with these servants I am encompassing all the heaven, and the lowest I bring to the highest, and the highest to the lowest; that is, I bring humility

geþpenge æt þam hehrtan. 7 ða hehrtan æt þam niþemeſtan. þæt iſ þ¹ ic geþpenge eaſmoðneſſe on heoſonum. 7 þa heoſonlican Ʒoð æt þam eaſmeðum. Ac þonne ic upƷeape mið minum þeopum. þonne forþeo þe þaſ ſtýrmenðan Ʒopulð. ſƷa ſe eaſn þonne he up ƷeƷit buſan þa Ʒolcnu ſtýrmenðum þeðerum þ̅ him ða ſtopmaſ ðeƷian ne mahan :.² Ða ic Ʒolde. la Moð. þ̅ þu þe Ʒope up to uſ. Ʒiſ ðe lýrte. on þa ƷeƷað þ̅ þu eſt mið uſ þa eoſþan ſecan Ʒille for Ʒoðra manna þeapſe :. Ðu ne Ʒaſt þu mine þeapaſ. hu Ʒeopne ic ſýmble þæſ ýmbe Ʒoðra manna þeapſe :. Ðaſt þu hu ic ƷeƷanð ýmbe Lneoror þeapſe Lneca cýningeſ. þa þa hine Lirur Þæſſa cýning ƷeƷanzen hæfde 7 hine forþæſman Ʒolde. þa hine man on þ̅ fýr þeapp þa alýrðe ic hine mið heoſonlicon pene. Ac þu þe forþſurubert for þinſe Ʒihtſýrneſſe 7 for þinum Ʒoðan Ʒillan þenðert þæt þe nan Ʒiht unſihtliceſ on becuman ne mihte. ſƷelce ðu Ʒolðert ða lean eallra þinra Ʒoðena þeopca on þýſſe Ʒopulðe habban :. Ðu mihteſt þu ſittan on miððum Ʒemænum Ʒice. þ̅ þu ne ſceolðert þ̅ ilce ƷeƷolian þ̅ oðre men :. Ðu mihteſt ðu beon on miðre þýſſe hƷeapſunga. þ̅ þu eac mið eaſeſope³ ſum eoſel ne Ʒeſelðert :. Ðæc ſinƷað þa leoþſýrhtan oþre be þýſſe Ʒopulð. buton miſlica⁴ hƷeapſunga þýſſe Ʒopulðe :. Ðæc iſ þe þonne. þ̅ þu þæſ mið ne ne hƷeapſige :. Ðæc neſt þu hu Ʒe hƷeapſian.⁵ nu ic ſemle mið ðe beo :. Ðe þaſ þeor hƷeapſung betere. forþam ðe ðýſſa Ʒopulð ſælða to þel ne lýrte. and þæt þu þe eac betre na Ʒeleſe :.⁶

§ IV.^m Ðeah ðæm ſeohtſepe cume ſƷa ſela þelena. ſƷa þaſa ſonðcopna beoþ be þýſum ſælciſum. oððe þaſa ſceoppena þe þeoſtrum nihtum ſcinap. ne ſoplaet he þeah no þa ſeoſunga. þ̅ he ne ſeoſige hiſ eopmða. Ðeah nu God Ʒeſýlle ðaſa þeleƷna monna Ʒillan Ʒe mið Ʒolde. Ʒe mið ſeolſpe. Ʒe mið eallum ðeoppýrþneſſum. ſƷa ðeah ne biþ ſe⁷ ðurſt Ʒeſýlled heoſa Ʒiſunga. ac ſeo Ʒrumbear ſƷelzenð hæfþ ſƷiþe manegū þeſte holu on to Ʒaðrienne.⁸ Ða mæƷ þam þedenðan Ʒýtrepe Ʒenoh forƷiſan. ſƷa him mon mape ſelþ. ſƷa hine ma lýrt :.

§ V.ⁿ Ðu Ʒilt þu nu andſýrðan þæm Ʒopulð ſælþum Ʒiſ hi cƷeðan⁹ to ðe. Ðæc Ʒiſt þu uſ. la Moð. hƷi iſſaſt þu Ʒiþ uſ.

^m Boet. lib. ii. metrum 2.—Si quantas rapidis, &c.

ⁿ Boet. lib. ii. prosa 3.—His igitur, &c.

¹ Bod. þ̅ þæt.

² Cott. ðeƷiſan ne mæƷon.

³ Cott. nehƷeapſode.

⁴ Bod. butan niſtlice.

⁵ Cott. hƷeapſigen.

⁶ Bod. hƷeapſung ſælþa to þel Ʒelýrte 7 þ̅ þu eac betera ne Ʒeleſert.

⁷ Bod. he ne beoð.

⁸ Bod. manega þeſteholu to Ʒaðrienne.

⁹ Cott. cƷeðað.

to the heavens, and heavenly blessings to the humble. But when I ascend with my servants, then look we down on this stormy world, like the eagle, when he soars above the clouds in stormy weather, that the storms may not hurt him. In like manner, I am desirous, O Mind, that thou shouldest ascend to us, if thou art willing: on the condition that thou wilt again with us seek the earth for the advantage of good men. Dost thou not know my manners? how careful I always was concerning the wants of good men? Knowest thou how mindful I was of the necessity of Cræsus, the Grecian king, when Cyrus, king of Persia, had seized him, and would burn him? When they cast him into the fire, I delivered him with heavenly rain. But thou, on account of thy virtue, wast over-confident; and thoughtest that because of thy good intention nothing unjust could befall thee: as if thou wouldest have the reward of all thy good works in this world! How couldest thou dwell in the midst of the common country, without suffering the same as other men? How couldest thou be in the midst of this changeable state, without also feeling some evil through adversity? What else do the poets sing concerning this world, but the various changes of this world? What is there *peculiar* to thee, that thou shouldest not change therewith? Why carest thou how it may change, when I am always with thee? This change was to thee more tolerable, because thou didst not too much desire these worldly goods, and because thou didst not, moreover, place greater confidence *in them*.

§ IV. Though to the covetous man come as many riches as there are grains of sand by the sea-cliffs, or stars which in dark nights shine; he nevertheless will not cease from complaints, so as not to lament his poverty. Though God fulfil the wishes of wealthy men with gold, and with silver, and with all precious things, nevertheless the thirst of their avarice will not be satisfied, but the unfathomable gulf will have very many waste holes to gather into. Who can give enough to the insane miser? The more any one gives to him, the more he covets.

§ V. How wilt thou now answer worldly goods, if they say to thee: Why blamest thou us, O Mind? why art thou angry

on hƿam abulgon ƿe ðe : . Ðƿæt ðe ongan lȳrtan uƿe. naſ uſ¹ þin. þu ſetȳt² uſ on þæt ſetl þine ſceoppender. þa þu ƿilnoðeſt to uſ þæſ goðeſ þe þu to him ſceoldeſt. þu cƿiſt³ ꝥ ƿe habban þe beſƿicenne. ac ƿe maȳan cƿeþan ma ꝥ þu habbe uſ beſƿicen. nu uſ þuſh þine luſt ȳ þuſh þine ȳtſunga onſcunian ſceal ealra ȳerſeafta ſcippenð : . Nu þu eaſt ſcȳlbizra þonne ƿe. æȳþeſ ȳe for þinum aȳnum unſiht luſtum. ȳe eac forþam þe ƿe ne moeton for þe fullgan uƿeſ ſcippender ƿillan. forþam ðe he uƿe þe onlænðe æfter hiſ beboðum to bƿucanne. nallaſ⁴ þinre unſiht ȳtſunga ȳeſill to fulſremmanne : . Andſȳrðe unc nu. cƿæð ȳe ſiȳðom. ſƿa ſƿa þu ƿille. ƿiȳt ȳeanbiðizaf þinre onðſƿope : .

CAPUT VIII.º

ÐA cƿæð ꝥ Moð. ic me onȳte æȳhƿonan ſcȳlbizne. ac ic eom mið þæſ laƿeſ ſaƿe ſƿa ſƿiþe ofþſȳcces ꝥ ic inc⁵ ȳeand-ſȳrdan ne mæȳ. Ða cƿæþ ȳe ſiȳðom eſt. Ðæt iſ nu ȳit þinre unſihtſiȳneſſe ꝥ þu eaſt fullneah forþoht. Ac ic nolde ꝥ þu þe forþohteſt. ac ic ƿolde ꝥ ðe ſceamode ſƿelceſ ȳeðƿolan. forþam ȳe ȳe þe hine forþençſ. ȳe biȳ oſmoð. Ac ȳe ȳe þe hine ſceamaſ. ȳe biȳ on hƿeoſſunga. Eiſ þu nu ȳemunan ƿilt eallra þara aſſȳſiþneſſa þe þu for þiſſe ƿoſulde hæfdeſt ſiððan þu æreſt ȳeboren ƿære oð þiſne ðæȳ. ȳiſ ðu nu atelan⁶ ƿilt ealle ða bliþneſſa ƿiþ þam unſoȳneſſum. ne meht þu fulleape cƿeðan ꝥ þu eaſm ȳe ȳ unȳeræliȳ. forþam ic þe ȳiungne⁷ undeſſenȳ untȳðne ȳ unȳelæreðne. ȳ me to beaſne ȳenom. ȳ to minum tȳhtum ȳetȳðe. Ðra mæȳ þonne auht oþreſ cƿeþan butan ðu ƿære ȳe ȳeræliȳeſta. ða þu me ƿære æſ leof þonne cuȳ. ȳ æſ þon þe þu cuȳeſt⁸ minne tȳht ȳ mine þeapaſ. ȳ ic ðe ȳeongne ȳelæreðe ſƿelce ſnȳtro ſƿȳlce manezum oþrum ielðpan ȳe-ſittum oftoȳen iſ. ȳ ic þe ȳeſȳſiþneðe mið minum laſum to þon ꝥ þe mon to ðomeſe⁹ ȳeceaſ. Eiſ ðu nu forþam cƿiſt ꝥ þu ȳeræliȳ ne ſie ꝥ þu nu næſſt þa hƿilendlican aſſȳſiþneſſa ȳ þa bliþneſſa þe þu æſ hæfdeſt. þonne ne eaſt¹⁰ þu þeah unȳeræliȳ. forþam þe þa unſoȳneſſa. þe þu nu on eaſt. ſƿa ilce¹¹ ofeſȳaf. ſƿa þu cƿiſt ꝥ þa bliȳra æſ ðȳðon. ſenſt þu nu ꝥ þe anum ƿȳllic hƿeaſſung. ƿillic¹² unſoȳneſ on becuſen. ȳ nanum

º Boet. lib. ii. proſa 3.—Tum ego, ſpecioſa quidem, &c.

¹ Cott. naler.

² Cott. ſetȳer.

³ Bod. ƿilt.

⁴ Cott. naler.

⁵ Bod. me.

⁶ Cott. atellan.

⁷ Cott. ȳeongne.

⁸ Cott. cuȳe.

⁹ Bod. me.

¹⁰ Cott. neapȳ.

¹¹ Bod. ælce.

ȳ ƿillicu.

¹² Cott. bellecu hƿeaſſung

with us? in what have we offended thee? Indeed thou wast desirous of us, not we of thee! Thou didst set us on the seat of thy Maker, when thou didst look to us for that good which thou shouldest *have sought from him*. Thou sayest that we have betrayed thee; but we may rather say that thou hast betrayed us, since through thy desire, and through thy covetousness, the Maker of all creatures will abhor us. Thou art therefore more guilty than we, both on account of thine own wicked desire, and also because, through thee, we cannot perform our Maker's will. For he lent us to thee, to be enjoyed according to his commandments, not to fulfil the desire of thine evil covetousness. Answer us now, said Wisdom, as thou wilt: we wait for thine answer.

CHAPTER VIII.

THEN said the Mind, I perceive myself every way guilty; but I am so greatly oppressed with this loathsome sorrow, that I cannot answer you. Then said Wisdom again: It is still thy fault that thou art almost despairing. But I am unwilling that thou shouldest despair: I would rather that thou wert ashamed of such error; for he who despairs is distracted; but he who is ashamed is in repentance. If thou now wilt call to mind all the honours, in respect of this world, which thou hast had since thou first wert born, until this day; if thou wilt now reckon all the enjoyments against the sorrows; thou canst not very easily say that thou art miserable and unhappy. For I took charge of thee unexperienced, and uninstructed; and adopted thee as my child, and inured thee to my discipline. Who can then say aught else, but that thou wert most happy, when thou wert beloved by me ere known; and sooner than thou knewest my discipline and my manners: and I taught thee young such wisdom as is to many other older minds denied: and improved thee with mine instructions, until thou wert chosen a judge? If thou now sayest, that thou art not happy, because thou hast not the temporary honours and the enjoyments which thou formerly hadst, still thou art not unhappy: for the sorrows wherein thou now art, will in like manner pass away, as thou sayest the enjoyments formerly did. Thinkest thou now, that to thee alone such change and such sorrow happen, and that the like could

oþrum mode ſpelc ne onbecome. ne ær þe. ne æfter þe : .
 Oþþe penſt þu ꝥ on ænizum menniſcum mode mæge auht
 fæſtſædhlice beon buton hƿearfunga. oþþe ƿi hit on æneƿum
 men ænige hƿile fæſtlice punaþ. ƿe ðeaþ hit hƿu aſiſneþ¹ ꝥ
 hit beon ne mæg þær hit ær ƿær. Ðræt ƿýndon ða ƿoþulð
 ƿælþa oþre buton ðeaþe tacnung. forþam ƿe ðeaþ ne cýmð
 to nanum oþrum ſingum butan ꝥ he ꝥ hi aſýrre.² ƿra eac þa
 ƿoþulð ƿælþa cumað to þam³ Mode to þam þæt hi hit beniman
 þær þe him leoſaſt biþ ƿýrre ƿoþulde. ꝥ beoþ þonne þonne hie
 him framgeſitaþ. Geſege. la Moð. hƿæþer þe betere ðince. nu
 nauht ƿoþulðiceſ⁴ fæſteſ ƿ unhƿearfienðeſ beon ne mæg.
 hƿæþer þe þu hý forreo. ƿ þineſ azenes þonceſ hi forlete
 buton ƿape. þe þu gebide hƿonne hi þe forƿienðne forletan : .

CAPUT IX.^p

ÐA ongan ƿe ƿýðom ƿingān and ƿiððode ður. Ðonne ƿeo
 ƿunne on haðrum heofone beoþtoſtſcineþ. þonne aðeoſtmaþ
 ealle ſteoppan. forþam ðe heora beoþtneſ ne beoð nan
 beoþtneſ for hiþe. Ðonne ƿmýlte blaþeþ ſuþan ƿeſtan ƿið.
 þonne ƿeaxað ſƿiþe hƿaþe ſelðeſ bloſman. ac ðonne ƿe ſtearca
 ƿið cýmþ norþan eaſtan. þonne toſeoſþ he ſƿiþe hƿaþe þære
 ƿoſan ƿlite. ƿra oſt þone to ƿmýlton ƿæ ðær norþan ƿiðeſ
 ýſt onſýreþ. Eala ꝥ nan ƿuht niſ fæſte ſtonðenðeſ ƿeoſceſ a
 ƿunienðe on ƿoþulde : .

CAPUT X.^a

ÐA cƿæþ Boetiur. Eala ƿýðom. þu þe eaſt moður⁵ eallra
 mægena. ne mæg ic na ƿiþceþan ne andſaciƿan ꝥ þe⁶ þu me
 ær ſæðeſt. forþon þe hit iſ eall forþ. forþam ic nu hæbbe
 onƿiten ꝥ þa mine ƿælþa ƿ ƿeo onſoſneſ. ðe ic ær ƿenðe ꝥ
 ƿeſælþa beon ſceolðan. nane ƿælþa ne ƿint. forðam he ƿra
 hƿæðlice ƿeſiteþ. ac ꝥ me hæfþ eallra ƿiþoſt ƿeðneſeð þonne
 ic ýmbe ſpelc ſmealicoſt þence. ꝥ ic nu ſƿeoſtole onƿiten habbe.
 ꝥ þæt iſ ƿeo mæſte unſælð on þiſ andƿearðan liſe. ꝥ mon
 æreſt ƿeoþe⁷ ƿeſæliz. ƿ æfter þam ungeſæliz. Ða andſoſeðe
 ƿe ƿýðom ƿ ƿeo Geſceaðſiſneſ ƿ cƿæþ. Ne meahc þu no mið

^p Boet. lib. ii. metrum 3.—Cum polo Phœbus, &c.

^a Boet. lib. ii. Prosa 4.—Tum ego, vera inquam, &c.

¹ Cott. aſeþpeð.

² Cott. aſeþpe.

³ Cott. to þon.

⁴ Cott. nan

puht ƿoþulðiceſ.

⁵ Cott. moðor.

⁶ Cott. andſaciƿian þær þe.

⁷ Cott. rý.

happen to no other mind, either before thee, or after thee? Or thinkest thou that to any human mind there can be any thing constant, without change? Or if it for a time to any man firmly remain, death at least will take it away, so that it may not be where it before was. What are worldly goods, but an emblem of death? For death comes for nothing else, but that it may take away life. So also worldly goods come to the mind, in order that they may deprive it of that which is dearest to it in this world; that is, when they depart from it. Say, O Mind, whether thou judgest more wisely, seeing that naught of worldly power can be constant and unchangeable? Whether thou despisest them, and of thine own choice canst relinquish them without regret, so that thou canst abide it when they leave thee sorrowful?

CHAPTER IX.

THEN began Wisdom to sing, and sung thus: When the sun in the serene heaven brightest shines, then become dark all the stars, because their brightness is no brightness by reason of her. When the south-west wind gently blows, then grow very quickly field flowers; but when the stark wind cometh *from the* north-east, then does it very soon destroy the rose's beauty. So oftentimes the north wind's tempest stirs the too tranquil sea. Alas! that there is nothing of fast-standing work ever remaining in the world!

CHAPTER X.

THEN said Boethius: O Wisdom, thou who art the mother of all virtues, I cannot gainsay or deny that which thou hast said to me, because it is all true: for I have now learned that those my felicities, and the prosperity, which I formerly thought should be happiness, are no happiness because they so speedily depart. But this has most of all troubled me, when I most deeply think about that which I have clearly learned, that it is the greatest infelicity of this present life, that any one is first happy, and afterwards unhappy. Then answered Wisdom and Reason, and said: Thou canst not with

ƿoþe ȝetælan þine ƿýrð and þine ȝeſælþa ſƿa ſƿa þu ƿenȝt. ƿoþ
 þam leaſum unȝeſælþum¹ þe ðu þroƿaſt. hit iſ leaſung ꝥ þu
 ƿenȝt þæt þu ȝeo unȝeſælȝ: . Ac ȝif ðe nu ꝥ ſƿa ſƿiþe
 ȝeðſeƿeð ȝ ȝeunrotræð hæfþ. ꝥ te þu ƿoþlure þa leaſan ȝe-
 ſælþa. þonne mæȝ ic ðe openlice ȝeſeccan. ꝥ þu ſƿutole
 onȝitȝt þæt te þu ȝit hæfſt þone mæſtan ðæl þinra² ȝeſælþa
 þe þu ær hæfðeſt: . Seȝe me nu hƿæþer þu mið rihte mæȝe
 ȝeoſian³ þina unſælþa. ſƿelce þu eallunga hæbbe ƿoþloren þina
 ȝeſælþa. ac þu hæfſt ȝit ȝeſund ȝehealðen eall ꝥ ðeopſýrþoſte
 þæt te þu þe beſoſȝoð hæfðeſt: . Du miht þu þonne mænna
 ꝥ ƿýrre ȝ ꝥ laſſe. nu þu ꝥ leoſſe hæfſt ȝehealðen: . Ðræt
 þu ƿaſt ꝥ ȝeo ðuȝuþ ealleſ moncýnneſ. ȝ þe ȝe mæſta ƿeoþſ-
 ȝcipe. ȝit leoſaþ. ꝥ iſ Simmachuſ þin ſƿeoſ.⁴ Ðræt he iſ ȝit
 hal ȝ ȝeſund. ȝ hæfþ ælceſ ȝoðeſ ȝenoh. ƿoþþon ic ƿat ꝥ þu
 naht⁵ ne ƿoþſlaƿoðeſt ꝥ þu þin aȝen ƿeoþh ƿoþ hine ne ȝeal-
 ðeſt. ȝif þu hine ȝeſape on hƿilcum eaſfoþum. ƿoþþam ȝe ƿeſ
 iſ ſiſðomeſ ȝ Lſæfta full. ȝ ȝenog oſſoſȝ nu ȝit ælceſ
 eoþſliceſ eȝeſ. ȝe iſ ſƿiþe ſaſiȝ ƿoþ þinum eaſfoþum ȝ ƿoþ
 þinum ƿſæcſiþe: . Du ne leoſaþ þin ƿiſ eac. þæſ ilcan Sim-
 machuſeſ⁶ ðohteſ. ȝ ſio iſ ſƿiþe ƿel ȝeſað ȝ ſƿiþe ȝemetſæſt.
 ȝeo hæfð ealle oþru ƿiſ oſeſþunȝen mið clænneſſe. eall heoſe
 ȝoð ic ðe mæȝ mið ſeaum ƿoþðum aſeccan. ꝥ iſ ꝥ heo iſ on
 eallum þeaſum hieſe ſæðeſ ȝelic. ȝeo hioſaþ nu þe. þe anum.
 ƿoþþam ðe hio nanpuht elleſ ne luſað butan þe. ælceſ ȝoðeſ
 heo hæfþ ȝenoh on þiſ andþeaſðan liſe. ac heo hit hæfþ
 eall ƿoþſeſen oſeſ þe anne.⁷ eall heo hit onſcunaþ. ƿoþ-
 þam þe heo þe ænne næfþ. þæſ aneſ hie iſ nu ƿana. ƿoþ
 þinſe æſſeaſðneſſe heoſe þincð eall nauht⁸ ꝥ heo hæfþ. ƿoþ-
 þam heo iſ ƿoþ þinum luſum cſinoð⁹ ȝ ſulneah ðeað ƿoþ
 teapum ȝ ƿoþ unrotrneſſe: . Ðræt ſille þe cſeþan be þinum
 tſam¹⁰ ſunum. þa ſint ealðoſmen ȝ ȝeþeahteſaſ. on þam iſ
 ſƿioſtol ſio ȝiſu ȝ ealla þa ðuȝuþa hioſa ſæðeſ ȝ heoſa eoþþan¹¹
 ſæðeſ. ſƿa ſƿa ȝeonȝe¹² men maȝon ȝelicoſte beon ealðum
 monnum. Ðý ic ƿunðriȝe hƿi þu ne mæȝe onȝitan þæt þu eaſt
 nu ȝit ſƿiþe ȝeſeliȝ. nu þu ȝit hioſoſt and eaſt hal: . Ðræt
 þæt iſ ſio meſte ær ðeaðlicra manna þæt hie libban and ſien
 hale. ȝ þu hæfſt nu ȝet to eacan eall ꝥ ic þe ær tealde: .
 Ðræt ic ƿat ꝥ ꝥ iſ ȝit ðeopſýrþe þonne monneſ liſ. ƿoþþam
 manezum men iſ leoſſe ðæt he ær ſeſ ſƿelte ær he ȝeſeo hiſ

¹ Cott. unſælþum.² Cott. þapa.³ Cott. ſioſian.⁴ Cott. ſƿioſ.⁵ Cott. auht.⁶ Cott. Simacheſ.⁷ Cott. ænne.⁸ Cott. noht.⁹ Cott. oþmoð.¹⁰ Cott. tſæm.¹¹ Cott. elðpan.¹² Cott. ȝiunȝe.

truth accuse thy fortune and thy happiness, as thou supposest, on account of the false unhappiness which thou art suffering. It is a deception when thou imaginest that thou art unhappy. But if it has so much troubled thee and made thee sad, that thou hast lost the false happiness; then may I plainly tell thee, that thou well knowest that thou hast still the greatest part of thy felicities, which thou formerly hadst. Tell me now, whether thou canst with justice complain of thy misfortunes, as if thou hadst altogether lost thy happiness, since thou hast yet kept entire everything most precious, which thou wast anxious about? How canst thou, then, lament the worse, and the more unworthy, when thou hast retained the more desirable? Thou knowest, however, that the ornament of all mankind, and the greatest honour, yet lives; that is Symmachus, thy father-in-law. He is yet hale and sound, and has enough of every good; for I know that thou wouldest not be unwilling to give thine own life for him, if thou wert to see him in any difficulties. For the man is full of wisdom and virtues, and sufficiently free, as yet, from all earthly fear. He is very sorry for thy troubles, and for thy banishment. How! is not thy wife also living, the daughter of the same Symmachus? and she is very prudent, and very modest. She has surpassed all other wives in virtue. All her excellence I may sum up to thee in few words: that is, that she is in all *her* manners like her father. She now lives for thee, thee alone: for she loves nothing else except thee. Of all good she has enough in this present life, but she has despised it all, beside thee alone. She renounces it all, because she has not thee. Of this alone she feels the want. Because of thy absence, everything which she has seems naught to her. Therefore she is through love of thee, wasted, and almost dead with tears and with grief. What shall we say concerning thy two sons, who are noblemen and counsellors; in whom is manifest the ability and all the virtues of their father, and of their grandfather, so far as young men may most resemble old men? Therefore I wonder why thou canst not understand, that thou art, as yet, very happy, since thou still livest and art hale. This, indeed, is the greatest possession of mortal men, that they live and are hale; and thou hast yet in addition, all that I have already mentioned

riƿ 7 hiƿ beapn ƿƿeltenbe :. Ac hƿi tilar¹ ƿu ƿonne to ƿepenne buton andƿeopce :. Ne meah^t ƿu nu ƿit ƿinne ƿýrðe nauht oppitan ne ƿin liƿ no ƿetælan. ne eap^t ƿu no eallunga to nauhte ƿeðon ƿƿa ƿƿa ƿu ƿenƿt. niƿ þe nu ƿit nan unabependlic bƿoc ƿetenge. ƿorþam þe ƿin ancor² iƿ ƿit on eorþan ƿæƿt. ðæt ƿint ða ealðorumen. ðe ƿe æƿ ýmbe ƿƿræcon. ƿa þe ne lætaþ ƿeortƿurpan be ƿiƿ andƿearðan liƿe. 7 eft ƿina aƿna tƿeopa. 7 ƿeo ƿoðcunðe luƿu. 7 ƿe tohopa. ƿa þƿeo þe ne lætaþ ƿeortƿepan be þam ecan liƿe. Ða andƿƿorode þ̅ unƿote Mod 7 cƿæþ. Eala ƿæƿan ƿa ancƿaƿ ƿƿa tƿume³ 7 ƿƿa ƿurhpunienðe ƿe ƿor Eode ƿe ƿor ƿorulbe. ƿƿa ƿƿa ƿu ƿeƿt. ƿonne mihte ƿe micle ƿý eƿ⁴ ƿeðolian ƿƿa hƿæt eapƿornerƿa ƿƿa uƿ on become. eall hie uƿ ƿýncað ƿý leohtƿan ða hƿile þe ƿa ancƿaƿ⁵ ƿæƿte beoþ. ac ƿu miht ƿeah onƿiton hu ƿa mine⁶ ƿælþa and ƿe min ƿeopðƿice heƿ ƿor ƿorulbe iƿ oncƿeƿeð :.

CAPUT XI.*

§ I. ÐA andƿƿorode ƿe ƿiƿðom 7 ƿeo Eeƿceaðƿiƿner 7 cƿæþ. Ic ƿene ƿeah þ̅ ic hƿæt hƿeƿanunge⁷ þe upahoƿe of þæƿe unƿotnerƿe 7 ƿulneah ƿeƿrohte æt ðam ilcan ƿeopðƿice ðe ƿu æƿ hæƿðeƿt. buton ƿu ƿit to full ƿý þæƿ þe þe læƿeð⁸ iƿ. þ̅ þe ƿor ƿý ƿlatige. Ac ic ne mæƿ adƿeoħan⁹ þine ƿeoƿunga ƿor þam lýtlan þe ƿu ƿorluƿe. ƿorþam ƿu ƿimle mið ƿope 7 mið unƿotnerƿe mænƿt ƿiƿ þe ænner ƿillan ƿana biƿ. ðeah hit lýtler hƿæt ƿie. Ðƿa þæƿ æƿne on ðiƿ andƿearðan liƿe. oþþe hƿa iƿ nu. oððe hƿa ƿýrþ ƿet æƿter uƿ on þiƿre ƿorulbe. þ̅ ħim nanƿuht ƿið hiƿ ƿillan ne ƿie. ne lýtler ne miceler. Ðƿiþe neapere ƿent¹⁰ 7 ƿƿiþe heanlice¹¹ ƿa menniƿcan ƿeƿælþa. ƿorþam oþer tƿeƿa. oððe hie næƿre to nanum men ne becumaþ. oððe ħi þæƿ næƿre ƿæƿtlice ne ƿurhpuniaþ ƿelca ƿelce ħi æƿ to coman. Ðæt ic ƿille heƿ be æƿtan ƿƿeotolor ƿeƿeccan. ƿe ƿiton þ̅ ƿume mæƿon habban æller ƿorulð ƿelan ƿenog.¹² ac ħi habbað ƿeah ƿceame þæƿ ƿelan. ƿiƿ ħi ne beoð ƿƿa æðele on ƿeƿýrðum ƿƿa ħi ƿoðon :. Sume beoþ ƿƿiðe æƿele 7 ƿiðcuþe on heora ƿeƿýrðum. ac ħi beoþ mið ƿæðle 7 mið henþe¹³ ofƿƿýcte 7

¹ Boet. lib. ii. prosa 4.—Et illa, Promovimus, inquit, &c.

² Cott. tilarƿt. ³ Cott. ƿorþon þin ancor. ⁴ Bod. pume. ⁵ Cott. iæð. ⁶ Cott. oncƿaƿ. ⁷ Cott. mina. ⁸ Cott. hƿæt hƿuƿanunge.

⁹ Cott. alýƿeð. ¹⁰ Cott. adƿeoħan. ¹¹ Cott. neapƿa ƿint. ¹² Cott. heanlica. ¹³ Cott. þ̅ momge habbað ælcer ƿorulð ƿillan ƿenog. ¹⁴ Cott. hæuþe.

to thee. But I know that this is even more valuable than man's life: for many a man would wish that he himself should die, rather than behold his wife and children dying. Why toilest thou then in weeping without a cause? Thou canst not yet blame thy fortune, nor upbraid thy life: nor art thou altogether brought to naught, as thou thinkest. No unbearable misery has yet befallen thee, for thine anchor is still fast in the earth: that is, the noblemen whom we before mentioned. They suffer thee not to despair of this present life: and again, thine own faith, and the divine love and hope; these then suffer thee not to despair of the everlasting life. Then answered the sorrowful Mind, and said: O, that the anchors were so secure, and so permanent, both for God, and for the world, as thou sayest! then might we the more easily bear whatsoever misfortunes come upon us. They all seem the lighter to us, so long as the anchors are fast. But thou mayest, nevertheless, perceive how my felicities, and my dignity here, in respect of the world, is changed.

CHAPTER XI.

§ I. THEN answered Wisdom and Reason, and said: I think, however, that I have, in some measure, raised thee up from this sorrow; and almost brought *thee* to the same dignity which thou before hadst. Only thou art yet too full of what thou hast relinquished, and art therefore grieved. But I cannot endure thy lamentations for the little that thou hast lost. For thou always, with weeping and with sorrow, mournest, if there be to thee a lack of anything desired, though it be of something little. Who was ever in this present life, or who is now, or who shall be yet after us in this world, to whom nothing against his will may happen, either little or much? Very narrow, and very worthless, are human enjoyments: for either they never come to a man, or they never constantly remain there such as they first came. This I will hereafter more clearly show. We know that some may have enough of all worldly wealth; but they have nevertheless shame of the wealth, if they are not so noble in birth as they wish. Some are very noble and eminent on account of their birth, but they are oppressed and made sad

ȝeunrotoðe. ꝥ him ƿæpe leofpe ꝥ hi ƿæpan unæpele þonne
 ȝƿa eapme. ȝif hit on heopa anƿealde ƿæpe :. Maneȝe beoþ
 þeah æȝþer ȝe full æpele ȝe full ƿelȝe. 7 beoþ þeah full
 unroto. þonne hi oþer tƿega oððe ƿif habbaþ him ȝemæc. oþþe
 him ȝemece nabbaþ :.¹ Maneȝe habbaþ ȝenoz ȝeſællice² ȝe-
 ƿifod. ac for beapnleſte. eallne þone ƿelan ðe hi ȝeȝaderiȝaþ
 hi læfað³ ƿræmdum to bƿucanne. and hi beoþ forþam un-
 roto :. Sume habbað beapn ȝenozge. ac ða beoþ hƿilum unhale.
 oþþe ýfele 7 unƿeoþ.⁴ oððe hƿaþe ȝeſapaþ. ꝥ ða elðran for-
 þam ȝnoſniap ealle heopa ƿopulð :. Forþam ne mæȝ nan mon
 on þiȝe andƿeapðan liſe eallunȝa ȝeƿað beon ƿiþ hiȝ ƿýrð. þeah
 he nu nanpuht ealler næbbe ýmbe to ȝorȝienne. ꝥ him mæȝ
 to ȝorȝe. ðæt he naht hƿæt him toƿeapð biþ. hƿæþer þe ȝod þe
 ýfel. þon ma þe þu ƿiſteſt. 7 eac þæt ꝥ he þonne ȝeſællice
 bſýcþ. he onðræt ꝥ he ȝcýle forlætæn. Getæc me nu ȝumne
 mann þara þe ðe ȝeſæleȝort þince. 7 on hiȝ reſpille ȝý ȝriþort
 ȝeſiten. ic þe ȝeſeccc ȝriþe hƿaþe ꝥ ðu onȝiteſt ꝥ he biþ for
 ȝriþe lýtlum þinȝum oft ȝriþe unȝemetlice ȝeðſeſeð. ȝif him
 æniȝ puht bið ƿiþ hiȝ ƿillan. oþþe ƿiþ hiȝ ȝeƿunan. þeah hit nu
 lýtleȝ hƿæt ȝeo buton he to ælcum men mæȝe ȝebeacnian ꝥ
 he ipne on⁵ hiȝ ƿillan :. Fundrum lýtel mæȝ ȝeðon þone
 eallra ȝeſælȝeſtan mon her for⁶ ƿopulðe. ꝥ he ƿenþ þæt hiȝ
 ȝeſælpa ſien oððe ȝriþe ȝeƿanode oððe mið ealle forloſene :.
 Ðu ƿenſt nu ꝥ þu ȝeo ȝriþe unȝeſælȝ. 7 ic ƿæt ꝥ manezum
 men ðuhte ꝥ he ƿæpe to heoƿonum ahaſen ȝif he æniȝne⁷ ðæl
 hæfðe þara þinra ȝeſælpa þe ðu nu ȝet hæfſt :.⁸ Ge ſur-
 þum ȝeo ȝtoſ þe þu nu on hæfſt eapſ. 7 þu cƿiſt ꝥ þin ƿræc-
 ȝtoſ ȝý heo iſ þam monnum eſel þe þær on ȝeðonene ƿæpan.
 7 eac þam ðe heopa ƿillum þær on eapðiȝaþ :. Ne nanpuht
 ne býð ýfel. ær mon ƿene ꝥ hit ýfel ȝeo. 7 þeah hit nu heſiȝ
 ȝeo and ƿiþerƿeapð. þeah hit biþ ȝeſælþ ȝif hit mon luſtlice
 deð and ȝeðýlðlice apærſþ :. Feapa ſient to þam ȝeſceaðſiȝe.
 ȝif he ƿýrþ on unȝeþýlðe. ꝥ he ne ƿilniȝe⁹ ꝥ hiȝ ȝælpa ƿeoþþan
 onpenðe :. Ȧiþ ȝriþe mænȝe biſeſneſſe iſ ȝemenȝeð ȝeo
 ȝſetneȝ þiȝe ƿopulðe. þeah heo hƿam ƿýnȝum¹⁰ ðýnce. ne mæȝ
 he hie no habban¹¹ ȝif heo hine fleon onȝinþ :. Ðu ne iſ hit
 þær ȝriþe ȝſeotol hu hƿeſſlice þaȝ ƿopulðſælpa ȝint. nu hi ne

¹ Cott. nabbað oðþe him ȝemæc oðþe ȝemeðe nabbað.

² Cott.

ȝeſællice.

³ Bod. lætað.

⁴ Bod. unſeope.

⁵ Cott. ȝebecnan ꝥ

he iſe ne on.

⁶ Cott. on.

⁷ Bod. ænne.

⁸ Cott. ȝehæſt.

⁹ Bod.

hepiliȝe.

¹⁰ Cott. ƿýnȝuma.

¹¹ Cott. ȝehabban.

by indigence and poverty, so that it were more desirable to them to be unnoble, than so poor, if it were in their power. Many are, indeed, both full noble and full wealthy, and are nevertheless very unhappy, when they *have* either of these things; either when they have wives as yoke-fellows with them, or have not yoke-fellows. Many have married happily enough, but for want of children, they leave all the riches which they amass to strangers to enjoy, and they are therefore unhappy. Some have children enough, but they are sometimes unhealthy, or evil and worthless, or soon depart, so that the parents therefore mourn all their life. Hence no man can, in this present life, be altogether suited in respect of his fortune. Though he have nothing at all to sorrow about, this is able to make him sorrowful, that he knows not what is about to happen to him, whether good or evil, any more than thou knewest; and moreover he fears, that what he then happily enjoys, he may lose. Show me now any man of those who appear to thee the happiest, and who is most distinguished for the enjoyment of his desires. I tell thee at once, that thou mayest observe that he is often immoderately troubled for very trifling things: if anything happens to him against his will, or contrary to his custom, though it be ever so little; unless he may give his nod to every man to run at his will. Wonderfully little can cause the happiest man of all, here in respect of the world, that he should think that his happiness is either much lessened, or entirely lost. Thou now thinkest that thou art very miserable: and I know that to many a man, it would seem that he were exalted to the heavens, if he had any part of thy felicities, which thou hast still. Moreover, the place wherein thou art now detained, and which thou callest thy place of exile, is the country of the men who were born there, and also of those who by their own will dwell there. Nothing is evil, until a man thinks that it is evil: and though it be now heavy and adverse, yet it will be happiness, if he acts willingly, and patiently bears it. Scarcely any one is so prudent when he is in impatience, as not to wish that his happiness were destroyed. With very much bitterness is the sweetness of this world mingled. Though it seem pleasant to any one, he will be unable to hold it, if it begin to fly from him. Is it not, then, very evident, how inconstant

mazon ðone eapman gefýllan. forþam he rimle pilnað hƿær hƿugu¹ þær þe he þonne næft. ne hie þam gefýldegum 7 þam gemetfærtum rible ne puniaþ:.

§ II.⁵ Ðri rece ge þonne ýmbutan eop þa gefæla ðe ge on mnan eop² habbaþ þurh þa godcundan miht gefet: . Ac ge nýton hƿæt ge ðoþ. ge rint on gedƿolan: . Ac ic eop mæg mid fearum ƿorðum gepedan³ hƿæt ge hƿof iſ eallra gefæla riþ þær ic ƿat þu ƿilt hiȝian þon ær þe þu hine onȝiteſt ꝥ iſ þonne god: .⁴ Miht þu nu onȝitan hƿæþer þu auht þe ðeoppýrþne habbe þonne ðe ýlfne: . Ic ƿene þeah ꝥ þu ƿille cƿeþan ꝥ þu nauht ðeoppýrþne næbbe. Ic ƿat ȝif þu nu hæfðe⁵ fullne anpealð ðiner ielfer. ðonne hæfðeſt ðu hƿæt hƿeȝa⁶ on þe geſfum ðær þe ðu næfre þinum ƿillum alætan ƿoldeſt.⁷ ne geo ƿýrð þe on ȝenuman ne mihte: . Forðam ic ðe mindȝige ꝥ þu onȝite ðætte nan gefælf nif on þifre andƿearðan life. Ac onȝet þæt nauht nif betere on þifre andƿearðum life. þonne geo geſceadƿifneſ. forþam þe heo þurh nan ðing ne mæg þam men loſian. for þý iſ betere þæt feoh þæt te næfre loſian ne mæg. þonne ꝥ þe mæg 7 fceal. Ðu ne iſ þe nu ȝenoh fpeotole geſæd þæt geo ƿýrð þe ne mæg nane gefæla fellan. forþam þe æȝþer iſ unfæft ge geo ƿýrð. ge geo gefælf. forþam rint fripe teðne 7 fripe hƿeoſende þaſ gefæla: . Ðræt ælc ƿara þe þaſ ƿoruld gefæla hæfþ. oþer tƿeȝa oþþe he ƿat þæt he him ffrompeaſde beoþ. oððe he hit nat. ȝif he hit þonne nat. hƿelce gefæla hæfþ he æt þam pelan. ȝif he biþ fpa ðýrig 7 fpa unȝerif. ⁸ ꝥ he þæt ƿitan ne mæg. ȝif he hit ðonne ƿat. þonne onðræt he him ꝥ heo loſian. 7 eac ȝeapa ƿat ꝥ he hi alætan fceal. Ðe fingala ege ne læt nænne⁹ mon gefælfigne beon: . Eif þonne hƿa ne ƿeçþ hƿæþer he þa gefælða hæbbe. þe he nabbe þe he ðonne hæfþ. hƿæt þæt ðonne beoþ for lýtla fæla. oððe nane. þæt mon fpa eaþe foþlætan mæg: . Ic ƿene nu ꝥ ic þe hæfðe ær ȝenog fpeotole geſeht be manegum tacnum ꝥ te monna faþla rint undeaflice 7 ece.¹⁰ 7 ꝥ iſ ȝenog fpeotol ꝥ te nanne mon ðær tƿeoȝan ne þearf ꝥ ealle men ȝeendiaþ on þam ðeaþe. 7 eac heopa pelan. þý ic ƿunðrige hƿi men fien fpa unȝeſceadƿife ꝥ hie ƿenan ꝥ þif andƿeaſde lif mæȝe þone monnan ðon gefælfigne þa hƿile þe he leoſað. þonne

⁵ Boet. lib. ii. prosa 4.—Quid igitur, o mortales, &c.

¹ Bod. hƿæt hƿeg.

² Cott. 10p.

³ Cott. gepeccan.

⁴ Bod.

onȝiteſt þe iſ þone god.

⁵ Bod. næfðeſt.

⁶ Cott. hƿugu.

⁷ Cott.

noldeſt.

⁸ Cott. unſif.

⁹ Bod. none.

¹⁰ Cott. undeaflica 7 eca.

worldly goods are; when they are not able to satisfy the poor, inasmuch as he always desires something of that which he has not; neither do they always dwell with the patient and moderate.

§ II. Why seek ye, then, around you the happiness which ye have placed within you by the divine power? But ye know not what ye do: ye are in error. But I can, with few words, show you what is the roof of all happiness: for which I know thou wilt strive until thou obtainest it: this, then, is good. Canst thou now discover whether thou hast anything more precious to thee than thyself? I think, though, thou wilt say that thou hast nothing more precious. I know, if thou hadst full power of thyself, thou wouldest then have something in thyself, which thou never, with thine own consent, wouldest relinquish, nor could Fortune take it from thee. Therefore I advise thee, that thou learn, that there is no happiness in this present life. But learn that nothing is better in this present life than reason: because man cannot by any means lose it. Therefore that wealth is better, which never can be lost, than that which may, and shall *be lost*. Is it not, now, clearly enough proved to thee, that Fortune cannot give thee any happiness? because each is insecure, both Fortune and happiness; for these goods are very frail, and very perishable. Indeed, every one who possesses these worldly goods, either knows that they are about to depart from him, or he is ignorant of it. If, then, he is ignorant of it, what happiness has he in riches, when he is so foolish, and so unwise as to be ignorant of this? But if he knows it, then he dreads that they may be lost, and also is well aware that he must leave them. Continual fear suffers not any man to be happy. If then any man cares not whether he have that wealth, which he may not have, even when he has it; truly that is for little happiness, or none, which a man may so easily lose. I think, moreover, that I had formerly with sufficient clearness taught thee by many arguments, that the souls of men are immortal and eternal: and it is so evident that no man need doubt it, that all men end in death, and also their riches. Therefore I wonder why men are so irrational as to think that this present life can make man happy whilst he lives, seeing that it cannot, after it is ended, make

hit hine ne mæg æfter þýr life eapmne¹ gedon :. Þræt pe gepýlice witon unrim ðara monna þe ða ecan gezælða rohtan nallas ðurh þ an þæt hi wílnodon ðær lichomlican deaðes. ac eac manegra garlicra wita hie gepílnodon wið ðan ecan life. þ þær on ealle þa haligan Mawtýnar :.

CAPUT XII.^t

ÐA ongan se Wírdom gliorian. 7 geoddode þur. ecte þæt ipell mid leofe. þ he ær jæde 7 cwæþ. Se þe wille fært huf timbrian. ne sceall he hit no jettan upon þone hehtan cnol. 7 se ðe wille godcunðne Wírdom recan. ne mæg he hine wiþ ofermetta. 7 eft se þe wille fært huf timbrian. ne jette he hit on fonðbeorhar. Swa eac gif þu Wírdom timbrian wille. ne jete ðu hine uppan þa gitrunga. forðam swa swa wígenðe fonð þonne ren swýlð. swa swýlð seo gitrunge þa dreorenðan welan wíjjer midðangeapdes. forðam hio hiora wímla bið ðurjtezgu. ne mæg huf naht lange jtanðan on ðam hean munte. gif hit full ungemetlic winð gejtent. næft þæt þ te on ðam wígenðan fonðe jtent for swíþicum jene. swa eac þ menniwe Moð bið undereten 7 apezed of huf jtede. þonne hit se winð jtronzga gezwinca awtýroð. oððe se ren ungemetlicer ýmbhozan :. Ac se þe wille habban þa ecan gezælþa. he sceal fleon þone fpecnan plite wíjer midðaneapdes. 7 timbrian þ huf Moðes on þam færtan jtane eaðmetta. forþam ðe Críft eapdað on þære dene eaðmoðnesse. 7 on þam gemýnde Wírdomes. forþam wímla se wíra mon eall huf lif læt on gefean unonpendenðlice 7 oþroþ. þonne he forwíþ ægðes ge þar eorþlican god ge eac þa ýflu. 7 hopaþ to þam toweapdam. þ wínt þa ecan. forþam ðe God. hine gehelt æghwonan. wíngallice wunienðe. on huf Moðes gezælþum. ðeah þe se winð. þara eapfoþa. 7 seo wíngale gemen. þýrja populð relþa. him onblape :.

CAPUT XIII.^u

ÐA se Wírdom þa 7 seo Gerceadwíjnes þur leoð þur arungen hæfðon. ða ongan he eft reczan² ipell 7 þur cwæþ. Me ðincþ nu þ wít mægen fmealicor fpecan 7 diozolþan worðum. forþam ic onzite þ mín lar hwæt hwugu inzæð on þin onðzic. 7

^t Boet. lib. ii. metrum 4.—Quisquis uolet perennem, &c.

^u Boet. lib. ii. prosa 5.—Sed quoniam rationum, &c.

¹ Bod. eapm.

² Cott. recgean.

him miserable. But we certainly know of innumerable men who have sought eternal happiness, not by this alone, that they chose the bodily death, but they also willingly submitted to many grievous torments on account of the eternal life: those were all the holy martyrs.

CHAPTER XII.

THEN began Wisdom to sing, and sung thus,—*he* prolonged with verse the speech that he before made, and said: He who will build a firm house, must not set it upon the highest hill; and he who will seek heavenly wisdom, must not *seek* it with arrogance. And, again, he who is desirous to build a firm house, should not set it on sand-hills. So also if thou art desirous to build wisdom, set it not on avarice. For as thirsty sand swallows the rain, so avarice swallows the perishable riches of this middle-earth, because it is always thirsty after them. A house cannot long stand on the high mountain, if a very violent wind press on it; nor has it that which may stand on the thirsty sand for excessive rain. Thus also the human mind is subverted, and moved from its place, when the wind of strong afflictions agitate it, or the rain of immoderate care. But he who wishes to have eternal happiness, should fly from the dangerous splendour of this middle-earth, and build the house of *his* mind on the firm rock of humility. For Christ dwells in the vale of humility, and in the mind of wisdom. Therefore the wise man ever leads all his life in joy, unchangeable and secure, when he despises both these earthly goods, and also the evils; and hopes for the future, which are eternal. For God preserves him everywhere, perpetually dwelling in the enjoyments of his mind: though the wind of troubles, and the continual care of these worldly goods, blow upon him.

CHAPTER XIII.

WHEN Wisdom and Reason had thus sung this lay, then began he again to make a speech, and thus said: Methinks that we may now argue more closely, and with profounder words; for I perceive that my doctrine, in some degree,

þu zenoh þel unðerſtenſt ꝥ ic þe to ſpnece. Læðenc nu hƿæt
 þineſ aƿneſ reo ealra þiſra popuľð æhta 7 pelena. oððe hƿæt
 þu þæri on aƿe unanðerſilðeſ. ƿiſ þu him ſceadþiſlice¹ æfter-
 ſpýraſt. Ðræt hæfſt ðu æt þam ƿiſum þe ðu criſt ꝥ reo ƿýrð
 eoſ ƿiſe. and æt þam pelum.² ðeah hi nu ece ƿæron. Seƿe³ me
 nu hƿæþeſ ſe þin pela ðineſ þanceſ ſpa ðeoſe reo þe ſoſ hiſ
 aƿenſe ƿecýnðe. hƿæþeſ ic ðe ſecƿe þeah ꝥ hit iſ of hiſ aƿenſe
 ƿecýnðe naſ of þinne. ƿiſ hit þonne hiſ aƿenſe ƿecýnðe iſ naſ
 of ðinne. hƿi eaſt ðu þonne a þý betepa ſoſ hiſ ƿoðe.⁴ Seƿe
 me nu hƿæt hiſ þe ðeoſaſt⁵ þince. hƿæþeſ þe ƿoľð þe hƿæt ic
 ƿat þeah ƿoľð. Ac þeah hit nu ƿoľð⁶ reo 7 ðeoſe.⁷ þeah biþ
 hliſeaðiſra 7 leoſpenðra ſe ðe hit ſeľþ. ðonne ſe þe hit ƿaðeſaþ
 7 on oþrum ſeaſaþ. ƿe eac þa pelan beoþ hliſeaðiſran 7
 leoſtæľnan þonne þonne hie mon ſeľþ. þonne hie beon þonne
 hi mon ƿaðeſaþ 7 healt.⁸ Ðræt reo ƿiſſunƿ ƿeðeþ heoſe ƿiſ-
 ſeſaſ laþe æƿeþe ƿe Ġoðe ƿe monnum. 7 þa cýſta ƿeðoþ þa
 ſumle leoſ tæle 7 hliſeaðiſe 7 ƿeoſþe æƿeþe ƿe Ġoðe ƿe mon-
 num ðe hie luſiaþ. Nu ꝥ ſeoð þonne æƿeþe ne mæƿ beon ƿe
 mið þam ðe hit ſeľð ƿe mið þam þe hit nimþ.⁹ nu iſ ſoſþæm
 ælc ſeoð betepa 7 ðeoſpýrþe ƿeſealð þonne ƿehealðen. Ġiſ nu
 eall þiſeſ miððaneapðeſ pela come to anum men. hu ne ƿæron
 þonne ealle oþpe men ƿæðlan butan anum.¹⁰ Ġenoh ſƿeotol
 ðæt iſ. ꝥ te ƿoð ƿoſð 7 ƿoð hliſa ælcet monneſ biþ betepa 7
 ðeoſpa.¹¹ þonne æniƿ pela. hƿæt ꝥ ƿoſð ƿeſýľ eallra¹² þapa
 eaſan þe hit ƿeheþþ. 7 ne biþ þeah no ðý læſſe mið þam þe hit
 ſpniçþ. hiſ heoſtan ðieġelneſſe hit ƿeopenað.¹³ 7 þæſ oðreſ
 heoſtan belocene¹⁴ hit þuphƿæþþ. 7 on þam ſæpelðe þæri be-
 tſýx ne bið hit no ƿeþanod. ne mæƿ hit mon mið ſƿeoſðe
 oſſlean. ne mið þape ƿebindan. ne hit næſſe ne acſiľð. Ac þa
 eoſpe pelan. þeah hi ealne ƿeƿ eoſpe ſin.¹⁵ ne þinç eoſ no þý
 þaþoſ.¹⁶ heoſa zenoh. 7 þeah ƿe hie þonne oþrum monnum
 ſellan ne maƿon. ƿe no þe ma mið þam heoſa ƿæðle 7 heoſa
 ƿiſſunƿe ƿeſýľlan. ðeah þu hie ſmale¹⁷ toðæle ſpa ðuſt. ne
 miht þu þeah ealle men emlice¹⁸ mið ƿehealðan. 7 ðonne þu
 ealle ƿeðæľðe hæfſt. þonne biſt ðu ðe ſeľþ ƿæðla. Ġint þæt
 ƿeſlice¹⁹ pelan þiſſeſ miððanƿeapðeſ. ðonne hi nan mon ſullice
 habban ne mæƿ. ne hie nanne mon ƿepelſġian ne maƿon. buton

¹ Cott. ſeſceadþiſlice. ² Cott. pelan. ³ Cott. Sæƿe. ⁴ Cott. ƿoðe.

⁵ Cott. ðioſpſt. ⁶ Bod. ƿoľð. ⁷ Cott. ðioſe. ⁸ Cott. hilt. ⁹ Cott. mon

ſeľð. ¹⁰ Cott. buton him anum. ¹¹ Cott. ðioſpa. ¹² Cott. ælcet.

¹³ Bod. iðelneſſe hit openað. ¹⁴ Cott. belocene. ¹⁵ Cott. mið eoſ ſin.

¹⁶ Cott. hpaþoſ. ¹⁷ Cott. ſpa ſmealce. ¹⁸ Cott. emlice. ¹⁹ Cott. ƿepelice.

enters into thy mind, and thou understandest well enough what I say unto thee. Consider, now, what is thine own of all these worldly possessions and riches; or what of great price thou hast therein, if thou rationally examinest it. What hast thou from the gifts and from the riches, which thou sayest fortune gives you, even though they were eternal? Tell me now, whether in thy judgment, this thy wealth, is so precious to thee from its own nature. But I say to thee that it is from its own nature, not from thine. If it, then, is from its own nature and not from thine, why art thou ever the better for its good? Tell me what of it seems to thee most precious: whether gold, or what? I know, however, gold. But though it be good and precious, yet will he be more celebrated and more beloved, who gives it, than he who gathers, and takes it from others. Riches, also, are more honourable, and more estimable when any one gives them, than they are when he gathers and keeps them. Covetousness, indeed, makes misers loathsome both to God and to men: and liberality always makes them estimable, and famous, and worthy, both to God and to the men whom they befriend. Since, then, wealth cannot be both with those who give it, and with those who receive it; all wealth is therefore better and more precious given than held. If even all the wealth of this middle-earth should come to one man, would not all other men be poor, except one? It is sufficiently evident that the good word and good fame of every man is better and more precious than any wealth: for this word fills the ears of all those who hear it, and yet is not the less with him who speaks it. His heart's recess it opens, and the locked heart of another it penetrates, and in the way between them it is not lessened, nor can any one with sword slay it, nor with rope bind, nor does it ever perish. But these your riches, if they were always yours, there does not the sooner seem to you enough of them; and if ye may not give them to other men, ye never the more therewith satisfy their want and their desire. Though thou divide them as small as dust, yet thou canst not satisfy all men equally: and when thou hast divided all, thou wilt then be poor thyself. Are the riches of this middle-earth worthy of a man when no one can fully have

hie oþerne ȝeðon to ƿæðlan. Ðræþer¹ nu ȝimma ƿlite eoƿne eazan to him ȝetio. heora to ƿunðrianne. ȝƿa ic ƿat ꝥ hie² ðoþ. hƿæt ȝeo³ ðuȝuð þonne þær ƿliteȝ þe on þam⁴ ȝimnum bið. biþ heora næȝ eoƿne.⁵ þý ic eom ȝƿiþe unȝemetlice oƿƿunðroð hƿi eoƿ þince þære unȝerċeaðȝƿan ȝerċeaƿte ȝoð⁶ betere þonne eoƿer aȝen ȝoð. hƿi ȝe ȝƿa unȝemetlice ƿunðȝizen þaƿa ȝimma. oððe æniȝer þaƿa ðeaðlicena ðinȝa ðe ȝerċeaðȝƿiȝneȝe næȝþ. ƿoððam hie mið nanum ƿýhte ne maȝon ȝeeapȝiȝan ꝥ ȝe heora ƿunðȝizen. þeah hie Ȧoðer ȝerċeaƿta ȝien. ne ȝint hi no ƿiþ eoƿ to metanne. ƿoððam þe oðer tƿeȝa oþþe hit nan ȝoð niȝ ƿoð eoƿ ȝelfe. oððe þeah ƿoð lýtcl ȝoð ƿiþ eoƿ to metanne. to ȝƿiþe ƿe heȝeȝiaþ⁷ uȝ ȝelfe. þonne ƿe maȝe ꝥ luȝiaþ⁸ ꝥ þe unðer uȝ iȝ on uȝum⁹ anpealde. þonne uȝ ȝelfe. oððe ðone Ðrihten ðe uȝ ȝerċeoƿ. ȝ uȝ ealle ða ȝoð ƿoðȝeaƿ. Ðræþer ðe nu licȝen¹⁰ fæȝeru lond :

CAPUT XIV.^v

§ I. ÐA andȝƿoƿoðe ꝥ Moð þære Ȧerċeaðȝƿiȝneȝe ȝ cƿæð. Ðƿi ne ȝeoalde me lician fæȝer land. hu ne iȝ þæt ȝe fæȝereȝta ðæl Ȧoðer ȝerċeaƿta. ȝe full oft ƿe fæȝniaþ¹¹ ȝmýltre ȝæ. ȝ eac ƿunðȝiaþ þær ƿliteȝ þære ȝunnan and þær monan ȝ eallra þaƿa ȝeoƿrena. Ða andȝƿoƿoðe ȝe Ȧiȝdom and ȝeo Ȧerċeaðȝƿiȝneȝ þam Moðe ȝ þuȝ cƿæþ. Ðræt belimþþ þe heora fæȝerneȝe.¹² hƿæþer¹³ ðu ðurȝe ȝilpan ꝥ heora fæȝerneȝ þin ȝie. neȝe neȝe. hu ne ƿaȝt þu ꝥ þu heora nanne ne ȝeoƿhtetȝ.¹⁴ ac ȝiȝ ðu ȝilpan ƿille. ȝilȝ Ȧoðer. Ðræþer þu nu fæȝerpa bloȝtmæna fæȝniȝe on eaȝtran ȝƿelce þu hie ȝerċoƿe. hƿæþer þu nu ȝƿelceȝ auht ȝýȝcan mæȝe, oððe ȝeoƿhtetȝ habbe. neȝe neȝe. ne ðo þu ȝƿa.¹⁵ hƿæþer hit nu ðineȝ ȝeoƿalðer ȝie ꝥ ȝe hæȝerȝet ȝie ȝƿa ƿeliȝ on ƿæȝtmum. hu ne ƿat ic ꝥ hit iȝ no þineȝ ȝeoƿalðer. Ðƿi eaȝt þu ðonne onæled mið ȝƿa iðele ȝeƿean. oððe hƿi luȝaȝt ðu þa ȝƿemban ȝoð ȝƿa unȝemetlice. ȝƿelce hi ȝien þin aȝnu.¹⁶ Ȧenȝt þu mæȝe ȝeo ƿýpð þe ȝeðon þæt þa þinȝ ðine aȝene¹⁷ ȝien þa þe heora aȝene¹⁸ ȝecýnð þe ȝeðýðon¹⁹ ȝƿemðe. neȝe neȝe. niȝ hit no þe ȝecýnðe ꝥ te þu hi aȝe. ne him niȝ ȝeðýpðe ꝥ hi ðe ƿoðȝien. ac þa heoȝencunðan þinȝ þe ȝint²⁰ ȝe-

^v Boet. lib. ii. prosa 5.—Quid ni? Est enim, &c.

¹ Bod. Ðræp. ² Cott. hi. ³ Cott. ȝio. ⁴ Cott. þæm. ⁵ Cott. eoƿer. ⁶ Cott. ȝoð ƿeb. ⁷ Cott. heȝpað. ⁸ Cott. ꝥ ma luȝiað. ⁹ Cott. uȝȝum. ¹⁰ Cott. licien. ¹¹ Cott. fæȝeniað. ¹² Cott. to hiopa fæȝermeȝra. ¹³ Bod. hƿæp. ¹⁴ Cott. nan ne ƿohtetȝ. ¹⁵ Cott. no ȝƿa. ¹⁶ Bod. ȝen þine ȝet nu. ¹⁷ Cott. aȝnu. ¹⁸ Cott. aȝnu. ¹⁹ Bod. ȝeðon. ²⁰ Cott. ȝenðan.

them? nor can they enrich any man, unless they bring another to poverty. Does the beauty of gems attract your eyes to them, to wonder at them? I know that they do so. But the excellence of the beauty which is in gems is theirs, not yours. Wherefore I am excessively astonished why the good of the irrational creature seems to you better than your own good: why ye so immoderately admire gems, or any of the insensible things which have not reason: for they with no justice can deserve that ye should admire them. Though they are God's creatures, they are not to be compared with you. For either it is no good for yourselves, or at least for little good, compared with you. We too much despise ourselves when we love that which is beneath us, in our own power, more than ourselves, or the Lord who made us, and gave us all good things. Do fair lands delight thee?

CHAPTER XIV.

§ I. THEN answered the Mind to Reason, and said: Why should not fair land delight me? Is not that the fairest part of God's creatures? Full often we rejoice at the serene sea, and also admire the beauty of the sun, and of the moon, and of all the stars. Then answered Wisdom and Reason to the Mind, and thus said: What belongs to thee of their fairness? Darest thou to boast that their fairness is thine? No, no. Dost thou not know that thou madest none of them? But if thou wilt glory, glory in God. Dost thou rejoice in the fair blossoms of Easter, as if thou madest them? Canst thou then make anything of this kind, or hast thou any part in the work? No, no. Do not thou so. Is it through thy power that the harvest is so rich in fruits? Do not I know that it is not through thy power? Why art thou then inflamed with such vain glory? or why lovest thou external goods so immoderately, as if they were thy own? Thinkest thou that fortune can cause to thee, that those things should be thy own, which their own natures have made foreign to thee? No, no. It is not natural to thee that thou shouldest possess them; nor is it their nature, that they should follow thee. But heavenly things are natural to thee, not these earthly.

cýnde. næf þæf eorþlican. Ðaſ eorþlican pæſtmaſ ſint geſceapene netenum¹ to andlifen. 7 þa populð pelan ſýnt geſceapene to biſſice þam monnum þe beoþ neatenum² gelice. ꝥ beoþ unrihtſipe 7 ungemetfærte. to þam hi eac becumaþ oftoſt. Liſ þu þonne ðæt gemet habban wille. 7 ða nýð þearfe witan wille. þonne iſ þæt mete 7 ðrýnc 7 clapaſ and tol to ſpelcum crafte ſpelce þu cunne ꝥ ðe iſ gecýnde 7 ꝥ ðe iſ riht to habbenne. Hwælc ſſemu iſ ðe ꝥ þæt þu wilniſe þiſſa andþearðena geſælpa ofer gemet. þonne hie naþer³ ne maſon ne þin gehelpan. ne heopa ſelſpa. On ſſipe lýclon hiepa hæfþ ſeo gecýnð zenog. on ſpa miclum heo hæfþ zenog ſpa þe ær ſſpæcon. Liſ þu heope maſe ſeleſt. ofer trega oððe hit þe deaþ. oððe hit þe þeah unpýnſum biþ. oððe ungeteſe.⁴ oððe ſſpæcenlic eall ꝥ þu nu ofer gemet deſt. Liſ þu nu ofer gemet iſt. oþþe ðrinſt. oððe clapa þe ma on hæfſt⁵ þonne þu þurfe. ſeo oferwiſg⁶ þe purþ oþþe to ſape. oððe to plættan. oþþe to ungeriſenum. oþþe to phio. Liſ þu nu wenſt ꝥ te wunðorlice geſela⁷ hwælc weorþmýnð ſie. ðonne telle ic þa weorþmýnð þæm⁸ wýrhtan þe hie worhte. næf na þe.⁹ ſe wýrhta iſ God. þæf crafſt ic þæf heriſe on. Wenſt þu þæt ſeo menſio þinſa monna þe mæge ðon geſæligne. neſe neſe. ac gif hie ýfele ſint ðonne ſint hie þe pleolicpan 7 geſpæcnefulpan ge hæfð þonne ge næfð.¹⁰ forþam ýfele þeſnaſ beoþ wýmle heopa hlaforðeſ ſienð. Liſ hi þonne goðe beoþ 7 hlaforð holðe 7 untrifealde hu ne beoþ ꝥ þonne heopa goðeſ. næf þineſ. hu miht þu þonne þe aſnian heopa goð. gif þu nu þæf gilpſt. hu ne gilpſt þu þonne heopa goðeſ. næf þineſ :

§ II.^w Nu þe iſ zenoh openlice gecýþeð þæt te nan þapa goða þin niſ. þe þe ær ýmbe ſſpæcon. 7 þu teohhodeſt¹¹ ꝥ hi þine beon ſceolðan. Liſ þonne þiſſe populðe plite 7 pela to wilnienne niſ. hwæt muſcnaſt þu þonne æfter þam þe þu forlupe. oððe to hron faſnaſt ðu þæf þe þu ær hæfdeſt.¹² gif hit fæger iſ. ꝥ iſ of heopa aſnum gecýnde. næf of ðinum. heopa fæger hit iſ. næf þin. hwæt faſnaſt¹³ þu þonne heopa fægeſeſ. hwæt belimpþ hiſ to þe. ne þu hit ne geſceope. ne hi þine aſene ne ſent. Liſ hi nu goðe ſint 7 fægeſe. þonne wæron hi ſpa ge-

^w Boet. lib. ii. proſa 5.—Ex quibus omnibus, &c.

¹ Cott. nýtenum. ² Cott. bioð neatum. ³ Cott. naþer. ⁴ Cott. ungeteſe. ⁵ Cott. clape ma on heſt. ⁶ Cott. ſio oferwiſ. ⁷ Cott. geſelapa. ⁸ Bod. þa. ⁹ Cott. nealler þe. ¹⁰ Cott. and lýtſe þonne ſint hi þe pholicpan 7 geſpæcnefulpan hæfð þonne næfð. ¹¹ Cott. teohhoder. ¹² Cott. þæf hæfſt. ¹³ Bod. faſnaſ.

These earthly fruits are created for the food of cattle; and worldly riches are created for a snare to those men who are like cattle, that is, vicious and intemperate. To those, moreover, they come oftenest. But if thou wouldest have the measure, and wouldest know what is needful; then is it, meat and drink, and clothes, and tools for such craft as thou knowest, which is natural to thee, and which is right for thee to possess. What advantage is it to thee, that thou shouldest desire these present goods beyond measure, when they can neither help thee nor themselves? With very little of them nature has enough. With so much she has enough, as we before mentioned. If thou givest her more, either it hurts thee, or it at least is unpleasant to thee, or inconvenient, or dangerous,—all that thou dost beyond measure. If thou beyond measure eatest, or drinkest, or hast more clothes on thee, than thou needest, the superfluity becomes to thee either pain, or loathing, or inconvenience, or danger. If thou thinkest that wonderful apparel is any honour, then ascribe I the honour to the artificer who made it, not to thee. The artificer is God, whose skill I therein praise. Thinkest thou that the multitude of thy men can make thee happy? No, no. But if they are wicked and deceitful, then are they more dangerous, and more troublesome to thee, had, than not had: for wicked thanes are always their lord's enemies. But if they are good and faithful to their lord, and sincere, is not that, then, their good, not thine? How canst thou, then, appropriate to thyself their good? If thou boastest of it, dost thou not boast of their good, not of thine?

§ II. It is now plainly enough shown to thee that none of those goods is thine which we have already spoken about, and thou didst think should be thine. If, then, the beauty and wealth of this world is not to be desired, why dost thou re-pine on account of what thou hast lost? or wherefore dost thou long for what thou formerly hadst? If it is fair, that is of their own nature, not of thine: it is their fairness, not thine. Why then dost thou delight in their fairness? what of it belongs to thee? Thou didst not make it, nor are they thine own. If they are good and fair, then were they so made; and such they would be, though thou never hadst

rceapene. 7 ƿrælce hi ƿolðan beon þeah þu hi næfre nahterƿ.
 ƿenƿ ðu þ hi aþe ðeoppýrþƿan ƿeon.¹ þe hi to þinre note ge-
 lænde ƿæron. Ac forþam þe heora ðýrge men ƿarfaþ. 7 hi
 him ƿincap ðeore. forþam þu hi gaderarƿ 7 helƿr on þinum
 horðe. Ðræt ƿilnarƿ þu þonne þ þu hæbbe æt ƿelcere ƿeræliz-
 neſſe.² Leleſ³ me nu ic hit ðe ƿecge. næfƿr ðu þær nauht æt
 buton þ þu tilarƿ⁴ ƿæðle to ƿlonne. 7 for þý gaderarƿ mare
 þonne þu þurfe.⁵ Ac ic ƿat ðeah ƿrife geare. þ te eall þ ic heƿ
 ƿrpece iƿ riþ þinum ƿillan. Ac eorpa ƿerælþa ne ƿint no þ ge
 ƿenap þæt hi rien. forþam ƿe þe micel meſſe⁶ 7 miſlic aƿan
 ƿile. he beþearf eac micler ƿultumer. Se ealða cƿide iƿ ƿrife for
 þe mon gefýrn cƿæþ. þæt te þa⁷ micler beþurfon. þe micel
 aƿan ƿillap. 7 þa þurfon ƿrife lýtler. þe maran ne ƿilliaþ þonne
 zenogez. butan he ƿilnizen mið ofeƿinge hiopa ƿitrunza ge-
 fýllan. þ hi næfre ne gedoþ. Ic ƿat þ ge ƿenap þæt ze nan
 gecundelice⁸ god ne ƿerælþa on innan eop ƿelfum nabbaþ.⁹ for-
 þam ze hi ƿecaþ butan eop to ƿremðum ƿerceanum. ƿra hit iƿ
 miſhpeorfeð þ þæm men ðincþ. þeah he ƿe godcundlice ge-
 rceadþ. þ he on him ƿelfum næbbe ƿælþa zenoge. buton he
 mare gegaderize þara ungerceadþreana ƿercean þonne he
 beþurfe. oððe him gemetlic ƿeo. 7 þa ungerceadþrean neoten¹⁰
 ne ƿilnaþ naner ofneƿ ƿeo.¹¹ ac ƿincþ him zenog on þam þe hi
 binnan heora ægenre hýðe habbaþ to eacan þam foðre þe him
 gecýndelic biþ. Ðræt ze þonne þeah hƿæthreza godcundliceƿ
 on eoreppe ƿaule habbaþ. þæt iƿ andƿit. 7 gemýnd. and ƿe ge-
 rceadþrelica ƿilla þ hine þara treza lýrte. ƿe þe þonne þaƿ ðreo
 hæfþ. þonne hæfþ he hiƿ rceoppender onlicneſſe ƿra forþ ƿra
 ƿra ænezu ƿercean fýrmeſt¹² mæg hiepe rceppender onlicneſſe
 habban. Ac ze ƿecaþ þære hean gecýnde ƿerælþa and heore
 ƿeoþſcipe to þam niþelicum 7 to ðam hpeopenðlicum¹³ þin-
 gum. Ac ze ne onƿitað hu micelne teonan ze doþ Gode eoppum
 rceppende. forþam þe he ƿolde þæt te ealle men ƿæran ealpa
 oppa¹⁴ ƿercean ƿealðanðar. Ac ze underþioðaþ eoreppe helƿtan
 meðemneſſe under þa eallpa nýpemeſtan ƿercean. 7 mið þam
 ze habbaþ gecýpeð þ te æfter eoppum agnum ðome ze doþ
 eop ƿelfe ƿýrpan þonne eoreppe agne¹⁵ æhta. nu ze ƿenap þ eoreppe
 nauht¹⁶ pelan rien eorpa ƿerælþa. 7 teohhiaþ þ eall eoreppe

¹ Cott. aþý ðeoppa rien. ² Bod. gelicneſſe. ³ Bod. Leleſ. ⁴ Cott. tilarƿ. ⁵ Cott. þýrfe. ⁶ Cott. innieſſe. ⁷ Bod. þ þa þe. ⁸ Cott. gecýndelic. ⁹ Cott. næbben. ¹⁰ Cott. neat. ¹¹ Cott. ƿioƿ. ¹² Bod. ƿupemeſt. ¹³ Bod. hpeopenðum. ¹⁴ Cott. ofeppa. ¹⁵ Cott. eoppa agna. ¹⁶ Cott. noht.

them. Thinkest thou that they are ever the more precious, because they were lent for thy use? But, because foolish men admire them, and they to them seem precious, therefore thou gatherest and keepest them in thy hoard. How then dost thou hope to have happiness from anything of this sort? Believe me now, I say it unto thee, thou hast nought therefrom, except that thou toilest to avoid poverty, and therefore gatherest more than thou needest. But nevertheless I very well know, that all which I here speak, is contrary to thy will. But your goods are not what ye think they are: for he who desires to have much and various provision, needs also much help. The old saying is very true, which men formerly said; that those need much, who desire to possess much, and those need very little, who do not desire more than enough. But they hope by means of superfluity to satisfy their greediness; which they never do. I wot that ye think ye have no natural good or happiness within yourselves, because ye seek them without you, from external creatures. So is it perverted, that man, though he is divinely rational, thinks that he has not happiness enough in himself, unless he collects more of irrational creatures than he has need of, or than is suitable for him: whilst the irrational cattle are desirous of no other wealth, but think that sufficient for them, which they have within their own skin, in addition to the fodder which is natural to them. Whatsoever, then, though little, ye have of divine in your soul, is the understanding, and memory, and the rational will which delights in them both. He therefore who has these three, has his maker's likeness, as much as any creature can at all have its maker's likeness. But ye seek the happiness of the exalted nature, and its dignity, from low and perishable things. But ye understand not how great injury ye do to God your creator. For he would that all men should be governors of all other creatures. But ye degrade your highest dignity below the meanest creatures of all: and thereby ye have shown that, according to your own judgment, ye make yourselves worse than your own possessions, now ye think that your false riches are your happiness, and are persuaded that all your

populð Ʒoð Ʒien æƷƷan¹ Ʒe Ʒelfe. ƷƷa hit eac ƷýƷ þonne Ʒe ƷƷa Ʒillaþ :.

§ III.^x Ðær menniƷcan lifeƷ Ʒecýnð iƷ ꝥ hi ðý anan Ʒeon² beƷoƷan eallum oþƷum ƷeƷceafum. ðý hi hie Ʒelfe onƷiton hƷæt hie Ʒenð.³ Ʒ hƷonan hi Ʒenð.⁴ Ʒ þi hi Ʒenð⁵ ƷýƷƷan þonne nýtenu. þý hi nellaf Ʒitan hƷæt hi Ʒint. oððe hƷonan hi Ʒint. Ðam neatum iƷ Ʒecýnðe ꝥ hi nýton hƷæt hi Ʒenð.⁶ Ac ꝥ iƷ ƷaƷa monna unþeap þæt hi nýton hƷæt hie Ʒien. Nu þe iƷ ƷƷiþe ƷƷeotol þæt Ʒe beoþ on ƷeðƷolan. þonne Ʒe Ʒenaf ꝥ æniƷ mæg mið ƷƷæmðum Ʒelum beon ƷeƷeoƷþoð. EƷ hƷa nu biþ mið hƷelcum Ʒelum ƷeƷeoƷþoð Ʒ mið hƷelcum ðeoƷƷýƷum æhtum ƷeƷýƷeoð.⁷ hu ne belumþ Ʒe ƷeoƷþƷiƷe þonne to þam þe hine ƷeƷeoðað. þæt iƷ to heƷianne hƷene Ʒihtlicor. Ne ðæt ne beoð on þý ƷæƷeƷe þæt mið elleƷ hƷam ƷeƷenoð biþ. þeah þa ƷeƷenu ƷægƷu Ʒien. þe hit mið ƷeƷenoð bið. ƷiƷ hit æƷ Ʒceonðlic ƷæƷ. ne biþ hit on þý ƷæƷeƷe. Ʒite þu ƷoƷoþ ꝥ nan Ʒoð ne ðeƷaf þam þe hit ah. ÐƷæt ðu ƷaƷt nu ꝥ ic þe ne leoƷe. Ʒ eac ƷaƷt þæt þa Ʒelan oft ðeƷiaþ þam þe hie aƷan on manegum þingum. Ʒ on þam ƷƷiþoƷt þæt te men ƷeoƷað ƷƷa upahafene ƷoƷ þam Ʒelan. ꝥ oft Ʒe eallƷa ƷýƷƷeƷta Ʒ Ʒe eallƷa unƷeoƷþeƷta mon Ʒenþ ꝥ he Ʒie ealleƷ þæƷ Ʒelan ƷýƷe ðe on þýƷe populðe iƷ. ƷiƷ he ƷiƷte⁸ hu he him tocuman mihte. Se þe micele Ʒelan hæƷþ. he him onðƷæt moniƷne Ʒeonð.⁹ ƷiƷ he nane æhta næƷðe. ne þoƷƷe he him nanne¹⁰ onðƷædon. EƷ þu nu ƷæƷe ƷeƷƷeƷenðe. Ʒ hæƷðeƷt micel Ʒoð on þe. Ʒ þu þonne become on þeoƷ Ʒceole.¹¹ þonne ne ƷenðeƷt þu þe ðineƷ ƷeoƷeƷ. ƷiƷ ðu þonne ƷƷelceƷ nanƷuht næƷðeƷt. þonne ne þoƷƷteƷt ðu ðe nanƷuht onðƷæðan. ac meahteƷt þe Ʒan ƷinƷenðe þone ealðan cƷiðe þe mon ƷeƷýƷƷan ƷanƷ. þæt Ʒe nacoda ƷeƷƷeƷenð him nanƷuht ne onðƷeðe. þonne ðu ðonne oƷƷoƷƷ ƷæƷe. Ʒ ða þeoƷaf ðe ƷƷom ƷeƷiten ƷæƷon. þonne mihteƷt þu biƷmeƷian þaƷ andƷeapðan Ʒelan. Ʒ mihteƷt cƷeþan. Eala ꝥ hit iƷ Ʒoð Ʒ ƷýƷum ꝥ mon micelne Ʒelan aƷe.¹² nu Ʒe næƷƷe ne ƷýƷ oƷƷoƷƷ ðe hine unðeƷƷeþ :

^x Boet. lib. ii. prosa 5.—*Humanae quippe naturæ, &c.*

¹ Cott. ðioƷƷan. ² Cott. Ʒie. ³ Cott. Ʒien. ⁴ Cott. Ʒien. ⁵ Cott. Ʒint. ⁶ Cott. Ʒien. ⁷ Cott. Ʒeapoð. ⁸ Cott. ƷiƷƷe. ⁹ Cott. Ʒýnð. ¹⁰ Cott. nænne. ¹¹ Cott. þioƷ Ʒceole. ¹² Cott. hæbbe.

worldly goods are superior to yourselves. So indeed it is, when ye so will!

§ III. It is the condition of the life of men, that they then only are before all other creatures, when they themselves know what they are, and whence they are: and they are worse than cattle, when they will not know what they are, or whence they are. It is the nature of cattle that they know not what they are; but it is a fault in men, that they know not what they are. It is therefore very plain to thee, that ye are in error, when ye think that any one can be made honourable by external riches. If any one is made honourable with any riches, and endowed with any valuable possessions, does not the honour then belong to that which makes him honourable? That is to be praised somewhat more rightly. That which is adorned with anything else, is not therefore fairer, though the ornaments be fair, with which it is adorned. If it before was vile, it is not on that account fairer. Know thou, assuredly, that no good hurts him who possesses it. Thou knowest that I lie not to thee, and also knowest that riches often hurt those who possess them, in many things: and in this chiefly, that men become so lifted up on account of riches, that frequently the worst man of all, and the most unworthy of all, thinks that he is deserving of all the wealth which is in this world, if he knew how he might arrive at it. He who has great riches, dreads many an enemy. If he had no possessions, he would not need to dread any. If thou wert travelling, and hadst much gold about thee, and thou then shouldest meet with a gang of thieves, then wouldest not thou be anxious for thy life? If thou hadst nothing of this kind, then thou wouldest not need to dread anything, but mightest go singing the old adage which men formerly sung, that the naked traveller fears nothing. When thou then wert safe, and the thieves were departed from thee, then mightest thou scoff at these present riches, and mightest say, O, how good and pleasant it is, that any one should possess great wealth, since he who obtains it is never secure!

CAPUT XV.⁷

ÐA reo Tereabryner ða þiſ ƿell aſæð hæfðe. þa ongan heo ſingan 7 þuſ cƿæþ. Eala hu ƿeræliȝ reo ſorme elð ƿaſ þiſer miððan ȝearðer. þa ælcum men þuhte ȝenog on þære eorþan ƿærctmum. Næron þa ƿeliȝe hamas. ne miſtlice ſƿotmettas. ne ðrincaſ. ne ðiorpýrþra hræȝla hi ne ȝirndan. forþam hi þa ȝit næpan. ne hio nanpuht ne ȝerapon. ne ne ȝeherðon. Ne ȝemdon hie naner fýpenlurter. buton ſƿiþe ȝemetlice þa ȝecýnð beoðan. ealne ƿeȝ hi æton æne on ðæȝ. and þ̅ ƿæſ to æſenner. Treopa ƿærctmar hi æton 7 pýrta. nalles ȝcip ƿin hi ne ðruncan. ne nanne ƿætan hi ne cuþon ƿið huniȝe menȝan. ne ȝeolocenra hræȝla mið miſtlicum bleorum hi ne ȝimdon. Ealne ƿeȝ hi ſlepon ute on tƿioƿa ſceadum. hluterpa pella ƿæter hi ðruncon. ne ȝeſeah nan cƿea ealand. ne ƿepoþ. ne ȝeherðe non mon þa ȝet nanne ȝciphepe. ne ſuþþon ýmbe nan ȝeſeoht ſƿrecan. ne reo eorþe þa ȝet beſmiten mið ofſlegener monner bloðe. ne mon ſuþðum ȝepunðoð. ne monn ne ȝeſeah ða ȝet ýfel ƿillenðe men. nænne ƿeoþþcipe næfðon. ne hi non mon ne luſuðe. Eala þ̅ upe tida nu ne mihtan ƿeoþðan ſƿilce. Ac nu manna ȝitȝunȝ iſ ſƿa býrnende. ſƿa þ̅ fýr on þære helle. reo iſ on þam munte ðe Ætne hatte. on þam iezlande þe Sicilia hatte. ȝe munt bið ſimle ſƿefle býrnende. 7 ealla þa neah ȝtopa þær ýmbutan forbærnð. Eala hræt ȝe ſorpa ȝitȝere ƿære. þe æreſt þa eorþan ongan ðeſan æfter ȝolðe. 7 æfter ȝimmum. 7 þa ſƿecnan ðeoppurþneȝra funðe ðe ær behýð ƿæſ 7 beheloð mið ðære eorþan.:

CAPUT XVI.²

§ I. ÐA ȝe ȝirðom þa þiſ leoð aȝunȝen hæfðe. þa ongan he eſt ſpellian 7 þuſ cƿæþ. Hƿæt mæȝ ic ðe nu mare ſecȝan be þam ƿeoþþcipe 7 be ðan anpealde þiſſe ƿorulðe. for þam anpealde ȝe eop ƿolðon ahebban up oð ðone heofen. ȝiſ ȝe mihton.¹ þ̅ iſ forþam þe ȝe ne ȝemunon ne eac ne onȝitað þone heofoncundan anpeald 7 þone ƿeoþþcipe ȝe iſ eoper aȝen. 7 þonan ȝe comon.² hræt ȝe eoper pela þonne 7 ȝe eoper anpeald þe ȝe nu ƿeoþþcipe hatað. ȝiſ he becýmþ to þam eallra pýrreſtan men. 7 to ðam þe hiſ ealra unpeorþoſt biþ. ſƿa he nu ðýðe to þiſ ilcan ðeoðrice. 7 eac³ ær to Nepone

⁷ Boet. lib. ii. metrum 5.—Felix nimium prior ætas, &c.

² Boet. lib. ii. prosa 6.—Quid autem de dignitatibus, &c.

¹ Cott. meahȝen.

² Bod. noman.

³ Cott. iu.

CHAPTER XV.

WHEN Reason had made this speech, she began to sing, and thus said: O, how happy was the first age of this middle-earth, when to every man there seemed enough in the fruits of the earth! There were not then splendid houses, nor various sweetmeats nor drinks; nor were they desirous of costly apparel, for they as yet were not, nor did they see or hear anything of them. They cared not for any luxury, but very temperately followed nature. They always ate once in the day, and that was in the evening. They ate the fruits of trees, and herbs. They drank no pure wine, nor knew they how to mix any liquor with honey, nor cared they for silken garments of various colours. They always slept out in the shade of trees. They drank the water of the clear springs. No merchant visited island or coast, nor did any man as yet hear of any ship-army, nor even the mention of any war. The earth was not yet polluted with the blood of slain men, nor was any one even wounded. They did not as yet look upon evil-minded men. Such had no honour; nor did any man love them. Alas, that our times cannot now become such! But now the covetousness of men is as burning as the fire in the hell, which is in the mountain that is called *Ætna*, in the island that is called Sicily. The mountain is always burning with brimstone, and burns up all the near places thereabout. Alas, what was the first avaricious man, who first began to dig the earth after gold, and after gems, and found the dangerous treasure, which before was hid and covered with the earth!

CHAPTER XVI.

§ I. WHEN Wisdom had sung this lay, then began he again to speak, and thus said: What more can I say to thee, concerning the dignity and concerning the power of this world? For power ye would raise yourselves up to heaven, if ye were able. This is, because ye do not remember, nor understand, the heavenly power and the dignity which is your own, and whence ye came. What, then, with regard to your wealth, and your power, which ye now call dignity, if it should come to the worst men of all, and to him that of all is unworthiest of it, as it lately did to this same Theodoric,

þam Larene. 7 oft eac to manegum heora gelicum. Ðu ne pile he þonne ðon gpa gpa hý dýdon 7 zit ðof. ealle¹ þa rice þe him under beoð oððe aperi on neapegte forplean 7 forhepegian gpa gpa fýper hz ðeð ðrýne² hæp feld. oððe eft re býnnenða rpefl ðone munt bærnþ ðe pe hatap Ætne. re ri on þam ealonðe Sicilia. rpiþe onlice þam micelan flobe ðe ziu on Noer ðazum pær. Ic pene þæt ðu mæge gemunan þ̅ te eorpe eoldpan ziu³ Romana ritan on Torcpiner ðazum pær ofermopan cýninges. for hij ofermettum. ðone cýnelican naman of Rome býrig æperc adýdon. Onð eft gpa ilce þa heretohan. þe hi⁴ æp utadrifon. hi polðon eft utadrifan for hiopa ofermettum. Ac hi ne mihtan. forþam þe re æfterne anpealð þara heretogena þam Romaniscum ritum zit pýr licode þonne re æppa ðara cýninga. Líf hit ðonne æfre zerupþ. gpa hit rpiðe feldan⁵ gepýrþ. þæt re anpealð 7 re peorþreice becume to zozum men and to rorum. hpæt biþ ðær þonne herýrþer buton hij zoz 7 hij peorþreice. þær zozan cýninges. nar ðær anpealðer. forþam ðe re anpealð næfre ne biþ zoz.⁶ buton re zoz⁷ rie þe hine hæbbe. þý⁸ hit biþ ðær monner zoz.⁹ nar¹⁰ ðær anpealðer. zir re anpealð zoz¹¹ biþ. forþam hit bið. þæt te nan man for hij rice ne cýmð to cræftum 7 to meðemnerre. Ac for hij cræftum 7 for hij meðumnerre he cýmþ to rice 7 to anpealðe. ðý ne biþ nan mon for hij anpealðe na þe betere. ac for hij cræftum he beof zoz¹² if he zoz¹³ biþ. 7 for hij cræftum he bið anpealðer peorþe. zir he hij peorþe biþ. Leorniaþ forþam fýrdom. 7 þonne ze hine zeleornoz hæbben. ne forhoziap¹⁴ hine þonne. Ðonne recze ic eop buton ælcum tpeon. þ̅ ze mazon puph hine becuman to anpealðe. þeah ze no þær anpealðer ne pilnigan. Ne purfon ze no hozian¹⁵ on ðam anpealðe. ne him æfter þringan. zir ze pise biþ 7 zode. he pile folgian eop. þeah ze hij no ne pilnian. Ac reze me nu hpæt eoper ðeoppýrþerta pela 7 anpealð rie. þe ze rpiþort zirnab. Ic pat þeah þæt hit iþ þir andpearða lif 7 þer brogmienða pela þe pe æp ýmbe rpæcon:.

§ II.^a Eala hpæper ze netelican¹⁶ men onziton hpelc re pela rie. 7 re anpealð. 7 þa populð zerælþa.¹⁷ ða rint eorpe hlaporðar

^a Boet. lib. ii. prosa 6.—Nonne, o terrena animalia, &c.

¹ Bod. eall. ² Cott. leg ðeð ðrigne. ³ Cott. ealðpan zio. ⁴ Cott. hine. ⁵ Cott. relðon. ⁶ Cott. gooz. ⁷ Cott. gooz. ⁸ Bod. þeah. ⁹ Cott. gooz. ¹⁰ Cott. næp. ¹¹ Cott. gooz. ¹² Cott. gooz. ¹³ Cott. gooz. ¹⁴ Cott. forþýcgað. ¹⁵ Cott. hozian. ¹⁶ Cott. netenlican. ¹⁷ Cott. rælþa.

and also formerly to Nero the Cæsar, and moreover frequently to many like them? Will he not then do as they did, and still do? slay and destroy all the rich who are under, or anywhere near him, as the flame of fire does the dry heath field, or as the burning brimstone burneth the mountain which we call *Ætna*, which is in the island of Sicily? very like to the great flood which was formerly in Noah's days. I think that thou mayest remember that your ancient Roman senators formerly, in the days of Tarquin the proud king, on account of his arrogance first banished the kingly name from the city of Rome. And again, in like manner, the consuls who had driven them out, these they were afterwards desirous to expel on account of their arrogance (but they could not); because the latter government of the consuls still less pleased the Roman senators, than the former one of the kings. If, however, it at any time happens, as it very seldom does happen, that power and dignity come to good men and to wise; what is there then worthy of esteem, except the good and the dignity of him, the good king, not of the power? For power never is good unless he is good who possesses it. Therefore if power be good, it is the good of the man, not of the power. Hence it is, that no man by his authority comes to virtues and to merit: but by his virtues, and by his merit, he comes to authority and to power. Therefore is no man for his power the better; but for his virtues he is good, if he be good: and for his virtues he is deserving of power, if he be deserving of it. Learn, therefore, wisdom; and when ye have learned it, do not then despise it. Then I say to you, without all doubt, that ye may through it arrive at power, though ye be not desirous of power. Ye need not be anxious for power, nor press after it. If ye are wise and good, it will follow you, though ye are not desirous of it. But tell me now, what is your most valuable wealth and power, which ye most desire? I know, however, that it is this present life, and this perishing wealth, which we before spoke about.

§ II. O, ye beastlike men, do ye know what wealth is, and power, and worldly goods? They are your lords and your

7 eorpe wealdanðar. næf ze heora. Eaf ze nu gefapen hwelce
 muƿ þæt ƿære hlaforð ofer oþre mýr. 7 fetce him domar. 7
 niððe¹ hie æfter ƿafole. hu punðerlic ƿolde eor þæt ƿincan.
 hwelce cehhettunge ze ƿolðon þæf habban. and mið hwelcum
 hleahtre ze ƿolðon beon artyneð. hu micle mare iƿ þonne þæf
 monnef lichoma to metenne rið þæt Mod. þonne feo muƿ rið
 þone mon. Þæt ze þonne maƿon eafe gefencan. ƿif ze hit ge-
 orne ýmbe fmeaƿan ƿillaþ 7 æfterfýrƿian. þæt² nanfe ƿuhte
 lichoma ne beoð þonne teðerpa þonne þæf monnef. Ðam
 maƿon ðerian þa lærtan fleoƿan. 7 þa ƿnættaf mið fƿife
 lýclum fícelum him ðerian. 7 eac þa fmalan fýrmaf. þa ðone
 mon ze innan ze utoƿ ƿerðar.³ 7 hwilum fulneah ðeaðne ze-
 ðoð. ze fupfum þeof lýcle loppe hine hwilum ðeaðne zeðeƿ.
 fƿilca ƿuhta him ðerian æƿer ze innan ze utoƿ. On hwæm
 mæƿ æniƿ man oþrum ðerian buton on hif lichoman. oððe
 eft on heora ƿelum. þe ze hatar gefælpa. ne nan mon ne mæƿ
 þam gefceaðfíran Mode zeðerian. ne him zedon þæt hit ne fe þæt
 þæt hit bið.⁴ Ðæt iƿ fƿife ffeotol to onƿitanne be fumum
 Romanifcum æðelinge. fe ƿæf haten Libeuf.⁵ fe ƿaf to
 manefum fícum geforht. forþam þe he nolde melðian on hif
 gefeƿan þe mið him ffeƿeðon⁶ ýmbe þone cýning þe hie æf
 mið unfíhte gefunnen hæfðe.⁷ þa he þa beforan þone ƿraman
 cýning zelæð ƿæf. 7 he hine het fecƿan hwæt hif gefeƿan
 ƿæron þe mið him ýmbe ffeƿeðon.⁸ þa forceap he hif aƿene
 tunƿan. and ƿeap hine ðær mið on ðæt neb foran. forþam
 hit gefeapð þæt ðam fíran men com to lofe and to ƿƿýðfípe þæt
 fe unfíhtfíra cýning him teohhode⁹ to ƿite. Þæt iƿ þæt þe ma
 þæt æniƿ man mæƿe oþrum ðon. þat he ne mæƿe him ðon þæt
 ilce. 7 ƿif he ne mæƿ. ofer man mæƿ. Fe leornodon eac be
 þam ƿælhfeoran Bifíriðem. fe ƿæf on Æƿírtum. þæf leoð-
 hatan gefuna ƿaf þæt he ƿolde ælcne cuman fƿife aflice
 undeƿfon. 7 fƿife fƿæflice ƿif zebæƿan þonne he him æfeft
 to com. Ac eft æf he him ffrom ceƿðe. he ffeolde beon of-
 flegen. 7 þa zetýððe¹⁰ hit þæt Erculef Iober funu com to him.
 þa ƿolde he ðon ýmbe hine fpa fpa he ýmbe manífne cuman
 æf ðýðe. ƿolde hine aƿencan on þære ea þe Niluf hatte. þa
 ƿearf he ftenƿra 7 aƿencte hine. fƿiðe ƿýhte be Godef
 ðome. fpa fpa he manífne oðerne æf ðýðe. Þæt eac Regulf.
 fe forremafia heƿetoza. ða he feaht rið Afícanaf. he hæfðe

¹ Cott. neððe. ² Cott. þæt ze. ³ Cott. ƿýrðað. ⁴ Cott. hit fe
 þæt þæt hit ne bið. ⁵ Cott. Tibeuf. ⁶ Cott. ffeƿeðon. ⁷ Bod.
 hæfðon. ⁸ Cott. hine fýeðon. ⁹ Cott. teohhode. ¹⁰ Cott. zebepeðe.

rulers, not ye theirs! If ye now saw some mouse that was lord over other mice, and set them judgments, and subjected them to tribute, how wonderful would ye think it! What scorn would ye have, and with what laughter would ye be moved! How much greater, then, is man's body, compared with the mind, than the mouse compared with the man? Indeed, ye may easily conceive, if ye will carefully consider and examine it, that no creature's body is more tender than man's. The least flies can injure it: and the gnats with very little stings hurt it: and also the small worms which corrupt the man both inwardly and outwardly, and sometimes make him almost dead. Moreover the little flea sometimes kills him. Such things injure him both inwardly and outwardly. Wherein can any man injure another, except in his body? or again in their riches, which ye call goods? No man can injure the rational mind, or cause it that it should not be what it is. This is very evidently to be known by a certain Roman nobleman, who was called Liberius. He was put to many torments because he would not inform against his associates, who conspired with him against the king who had with injustice conquered them. When he was led before the enraged king, and he commanded him to say who were his associates who had conspired with him, then bit he off his own tongue, and immediately cast it before the face of *the tyrant*. Hence it happened that, to the wise man, that was the cause of praise and honour, which the unjust king appointed to him for punishment. What is it, moreover, that any man can do to another, which he may not do to him in like manner? and if he may not, another man may. We have learned also concerning the cruel Busiris, who was in Egypt. This tyrant's custom was, that he would very honourably receive every stranger, and behave very courteously to him when first he came. But afterwards, before he departed from him, he would be slain. And then it happened that Hercules, the son of Jove, came to him. Then would he do to him, as he had done to many a stranger before: he would drown him in the river which is called Nile. Then was he stronger, and drowned him, very justly by God's judgment, as he many another before had done! So also, Regulus, the illustrious consul! When he fought against the Africans, he

fulneah unafeczenðlicne riȝe ofeƿ þa Afrīcanar. Ða he hi þa ƿriðoƿt ƿopƿlagen hæfðe. þa het he hi binðan 7 on balcan leȝan.¹ þa ȝebýrðede hit ƿriþe hƿaþe ꝥ he ƿearþ ȝebunden mið hƿa ƿacentum. Ðƿæt ƿenȝt ðu þonne hƿæt ȝoðer ȝe² anpealð ȝie. þonne he on nane ƿiȝan hiȝ aȝner cƿæfteȝ ne mæȝ ƿopbuȝan ꝥ he þæt ilce ýfel ne ȝeƿariȝe ofpnum monnum. þe³ he æƿ ofpnum ðýðe. hu ne iȝ ȝe anpealð þonne þær nauht :

§ III.^b Ðƿæt ƿenȝt þu. ȝiȝ ȝe ƿeopþȝcipe 7 ȝe anpealð aȝner ðoncer ȝoð ƿære and hiȝ ȝelfeȝ anpealð hæfðe. hƿæðeȝ he ƿolðe þam ƿopcuþeȝtum mannum ƿolȝian ƿƿa he nu hƿilum⁴ ðeð. Ðu ne ƿaȝt þu ꝥ hit niȝ nauht ȝecýnðe ne nauht ȝeƿunelic ꝥ æniȝ ƿiþeƿƿearð ðing bion ȝemenȝeð ƿiþ oðrum ƿiþeƿƿearðum. oððe æniȝe ȝeƿeƿnæðenne ƿið habban. Ac ȝeo ȝecýnð hit onȝcunað þæt hie⁵ maȝon ƿeopþan toȝæðeȝe ȝemenȝeð. þe ma⁶ þe þæt ȝoð⁷ 7 þæt ýfel maȝon ætȝæðeȝe bion. Nu ðe iȝ ƿriðe openlice ȝecýþeð ꝥ þiȝ andƿearðe ƿice. and þaȝ ƿopulð ȝeȝælþa. 7 þeȝ anpealð of heopa⁸ aȝnum ȝecýnðe 7 heopa aȝner ȝeƿealðeȝ nauht ȝoðe ne ȝienȝ. ne hiopa ȝelfa nanne anpealð naþbað. nu hi ƿillaþ clifian⁹ on þæm ƿýȝtan monnum 7 him ȝeƿaȝiaȝ þæt hi bioð heopa hlaƿorðar. Niȝ ðær nu nan tƿeo. ꝥ oft þa¹⁰ eallra ƿopcuþeȝtan men cumað to þam anpealðe 7 to þam ƿeopþȝcipe. Eȝ ȝe anpealð þonne of hiȝ aȝeneȝe ȝecýnðe 7 of hiȝ aȝeneȝe ȝeƿealðeȝ ȝoð ƿære. ne unðeƿfenȝe he næfpe þa ýfelan ac þa ȝoðan. Ðær ilcan iȝ to ƿenanne to eallum ðam ȝeȝælðum þe ȝeo ƿýȝð bƿenȝð þiȝȝeȝ andƿearðan hiȝeȝ ȝe on cƿæftum ȝe on æhtum. ƿopþam hie hƿilum becomað to þæm ƿopcuþeȝtum. Ðƿæt þe ȝenog ȝeopne ƿiton ðæt nanne mon þær ne tƿeoþ ðæt ȝe ȝeo¹¹ ȝtƿong on hiȝ mæȝene. ðe mon ȝeȝiðð ðæt ȝtƿonglic ƿeopc ƿýȝcð. Ne þonne ma. ȝiȝ he hƿæt bið. ne tƿeoþ nænne mon ꝥ he hƿæt ne ȝie. Ðƿa ȝeðeð¹² eac ȝe ðƿeam cƿæft ꝥ ȝe mon biþ ðƿeamere. 7 ȝe læce cƿæft þæt he biþ læce. 7 ȝeo ƿacu ðeð¹³ ꝥ he biþ ƿecceȝe. Ðƿa ðeð eac ȝe ȝecýnða cƿæft ælcum men. ꝥ ꝥ ȝoð ne mæȝ beon ƿið ꝥ ýfel ȝemenȝeð. ne ꝥ ýfel ƿið ꝥ ȝoð. ðeah he butu on anum men ȝien. þeah biþ æȝþeȝ him on ȝunðƿon. ꝥ ȝecýnð nýle næfpe nanƿuht ƿiþeƿƿearðeȝ lætan ȝemenȝan. ƿopþam heopa æȝþeȝ

^b Boet. lib. ii. prosa 6.—Ad hæc, si ipsis dignitatibus, &c.

¹ Cott. leȝan. ² Bod. ȝe Loder. ³ Cott. þæt. ⁴ Bod. hƿilcum.

⁵ Bod. hi. ⁶ Cott. þon ma. ⁷ Cott. ȝoð. ⁸ Cott. þær anpealðeȝ hiopa. ⁹ Cott. chorian. ¹⁰ Bod. of þam. ¹¹ Cott. ȝie. ¹² Cott. mæȝ.

¹³ Cott. ȝeðeð.

obtained an almost indescribable victory over the Africans. When he had grievously slain them, he gave order to bind them, and lay them in heaps. Then happened it very soon, that he was bound with their fetters. What thinkest thou, then? What good is power, when he *who possesses it*, can in no wise, by his own strength, avoid suffering from other men the same evil which he before did to others? Is not, then, power in that case naught?

§ III. What thinkest thou? If dignity and power were good of its own nature, and had power of itself, would it follow the most wicked men, as it now sometimes doth? Dost thou not know, that it is neither natural nor usual, that any contrary thing should be mixed with other contrary, or have any fellowship therewith? But nature refuses it that they should be mixed together; still more that good and evil should be together. Hence it is very manifestly shown to thee, that this present authority, and these worldly goods, and this power, are not good of their own nature, and of their own efficacy, nor have any power of themselves: since they are willing to cleave to the worst men, and permit them to be their lords. There is not indeed any doubt of this, that often the most wicked men of all come to power and to dignity. If power, then, were good of its own nature, and of its own efficacy, it never would be subservient to the evil, but to the good. The same is to be thought with regard to all the goods which fortune brings in this present life, both of talents and possessions: for they sometimes come to the most wicked. We very well know that no man doubts of this, that he is powerful in his strength, who is seen to perform laborious work: any more than if he be anything, any one doubts that he is so. Thus the art of music causes the man to be a musician, and medical knowledge to be a physician, and rhetoric causes him to be a rhetorician. In like manner also the nature of things causes to every man that good cannot be mixed with evil, nor evil with good. Though they are both in one man, yet is each in him separately. Nature will never suffer anything contrary to mix, for each of them rejects the other, and each will be what it is. Riches cannot

onſcunað oþer. and ægþer wile beon ꝥ ꝥ hit biþ. ne mæg ge
pela gebon ꝥ ge zitrere ne ge zitrere. ne þa zrunðleagan zit-
runga gefyllan. ne ge anweald ne mæg gebon hir wealdenð weal-
denðne. Nu þonne nu ælc geſceaf onſcunað ꝥ ꝥ hire wifer-
weard bið. and ſwið georne tolaþ ꝥ hit him ꝥ from aſcuſe.
hwelce tra ſynð þonne wiferweardſian betwuh him þonne god 7
ýfel. ne weorþað hi næfre to ſomne gefegeð. Be þæm þu miht
onſitan. 7iþ þa geſælða ðiſer andweardian liſer wuh hie ſelſe
heora ſelſra geweald ahton. 7 of heora agnum gecýnde gode
wæron. þonne wolbon hi ſimle on ðam clifian.¹ ðe him god mid
worhte. nalær² ýfel. Ac þær þar hi gode beoð. þonne beoð hi
wuh þær godan monner god gode ge him god mid wýrcþ. 7 ge
bið wuh God god. 7iþ hine þonne ýfel mon hæfþ. þonne biþ
he ýfel ðurh þær monner ýfel ge him ýfel mid ðeþ. 7 wuh
ðeoſel.³ Hwæt godes iſ ge pela þonne. þonne he ne mæg þa
zrunðleagan zitrunga afýllan þær zitrere. oððe ge anweald.
þonne he ne mæg hir wealdenð wealdenðne gebon. Ac hine ge-
bindaþ þa pon wílnunga⁴ mid heora unabindenlicum pacentum.
weah mon nu ýfelum men anweald ſelle. ne geðeð ge anweald
hine godne ne meodumne.⁵ 7iþ he ær nær. ac geopenað hir
ýfel. 7iþ he ær ýfel wær. 7 geðeð hit þonne ſweotol. 7iþ hit ær
nær. forþam weah he ær ýfel wolde. þonne nýrte he hu he hit
ſra fullice gecýrðe.⁶ ær he fullne anweald hæfðe. Ðæt geſýrþ
forþam ðýrre ge ge fægnaþ þæt ge moton ſceppan þone⁷
naman. hatan ꝥ wæla ꝥ nane ne beoð. 7 þæt meodumner ne
beoþ.⁸ forþam hi gecýðað on heora endunge þonne hie endiaþ.
ꝥ hie naþer ne bioð. forþæm naþer ne ge pela.⁹ ne ge anweald.
ne ge weorþſcipe ne beoþ to weanne ꝥ hit geo geſe geſælſ ge.
ſra hit iſ nu hwæðort to ſecganne be eallum þæm woruld ge-
ſælſum¹⁰ ge geo wýrð brengeþ. ꝥ þær nan wuht on niſ wær to
wílnianne ge. forþam ðe ðær nan wuht gecýndeliceſ godes on
niſ ðær ðe of him cume. ꝥ iſ on þam ſweotol ꝥ hi hie ſimle to
ðam godum ne ðeoðað. ne ða ýfelan gode ne geðoð ge hi hie
ofort togeðeoðaþ:.

§ IV.^c Ða ge ſiðdom þa þiſ ſpell þiſ aſeht¹¹ hæfðe. þa
ongean he eft ziddigan 7 þiſ cwæþ. Hwæt ge witon hwelce

^c Boet. lib. ii. metrum 6.—Novimus quantas dederit, &c.

¹ Cott. cleopian.

² Cott. nalley.

³ Cott. dioful.

⁴ Cott. pelnuga.

⁵ Cott. meodinne.

⁶ Bod. acýððe.

⁷ Cott. pone.

⁸ Cott. nane ꝥ nan

meodumner ne bið.

⁹ Bod. ꝥ hie naþer ne ge pela.

¹⁰ Cott. wælſum.

¹¹ Cott. aſeht.

cause the miser not to be a miser, or satisfy his boundless desires, nor can authority make its possessor powerful. Since, then, every creature avoids that which is contrary to it, and very earnestly endeavours to repel it, what two things are more contrary to each other than good and evil? They are never united together. Hence thou mayest understand, *that* if the goods of this present life through themselves, had power of themselves, and were in their own nature good, then would they always cleave to him who did good with them, not evil. But wheresoever they are good, they are good through the good of the good man, who works good with them, and he is good through God. If, then, an evil man has it, it is evil through the man's evil, who doth evil with it, and through the devil. What good is wealth, then, when it cannot satisfy the boundless desires of the miser? or power, when it cannot make its possessor powerful, but the wicked passions bind him, with their indissoluble chains! Though any one give to any evil man power, the power does not make him good nor meritorious, if he before were not: but exposes his evil, if he before were evil, and makes it then manifest, if it before were not. For though he formerly desired evil, he then knew not how he might so fully show it, before he had full power. It is through folly that ye are pleased, because ye can make a name, and call that happiness which is none, and that merit which is none: for they show by their ending, when they come to an end, that neither wealth, nor power, nor dignity, is to be considered as the true happiness. So is it most assuredly to be said concerning all the worldly goods that fortune brings; that there is nothing therein which is to be desired, because there is nothing therein of natural good which comes from themselves. This is evident from hence, that they do not always join themselves to the good, nor make the evil good, to whom they most frequently join themselves.

§ IV. When Wisdom had thus made this speech, then began he again to sing, and thus said: We know what cruel-

· pælhriopnerra. 7 hwiſce hrýpar. hwilce unrihtthæmedu. 7 hwilce man. 7 hwilce aplearnerre ſe unrihtſira Larene Nepon weorhte. ſe het æt ſumum cýrre forþærnan ealle Rome buh on anne rið æfter þære biſene þe 310 Τροζια buh barn. hine lýrte eac gereon hu ſeo buhne. 7 hu lange. 7 hu leohhte be þære oþerre. 7 eft he het ofſlean ealle þa wíreſtan wítan Romana. ge furþon hiſ aſene modor. 7 hiſ aſene broðer. ge furðon hiſ aſen wiſ he ofſlog mid ſweorðe. 7 for ðyllecum næſ he naruht ge-unrotrorð. Ac wæs þý bliþra 7 faſenode þæs. Onð weah betruh ðyllecum unrihtum næſ him no þý læſ unweorðeod eall þeſ midðan gearð from eartereardum oð weſtereardne. and eft from ſuþereardum oð norþereardne. eall he wæs on hiſ anwealde. Feſt þu þ ſe 30ðcunda anweald ne mihte afýrran þone anweald þam unrihtſiran Larene. and him þære wíhhunze geſteoran. 315 he wolde. Lare la geſe. ic wát þ he mihte 315 he wolde. Eala ear hu heſiſ geoc he beſlepte on ealle þa þe on hiſ tidum libbenðe wæron on eorðan. 7 hu oft hiſ ſweorð wære beſýled on unſýlðigum bloðe. Hu ne wæs þær genor ſweotol þ ſe anweald hiſ aſener ðoncer 320 geod næſ. þa ſe geod næſ þe he to com :

CAPUT XVII.^d

ÐA ſe Wírdom þa wiſ leor¹ arungen hæfde. ða geſwiſode² he. 7 þa andſporode þæt Mroð and þuſ cweþ. Eala Geſceadſiſneſ. hweæt ðu wírt þ me næfre ſeo 315 315 geſeung 7 ſeo gemæẓ ðiſſer eorðlican anwealdeſ for wel ne licode. ne ic ealles for wiſe ne 320 320 wiſſer eorðlican wíceſ. buton la³ ic wilnode weah and-weorcer to þam weorce þe me beboden wæs to wýrcanne. þ wírt þ ic unſpacodlice⁴ 7 geſiſenlice mihte ſteoran 7 peccan þone anweald þe me beſeſt wæs. Hweæt ðu wírt þ nan mon ne mæẓ nænne cweſt cýðan. ne nænne anweald peccan ne ſteoran butan⁵ tolum 7 andweorce. þ bið ælceſ cweſter andweorc þ mon ðone cweſt buton⁶ wýrcan ne mæẓ. þ biſ þonne cýningeſ andweorc⁷ 7 hiſ tolu mid to wýrcanne. þ he hæbbe hiſ land full mannoð.⁸ he ſceal hæbban gebedmen. 7 fýrdmen.⁹ 7 weorc-

^d Boet. lib. ii. proſa 7.—Tum ego, ſcio, inquam, &c.

¹ Cott. hoð. ² Cott. geſwiſode. ³ Cott. butan tola. ⁴ Cott. unſpacodlice. ⁵ Bod. butum. ⁶ Cott. butan. ⁷ Bod. weorc andweorc. ⁸ Cott. monnað. ⁹ Cott. fýrdmen.

ties, and what ruins, what adulteries, and what wickedness, and what impiety, the unrighteous Cæsar, Nero, wrought. He at one time gave order to burn all the city of Rome at once, after the example that formerly the city of Troy was burned! He was desirous also to see how it would burn, and how long, and how light, in comparison of the other: and besides gave order to slay all the wisest senators of the Romans, and also his own mother, and his own brother! He moreover slew his own wife with a sword. And for such things he was in no wise grieved, but was the blither, and rejoiced at it! And yet amid such crimes all this middle-earth was nevertheless subject to him, from eastward to westward, and again from southward to northward: it was all in his power. Thinkest thou that the heavenly Power could not take away the empire from this unrighteous Cæsar, and correct this madness in him, if he would? Yes, O yes, I know that he could, if he would! Alas! how heavy a yoke did he lay on all those who in his times were living on the earth! and how oft his sword was stained with innocent blood! Was it not then sufficiently evident, that power of its own nature was not good, when he was not good to whom it came?

CHAPTER XVII.

WHEN Wisdom had sung this lay he was silent, and the Mind then answered, and thus said: O Reason, indeed thou knowest that covetousness and the greatness of this earthly power never well pleased me, nor did I altogether very much yearn after this earthly authority. But nevertheless I was desirous of materials for the work which I was commanded to perform; that was, that I might honourably and fitly guide and exercise the power which was committed to me. Moreover, thou knowest that no man can show any skill, nor exercise or control any power, without tools and materials. That is, of every craft the materials, without which man cannot exercise the craft. This, then, is a king's materials and his tools to reign with: that he have his land well peopled; he must have prayer-men, and soldiers, and work-

men. Ðræt þu þar þætte butan ðiŕum tolum¹ nan cýning hiŕ
 cræft ne mæg cýðan. Ðæt iŕ eac hiŕ anðreorc. ꝥ he habban
 ŕceal to þam tolum þam þrim zeferŕcipum biŕŕte. ꝥ iŕ þonne
 heora biŕŕt. lanð to bugianne. 7 ȝiŕta.² 7 pæpnu. 7 mete. 7
 ealo.³ 7 clapaŕ. 7 ȝe hræt þæŕ þe þa þŕe zeferŕcipaŕ behorpa.⁴
 ne mæg he butan þiŕum þaŕ tol ȝehealban. ne butan þiŕum
 tolum nan þapa þinȝa pýpcan þe him beboden iŕ to pýpcenne.
 ꝥ mine cræftaŕ 7 anpealð ne purðen forȝitene 7 forholene.⁵
 forþam ælc cræft 7 ælc anpealð biþ ŕona foréalðoð 7 for-
 ŕŕuȝoð.⁶ ȝiŕ he biþ butan Ðiŕðome. forþam ne mæg non mon
 nænne cræft forþþinȝan butan Ðiŕðome. forþam þe ŕŕa
 hræt ŕŕa þurh ðýŕȝe ȝeðon bið. ne mæg hiŕ mon næŕŕe to
 cræfte ȝeŕecan.⁷ ꝥ iŕ nu hraðoŕt to ŕecȝanne. ꝥ ic pilnoðe
 peoŕþŕullice to libbanne þa hŕile þe ic liŕeðe.⁸ 7 æfter minum
 liŕe þam monnum to læŕanne. þe æfter me pæpen min ȝe-
 mynð on ȝoðum peoŕcum :.⁹

CAPUT XVIII.^e

§ I. ÐA ðiŕ þa ȝeŕŕneceŕ þaŕ. þa ȝeŕŕuȝoðe¹⁰ ꝥ Moð. 7 ŕeo Ēer-
 ceaðŕiŕneŕ onȝan ŕŕneceŕan 7 þuŕ cræþ. Eala Moð eala¹¹ an ýŕel
 iŕ ŕŕiþe to anŕcunianne.¹² ꝥ iŕ ꝥ ꝥ te ŕŕiþe ŕinȝallice¹³ 7 ŕŕiþe
 heŕŕȝlice beŕŕicþ ealpa þapa monna Moð þe beoð¹⁴ on heora
 ȝecýnðe ȝecopene 7 þeah ne beoþ to þam hŕoŕe þonne ȝit
 cumen ŕulŕŕneðŕa mæȝena. ꝥ iŕ þonne pilnung leaŕeŕ ȝilpeŕ
 7 unŕýhteŕ anpealðeŕ 7 unȝemetliceŕ hliŕan ȝoðra peoŕca oŕeŕ
 eall ŕolc. forþam¹⁵ pilniȝaþ monȝe men¹⁶ anpealðeŕ. ðe hie
 ŕolðon habban ȝoðne hliŕan. þeah hi hiŕ unŕýŕþe ŕien. ȝe ŕuŕ-
 þum ŕe ealpa ŕoŕcuþeŕta pilnað þæŕ ýlcan. Ac ŕe þe pile ŕŕlice
 7 ȝeoŕnlice æfter þam hliŕan ŕŕýŕian. þonne onȝit he ŕŕiþe
 hŕape hu lýtel he bið. 7 hu læne. 7 hu teðŕe. 7 hu beðæleð
 ælceŕ ȝoðeŕ. Ēiŕ þu nu ȝeoŕnlice ŕmeaȝan pilt anð ŕitan pilt
 ýmbe ealpe ðiŕŕe eoŕþan ýmbhŕýŕŕt ŕŕom eaŕteþeaŕðan ðiŕŕeŕ

^e Boet. lib. ii. prosa 7.—Et illa: Atqui hoc unum est, &c.

¹ Cott. þiŕŕan tolan. ² Cott. ȝiŕa. ³ Cott. ealu. ⁴ Cott. behorȝen.

⁵ Bod. purðe forȝiŕen 7 forholen. ⁶ Cott. forŕuȝoð. ⁷ Cott. ȝe-
 peccan. ⁸ Cott. liŕeðe. ⁹ Cott. þe æfter me pæpen min ȝemyndȝ on

ȝoðum peoŕcum. Bod. æfter me pæpen ȝemynd on ȝoðum peoŕcum.

¹⁰ Cott. ȝeŕuȝoðe. ¹¹ Cott. ea. ¹² Bod. ýŕel iŕ ŕŕiþe to anŕcunianne.

¹³ Bod. ŕinȝanlice. ¹⁴ Bod. oð. ¹⁵ Cott. forþon. ¹⁶ Cott. poŕulð men.

men. Thou knowest that without these tools no king can show his craft. This is also his materials which he must have besides the tools; provisions for the three classes. This is, then, their provision; land to inhabit, and gifts and weapons, and meat, and ale, and clothes, and whatsoever is necessary for the three classes. He cannot without these preserve the tools, nor without the tools accomplish any of those things which he is commanded to perform. Therefore I was desirous of materials wherewith to exercise the power, that my talents and power should not be forgotten and concealed. For every craft and every power soon becomes old, and is passed over in silence, if it be without wisdom: for no man can accomplish any craft without wisdom. Because whatsoever is done through folly, no one can ever reckon for craft. This is now especially to be said; that I wished to live honourably whilst I lived, and after my life, to leave to the men who were after me, my memory in good works.

CHAPTER XVIII.

§ I. WHEN this was spoken, the Mind remained silent, and Reason began to speak, and thus said: O, Mind, one evil is very greatly to be shunned; that is, that which very continually and very grievously deceives the minds of all those men, who are in their nature excellent, and nevertheless are not yet arrived at the roof of perfect virtues. This, then, is the desire of false glory, and of unrighteous power, and of unbounded fame of good works among all people. Many men are desirous of power, because they would have good fame, though they be unworthy of it: and even the most wicked of all are desirous of the same. But he who will wisely and diligently inquire concerning fame, will very soon perceive how little it is, and how slender and how frail, and how destitute of all good. If thou wilt now studiously inquire, and wilt understand concerning the circumference of all this earth, from the eastward of this middle-earth to the

miððangeapðeƿ oð ƿeƿteƿeapðne. 7 fram ƿuðeƿeapðum oð¹
 noƿuðeƿeapðne. ƿƿa ƿƿa ƿu leopnobeƿt on þæpe bec þe Aƿtolo-
 gium hætte. þonne miht ðu onƿitan ꝥ he iƿ eall ƿiþ ðone
 heoƿon to mettanne ƿƿilce an lýtcl ƿƿicu² on bƿaðan bƿede.
 oþþe ƿonð beah on ƿeilde. æfteƿ ƿiƿƿa monna³ ðome. Ðu ne
 ƿaƿt ƿu þæt ƿu leopnobeƿt on Ptolomeuƿ bocum. ƿe ƿƿat
 ealles ƿiƿeƿ miððangeapðeƿ ƿemet on anƿe bec. ðæƿ ƿu miht
 on ƿeƿeon ꝥ eall moncýnn 7 ealle netenu ne notigað naƿeƿ⁴
 neah ƿeoƿþan ðæleƿ ðiƿƿe eoƿþan þæƿ þe men ƿeƿaƿan⁵ maƿon.
 ƿoƿþam þe hý hit ne maƿon eall ƿebuƿian. ƿum ƿoƿ hæto. ƿum
 ƿoƿ cýle. 7 þone mæƿtan ðæl hiƿ hæƿþ ƿæ oƿeƿƿeten. Do nu oƿ
 ðam ƿeoƿþan ðeale on ƿinum Mobe eall þæt ƿeo ƿæ hiƿ oƿƿeten
 hæƿþ. 7 eall ða ƿceapð ðe heo him onƿenumen hæƿþ. 7 eall ꝥ
 hiƿ ƿennar 7 moƿar ƿenumen habbað. 7 eall ꝥ on eallum
 ðeodum ƿeƿteƿ liƿeþ. ðonne miht ðu onƿitan þætƿe þæƿ ealles
 niƿ monnum þonne maƿe læƿeð to buƿianne. buton ƿƿelce an
 lýtcl caƿeƿtum.⁶ Iƿ ꝥ þonne ƿoƿ ðƿiƿlic ƿeƿƿinc ꝥ ƿe ƿinnaþ
 eoƿƿe ƿoƿulð to ðon ꝥ ƿe ƿilniaþ eoƿeƿne hliƿan unƿemetlice
 to ƿeƿbæðanne⁷ oƿeƿ ƿƿelcne caƿeƿtun⁸ ƿƿelce þæt iƿ þætƿe
 men buƿiaþ þiƿƿe ƿoƿulðe ƿulneah ƿilce an ƿƿica⁹ ƿoƿ þæt
 oðeƿ. Ac hƿæt ƿumelliceƿ oððe miçelliceƿ oððe ƿeoƿþfulliceƿ
 hæƿþ ƿe eoƿeƿ ƿilƿ þe ƿe þæƿ buƿiaþ¹⁰ on þam ƿiƿtan ðæle
 healƿum lonðeƿ 7 unlonðeƿ. mið ƿæ. mið ƿænne. 7 mið ealle.
 ƿƿa hit iƿ¹¹ ƿeneapƿeð. To hƿon ƿilniƿe ƿe ðonne to unƿe-
 metlice þæt ƿe eoƿeƿne naman toƿbæðan oƿeƿ ðone teoƿan
 ðæl. nu hiƿ maƿe niƿ mið ƿæ. mið ƿænne. mið ealle :

§ II.^f ƿeƿencaƿ eac ꝥ on¹² ðiƿum lýtclum ƿeapƿoce. þe ƿe
 æƿ ýmbe ƿƿræcon. buƿiaþ ƿƿiþe maneƿa ðeoda. 7 miƿtlica.¹³ 7
 ƿƿiþe unƿelica æƿþeƿ ƿe on ƿƿræce. ƿe on ðeapum. ƿe on
 eallum ƿiðum. eallƿa ƿaƿa þeoda þe ƿe nu ƿilniaþ ƿƿiþe unƿe-
 metlice ꝥ ƿe ƿeýlon eoƿeƿne naman oƿeƿ toƿbæðan. ꝥ ƿe
 næƿƿe ƿeðon ne maƿon. ƿoƿþam¹⁴ heoƿa ƿƿræc iƿ toðæleð on
 tƿa 7 hunð ƿeoƿontig.¹⁵ 7 ælc ƿaƿa ƿƿræca iƿ toðæleð on
 maneƿa ðeoda.¹⁶ 7 þa ƿint toleƿena 7 toðælða mið ƿæ. 7 mið
 ƿuðum. 7 mið muntum. 7 mið ƿænnum. 7 mið moneƿum 7 mið
 miƿtlicum¹⁷ ƿeƿtenum. 7 unƿeƿeapum lonðum. ꝥ hit ƿuðum

^f Boet. lib. ii. prosa 7.—Adde quod hoc ipsum, &c.

¹ Bod. oƿ. ² Cott. lýtcl ƿƿice. ³ Bod. þiƿƿa mona. ⁴ Cott. notiað
 ƿuƿum naƿeƿ. ⁵ Cott. ƿeƿeƿan. ⁶ Cott. caueƿtum. ⁷ Cott. toƿbe-
 ðanne. ⁸ Cott. caueƿtun. ⁹ Cott. ƿƿice. ¹⁰ Bod. hoƿiað. ¹¹ Bod. hiƿ.
¹² Cott. þæt te. ¹³ Cott. ƿƿiþe miƿlica. ¹⁴ Cott. ƿoƿþon. ¹⁵ Bod. on
 hun-ƿeoƿontig. ¹⁶ Cott. þioð. ¹⁷ Cott. miƿlicum.

westward, and from the southward to the northward, as thou hast learned in the book which is called *Astrologium*; then mayest thou perceive that it is all, compared with the heaven, like a little point on a broad board, or the boss on a shield, according to the opinion of wise men. Dost thou not know what thou hast learned in the books of Ptolemy, who wrote of the measure of all this middle-earth in one book? Therein thou mightest see that all mankind, and all cattle, do not occupy anywhere nigh the fourth part of this earth, which men are able to go over. For they cannot inhabit it all; some part for heat, some for cold; and the greatest part of it the sea has covered. Take, then, from this fourth part, in thy mind, all that the sea has covered of it, and all the shards which it has taken from it; and all that fens and moors have taken of it, and all that in all countries lies waste; then mayest thou understand, that, of the whole, there is not more left for men to inhabit, than as it were a small enclosure. It is, then, in foolish labour that ye toil all your life, because ye wish beyond measure to spread your fame over such an enclosure as that is which men inhabit in this world; almost like a point compared with the other! But what of spacious, or of great, or of honourable, has this your glory, when ye therein inhabit the fifth part halved of land and desert? so is it narrowed with sea, with fen, and with all! Wherefore desire ye, then, too immoderately, that ye should spread your name over the tenth part, since there is not more of it, with sea, with fen, and with all!

§ II. Consider also that in this little park which we before have spoken about, dwell very many nations, and various, and very unlike both in speech, and in manners, and in all the customs of all the nations, which ye now very immoderately desire that ye should spread your name over. This ye never can do, because their language is divided into seventy-two; and every one of these languages is divided among many nations, and they are separated and divided by sea, and by woods, and by mountains, and by fens, and by many and various wastes, and impassable lands, so that even merchants

cepmen ne gefaraþ. Ac hu mæg þær þonne rýnderlice anes rice monnes nama cuman þonne ðær mon furðum þære burge naman ne zeheorð. ne þære peode ðe he on hamfærte biþ. Ðý ic nat for hþilcon dýrige ze zeornað¹ þ ze wolbon eoperne naman tobrædan zeonð eallne eorþan. þ ze ðon ne maƷon.² ne furþum naper neah. Ðræt ðu Ʒart hu micel Romana rice Ʒær on Marcureþ Ʒazum þær hepetogan. Ʒe Ʒær oþre naman haten Tulluþ. 7 þriððan Licerio. hræt he cýrðe on Ʒumpe hý boca. þ te ða zet Romane nama ne com ofer ða muntar þe Laucafear þe hataþ. ne þa Scioðear þe on oþre healfe þara munta buƷiaþ furþum þære burge naman ne þær folces ne zeheorðon. Ac ða he com æner to Parþum. 7 Ʒær þær Ʒriþe nipe. Ac he Ʒær ðeah ðær ýmbutan manezum folce Ʒriþe egefull. Ðu ne onƷite ze nu hu neapa³ Ʒe eoper hliþa beon Ʒile þe ze þær ýmbe ƷƷincap 7 unrihtlice tiliað⁴ to gebreðenne. Ðræt Ʒenrt ðu hu micelne hliþan 7 hu micelne ƷeorþƷcipe an Romanýc man mæge habban on ðam lande. ðær mon furðum ðære burce naman ne zeheorðe. ne ealles ðær folces hliþa ne com. Ðeah nu hþelc mon ungemetlice 7 ungebafenlice Ʒilnize þ he Ʒcile hý hliþan tobrædan ofer ealle eorþan. he ne mæg þ forþþrenzan. forþam þe þara ðeoda þeara Ʒint Ʒriþe ungelica. 7 heora ƷeƷetneþra Ʒriþe miþlica.⁵ Ʒpa þ te þæt on oðrum lande betrt licap.⁶ þætte þ biþ hþilum on þam oþrum tælþýrþlicort. 7 eac miceler Ʒiteþ Ʒýrþe. forþam ne mæg nan mon habban gelic lof on ælcum londe. forþon þe on ælcum lande ne licað þ on oþrum licap:.

§ III.⁸ For ði Ʒceolde ælc mon beon on ðam þel zehealðen. þ he on hý azenum eapde licobe. þeah he nu mapan Ʒilnize. he ne mæg furþum þ forþþringan. forþam ðe Ʒelðhþonne biþ þ te auht manezum monnum anes hræt hciþe. for þý Ʒýrþ oft Ʒodeþ monnes lof alezen inne on⁷ ðære ilcan peode þe he on hamfærte biþ. 7 eac forþam ðe hit oft Ʒriþe Ʒarlice gebýreðe þurh þa hearðgelþa þara ƷƷitepa þ hi for heora Ʒlæþþe. 7 for Ʒimeleþte. 7 for Ʒecceleþte forleton unƷƷiten ðara monna þeara 7 hioþa ðæða. þe on hioþa Ʒazum foræmæroþte 7 Ʒeorþzeorneþte Ʒæron. 7 þeah hi nu eall hioþa hþ 7 hioþa ðæða aƷuten hæfðon. Ʒpa Ʒpa hi Ʒceolðon Ʒif hi dohton. hu ne for-ealldoðon ða Ʒerriþu þeah 7 loroðon ðonecan þe hit Ʒære. Ʒpa

⁸ Boet. lib. ii. prosa 7.—Erit igitur pervagatâ, &c.

¹ Cott. nat hþelce dýrige ze Ʒinnað. ² Cott. næþpe geðon. ³ Cott. neapo. ⁴ Cott. tiohað. ⁵ Bod. miþcle. ⁶ Cott. licode. ⁷ Cott. in.

do not visit it. But how, then, can any great man's name singly come there, when no man there hears even the name of the city, or of the country, of which he is an inhabitant? Therefore I know not through what folly ye desire that ye should spread your name over all the earth! That ye cannot do, nor even anywhere nigh. Moreover, thou knowest how great the power of the Romans was in the days of Marcus, the consul, who was by another name called Tullius, and by a third Cicero. But he has shown in one of his books, that, as then, the Roman name had not passed beyond the mountains that we call Caucasus, nor had the Scythians who dwell on the other side of those mountains even heard the name of the city or of the people: but at that time it had first come to the Parthians, and was then very new. But nevertheless it was very terrible thereabout to many a people. Do ye not then perceive how narrow this your fame will be, which ye labour about, and unrighteously toil to spread? How great fame, and how great honour, dost thou think one Roman could have in that land, where even the name of the city was never heard, nor did the fame of the whole people ever come? Though any man immoderately and unreasonably desire that he may spread his fame over all the earth, he cannot bring it to pass, because the manners of the nations are very unlike, and their institutions very various; so that in one country that pleases best which is at the same time in another *deemed* most reprehensible, and moreover deserving of great punishment. Therefore no man can have the same praise in every land, because in every land that pleases not, which in another pleases.

§ III. Therefore every man should be well contented with this, that he be approved in his own country. Though he be desirous of more, he cannot, indeed, bring it to pass: because it is seldom that aught in any degree pleases many men; on which account the praise of a good man is frequently confined within the same country where he is an inhabitant; and also because it has often very unfortunately happened, through the misconduct of writers, that they from their sloth, and from negligence, and from carelessness, have left unwritten the manners of the men, and their deeds, who in their days were most famous, and most desirous of honour.

rome swa þa switeþas dýdon. 7 eac ða þe hi ýmbe switon. And eor ðincþ þeah ꝥ ge hæbban ece afe. 7if ge mægen on eallre eorþre populde zeearnian ꝥ ge habban zodne hliþan æfter eorþum dagum. Eif þu nu zetælezt ða hpile¹ þifreþ anðþearðan lifer 7 ðifreþ hþilenðlican² wið ðær unzeenðodan lifer hþila. hþæt bið hit þonne :. Tele nu þa lenze³ þære hpile þe þu ðin eaze on beppen⁴ mæge wiþ ten þufenð rintia. þonne habbaþ þa hþila hþæt hþugu onliceþ. þeah hit lýtel fe. ꝥ if þonne þæt heora æzþer hæfþ ende. Tele nu þonne ꝥ ten þufenð zeara. ge þeah þu ma wille. wið ꝥ ece 7 þæt unzeenðode lif. þonne ne finzt þu þær nauht angeliceþ.⁵ forþam ꝥ ten ðufenð zeara. þeah hit lang þince. arcorþaþ. 7 þær oþre ne cýmþ næfre nan ende. forþam hit niþ no to metanne ꝥ zeenðodlice wiþ ꝥ unzeenðodlice. Deah ðu nu telle from þifreþ midðaneardes fþuman oð þone ende. and mete þonne þa zear wiþ ꝥ þe nænne ende næfþ. þonne ne biþ þær nauht anliceþ. Swa biþ eac fe hliþa þara forþemæþena⁶ monna. Deah he hþilum lang fe. 7 feþa zeara þurþþunize. he bið þeah fþife fcorþ to metanne wiþ þone þe næfre ne zeenðað :.

§ IV.^h And ge ne peccaþ þeah hþeþer ge auht to zode ðon wiþ ænezum oþrum þingum buton wið þam lýtlan lofe þær folceþ. 7 wiþ þam fcorþan hliþan. þe þe ær ýmbe fþræcon. earniþaþ⁷ þær 7 forþeof þa cræftaþ eorþer inzeþonceþ. 7 eorþer anðziteþ. 7 eorþe zerceaðwiþnefre. and woldon habban eorþra zodeþa weorþa meþe æt fþræmþra monna cwiððunge. wiþniþað⁸ þær to þære meþe ðe ge to Gode fceoldon. Hþæt þu zehýrðeþt þæt te zio dagum zelomp. ꝥ an fþife wiþ mon 7 fþife wice ongan fandiþan⁹ aneþ upwitan 7 hine biþmerode. forþam he hine fþa orzellice upahof and bodode ðær ꝥ he uðwita wære. ne cýððe he hit mid nanum cræftum. ac mid leaþum and ofermodlicum zilpe.¹⁰ ða wolde fe fþa mon hiþ fandiþan.¹¹ hþæðer he fþa wiþ wære fþa he felf penðe ꝥ he wære. Ongan¹² hine þa hyrpan. 7 heaþm cwiððigan.¹³ Ða zehereþe fe upwita fþife zepýlðelice þær fþan monner worð fume hpile. Ac wiððan he hiþ hýfþinge zehereþ hæfðe. þa fcyþbe¹⁴ he

^h Boet. lib. ii. prosa 7.—Vos autem, nisi ad populares auras, &c.

¹ Cott. zetelerþ þa hþila. ² Bod. þifreþ hþilenðlican. ³ Cott. lengu.

⁴ Cott. beþþeþan. ⁵ Cott. anliceþ. ⁶ Cott. forþmæþa. ⁷ Cott. earniþað.

⁸ Cott. wiþniþað. ⁹ Cott. fandiþan. ¹⁰ Cott. zelpe. ¹¹ Cott. fandiþan.

¹² Cott. ongan. ¹³ Cott. cwiððian. ¹⁴ Bod. feaþbe.

And even if they had written the whole of their lives and of their actions, as they ought if they were honest, would not the writings nevertheless wax old and perish, as often as it was done, even as the writers did, and those about whom they wrote? And yet it seems to you that ye have eternal honour, if ye can, in all your life, earn that ye may have good fame, after your days! If thou now comparest the duration of this present life, and this temporal, with the duration of the never-ending life, what is it then? Compare now the length of the time wherein thou mayest wink thine eye, with ten thousand winters; then have the times somewhat of like, though it be little; that is, that each of them has an end. But compare these ten thousand years, and even more if thou wilt, with the eternal and the never-ending life; then wilt thou not find there anything of like, because the ten thousand years, though it seem long, will shorten: but of the other there never will come an end. Therefore it is not to be compared, the ending with the never ending! If thou even reckon from the beginning of this middle-earth to the end, and then compare the years with that which has no end, there will be nothing of like. So is also the fame of celebrated men. Though it sometimes may be long and endure many years, it is nevertheless very short compared with that which never ends!

§ IV. And ye nevertheless care not whether ye do any good, on any other account, than for the little praise of the people, and for the short fame which we have before spoken about. Ye labour for this, and overlook the excellences of your mind, and of your understanding, and of your reason, and would have the reward of your good works from the report of strangers! Ye desire to *obtain* then the reward which ye should *seek* from God! But thou hast heard that it long ago happened, that a very wise man, and very noble, began to try a philosopher, and scoffed at him, because he so arrogantly lifted himself up, and proclaimed this, that he was a philosopher. He did not make it known by any talents, but by false and proud boasting. Then the wise man would prove him, whether he were as wise as he himself thought that he was. He therefore began to revile, and speak ill of him. Then the philosopher heard very patiently the wise man's words for some time. But after he had heard his reviling, he then de-

onƷean ƷƷiþe unƷeþýlþelice.¹ þeah he ær licette þ̅ he upƷita
 Ʒære. Acroþe hine ða eft hƷæþer him þuhte þ̅ he upƷita Ʒære
 ðe nære. Ða andƷƷoroþe je ƷiƷa mon him Ʒ cƷæþ. Ic Ʒolþe
 cƷeþan þ̅ þu upƷita Ʒære. ƷiƷ þu ƷeþýlþiƷ Ʒære Ʒ ƷeƷƷuƷian
 mihteƷc.² Ðu langƷum ƷæƷ him je hliƷa. þe he ær mið leaƷun-
 Ʒum Ʒilnoþe. Ðu ne foƷbæƷiƷc he þa þæƷ Ʒihte foƷþam anum
 andƷýrþe. ÐƷæt foƷƷeoð þonne þam beteƷtum mannum. ðe
 ær uƷ Ʒæron. þ̅ hi ƷƷa ƷƷiþe Ʒilnoðon ðæƷ iðelan ƷilþeƷ³ Ʒ þæƷ
 hliƷan æƷteƷ heopa ðeaþe. oððe hƷæt foƷƷteƷc hit þam þe nu
 Ʒinðon. Ðý Ʒære ælcum men maƷe ðeaƷƷ þ̅ he Ʒilnoþe ƷoðƷa
 cƷæƷta. þonne leaƷeƷ hliƷan. ÐƷæt hæƷð he æt þam hliƷan.
 æƷteƷ þæƷ lichoman Ʒeðale Ʒ þære ƷaƷle. Ðu ne ƷiƷon þe þ̅
 ealle men lichomlice ƷƷeltaƷ. Ʒ þeah jeo ƷaƷl bið libbenþe. Ac
 jeo ƷaƷl ƷæƷþ ƷƷiþe ƷƷeolice⁴ to heoƷonum. Ʒiþþan heo ontƷiƷeð
 biþ Ʒ of þam carceƷne þæƷ lichoman onliereð biþ. heo foƷƷeoƷ⁵
 þonne ealle þaƷ eoƷðlican þiƷƷ. Ʒ ƷaƷenap⁶ þæƷ þ̅ heo mot
 bƷucan þæƷ heoƷenlican. Ʒiþþan heo⁷ biþ abƷoƷðen Ʒrom þæm
 eoƷþlican. þonne þ̅ Moð him Ʒelfum ƷeƷita biþ EoðeƷ Ʒillan :.

CAPUT XIX.¹

ÐA je ƷiƷðom ða þiƷ ƷƷell aƷeht⁸ hæƷðe. ða onƷan he Ʒiððian
 Ʒ þuƷ ƷinƷenþe cƷæð. ÐƷa hƷa ƷƷa ƷilniƷe to habbenne ðone
 iðelan hliƷan Ʒ þone unnýttan Ʒilþ. behealde he on ƷeoƷeƷ-
 heaƷe hiƷ hu ƷiðƷille ðæƷ heoƷoneƷ hƷeaƷa biþ. Ʒ hu neaƷa þære
 eoƷþan Ʒteðe iƷ. þeah heo uƷ Ʒum þince. þonne mæƷ hine
 Ʒcamian þære bƷæðinƷe hiƷ hliƷan. foƷþam he hine ne mæƷ
 ƷuƷþum to bƷæðan oƷeƷ þa neaƷþan eoƷþan ane. Eala oƷeƷ-
 moðan. hƷi Ʒe ƷilniƷen þ̅ Ʒe unþeƷlutan mið eoƷþum ƷƷiƷan þ̅
 ðeaƷlicne Ʒeoc. oþþe hƷi Ʒe jeon on ƷƷa iðelan ƷeƷƷince. þ̅ Ʒe
 Ʒolðon eoƷeƷne hliƷan to bƷæðan oƷeƷ ƷƷa maneƷa ðeoða. Ðeah
 hit nu ƷeþýƷiƷe þ̅ ða utemeƷtan ðioða eoƷeƷne naman upa-
 hebban Ʒ on maniƷ þeoðiƷc eoƷ heƷiƷen. Ʒ þeah hƷa Ʒexe mið
 miðelþe æƷelcunðneƷƷe hiƷ Ʒeþýrþa. Ʒ þeo on eallum Ʒelum Ʒ
 on eallum Ʒlencum. ne je ðeað þeah ƷƷelceƷ ne ƷeƷcƷ. Ac he foƷ-
 Ʒieħþ þa æƷelo. Ʒ þone ƷiƷan Ʒelice Ʒ þone heanan oƷƷelƷþ. Ʒ
 ƷƷa Ʒeemnet þa ƷiƷan Ʒ þa heanan. ÐƷæt ƷiƷc nu þæƷ foƷemæ-

¹ Boet. lib. ii. metrum 7.—Quicumque solam mente, &c.

¹ Bod. þýlþelic. ² Cott. ƷeƷuƷian meahƷe. ³ Cott. ƷelþeƷ. ⁴ Cott. ƷƷeolice. ⁵ Cott. foƷƷiħð. ⁶ Cott. ƷæƷnað. ⁷ Bod. ƷiþæƷ heo.

⁸ Cott. aƷeahƷ.

fended himself against him very impatiently, though he before pretended that he was a philosopher, and asked him again, whether he thought him to be a philosopher or not. Then answered the wise man to him, and said: I would say that thou wert a philosopher, if thou wert patient, and able to be silent. How lasting was to him the fame which he before falsely sought! How did he not immediately burst because of one answer! What has it then availed the best men who were before us, that they so greatly desired vain glory and fame after their death? Or what does it profit those who now are? Therefore it were to every man more needful that he were desirous of good actions than of deceitful fame. What has he from this fame, after the separation of the body and the soul? Do we not know that all men bodily die, and yet the soul is living? But the soul goes very freely to the heavens, after it is set loose and liberated from the prison of the body. It then despises all these earthly things, and rejoices in this, that it may enjoy the heavenly, after it is taken away from the earthly. Then the mind will itself be a witness of God's will.

CHAPTER XIX.

WHEN Wisdom had made this speech, then began he again to sing, and thus singing, said: Whosoever desires to have vain fame and unprofitable glory, let him behold on the four sides of him, how spacious the expanse of the heaven is, and how narrow the space of the earth is, though it seem large to us! Then may it shame him of the spreading of his fame, because he cannot even spread it over the narrow earth alone! O, ye proud, why are ye desirous to sustain with your necks this deadly yoke? or why are ye in such vain labour, because ye would spread your fame over so many nations? Though it even happen that the farthest nations exalt your name, and praise you in many a language; and though any one with great nobleness add to his birth, and prosper in all riches, and in all splendour, death nevertheless cares not for things of this sort, but he despises nobility, and devours the rich and the poor alike, and thus levels the rich and the poor! What are now the bones of the celebrated and the wise goldsmith, Weland? I have therefore said the wise, because to the

pan and þær þīran gōldſmīðer ban pelonðer. for þý ic cræð þær þīran. for þý þam cræftegan ne mæg næfre hī cræft loſigan. ne hīne mon ne mæg ðonne eþ on him zenīman þe mon mæg þa runnan aſendan of hīere ſtede. Ðræri ſint nu þær pelonðer ban. oððe hƿa ƿat nu hƿær hī ƿæron. oððe hƿær iſ nu ſe forēmæra 7 ſe aƿæda Romƿara heretoza. ſe ƿær hatan Brutur. oþre namaſ Lajriur. oððe ſe ƿīra 7 fæſtſæda Lato. ſe ƿær eac Romana heretoza. ſe ƿær openlice uprita. Ðu ne ƿæran þaſ zefyrin iorþzeritene. 7 nan mon nat hƿær hī nu ſint. Ðræt iſ heora nu to lafe. butan ſe lýtla hlīra 7 ſe nama mīð ſeaum ſtafum aƿriten. 7 þ̅ 7it ƿýrre iſ. þ̅ ſe ƿiton manize forēmære 7 zemýndƿyrþe ƿeſaſ forþzeritene þe ſƿīþe ſeaƿa manna a onzīt. Ac manize liczgaþ ðeade mīð ealle forzitene. þ̅ ſe hlīra hīe ſurðum cuþe ne zedeþ. Ðeah ze nu penen 7 ƿīlſian þ̅ ze lange libban ſcýlan heſ on ƿoþulde. hƿæt bið eor þonne ðý bet. hu ne cýmð ſe ðeað. þeah ðe¹ he late cume. 7 aþeð eor of þýrre ƿoþulde. 7 hƿæt forſtent eor þonne ſe zīlſ. huſu þam þe ſe æfſerra ðeaþ zezƿiþþ 7 on ecneſſe zehæft :

CAPUT XX.^k

ÐA ſe 7iſdom þa þiſ leoþ aſunzen hæfde. þa onzan he ƿellien² 7 þur cræþ. Ne ƿen þu no þ̅ ic to anſillice ƿinne ƿiþ þa ƿýrð. forþam ic hit no ſelſe nauht ne onðræde. forþam hit of zebýraþ þ̅ ſeo leaſe ƿýrð nauþer ne mæg þam men ðon ne ſultum. ne eac nænne ðem. forþam heo niſ naner loſer ƿýrþe. forþam heo hīe ſelſ zecýþ þ̅ heo nanpuht ne biþ. Ac heo onſƿið hīe æpelm. þonne heo zeopenaþ hīore ðeapar. Ic ƿene þeah þ̅ þu ne forſtande nu zīt hƿæt ic ðe to cræþe. forþam hit iſ ƿundorlic þæt ic ſeczan ƿille. 7 ic hit mæg uneaþe mīð ƿorðum zereccan.³ ſƿa ſƿa ic ƿolde. þ̅ iſ þæt ic ƿat þ̅ te ſeo ƿiþerƿearðe ƿýrð býþ ælcum men nýtrýrþe þonne ſeo onſorze. forþam ſeo onſorze ſimle lihþ and licet. þ̅ mon ſcýle ſenan þ̅ heo ſeo⁴ ſio ſoþe zezælð. ac ſio ƿiþerƿearðe iſ ſio ſoþe zezælþ. þeah hƿæm⁵ ſƿa ne ƿince. forþam heo iſ fæſtſæd 7 zehæt ſimle þ̅ te ſoþ biþ. Ðio oþur⁶ iſ leaſ 7 beſƿicþ ealle hīe zeferan. forþam hīo hit zecýþ ſelſ mīð hīe hƿurſfulneſſe þæt hīo biþ ſƿīþe ƿancol. Ac ſeo ƿiþerƿearðe zebet and zezæneð ælcne þara ðe hīo hī tozeriet. Ðio oþer⁷ zebint ælc þara

^k Boet. lib. ii. proſa 8.—Sed ne me inexorabile, &c.

¹ Bod. þeah. ² Cott. ƿiſſian. ³ Cott. aƿeccan. ⁴ Cott. iſ. ⁵ Bod. hƿa. ⁶ Cott. oðru. ⁷ Cott. oðru

skilful his skill can never be lost, nor can any man more easily take it from him than he can turn aside the sun from her place. Where are now the bones of Weland? or who knows now where they were? Or where is now the illustrious and the patriotic consul of the Romans, who was called Brutus, by another name Cassius? or the wise and inflexible Cato, who was also a Roman consul? He was evidently a philosopher. Were not these long ago departed? and no one knows where they are now. What of them is now remaining, except the small fame and the name written with a few letters? And it is yet worse that we know of many illustrious and memorable men departed, of whom very few persons have ever heard. But many lie dead, entirely forgotten, so that fame does not even make them known! Though ye now think and desire that ye may live long here in the world, what is it to you then the better? Does not death come, though he come late, and take you away from this world? And what then does glory profit you? at least those whom the second death seizes, and for ever binds?

CHAPTER XX.

WHEN Wisdom had sung this lay, then began he to speak, and thus said: Do not suppose that I too obstinately attack fortune. I myself have no dread of it, because it frequently happens that deceitful fortune can neither render aid to a man, nor cause any injury. Therefore she is deserving of no praise, because she herself shows that she is nothing. But she reveals her fountain when she discloses her manners. I think, nevertheless, that thou dost not yet understand what I say to thee: for what I wish to say is wonderful, and I can hardly explain it with words as I would. It is, that I know that adverse fortune is more useful to every man than prosperous. For the prosperous always lies and dissembles, that men may think that she is the true happiness. But the adverse is the true happiness, though to any one it may not seem so, for she is constant and always promises what is true. The other is false, and deceives all her followers; for she herself shows it by her changeableness, that she is very unstable: but the adverse improves and instructs every one to whom she joins herself. The other binds every one of the minds which enjoy her, through the appearance which she

moða þe hipe¹ brýcþ mið þære hipunga ðe hio licet ꝥ hio rie
 30ð. reo riðerpearðe þonne anbint² 7 7erreoþ ælc þara þe hio
 to7erpeð. mið þam ꝥ hio him 7eopenaþ hu tieðne³ þær and-
 pearðan 7erælþa rint. Ac reo or7orhner 7æþ rcýrmælum [7pa
 þær pinðer ýrt.]⁴ 7io riþerpearðner þonne biþ rimle untælu. 7
 7pacu ar7ippeð⁵ mið þære rcýringe hipe a7enre 7pecenner7e.
 Ac 7io lea7e 7erælþ hio tiþ on la7t neaðinga þa þe hiepe to7e-
 þeoðaþ 7rom þæm 7orþum⁶ 7erælþum mið hiepe olecun7e.⁷ 7eo
 riþerpearðner þonne full oft ealle þa þe hiepe underþeodbe
 bioþ. neaðinga 7etiþ to þam 7orþum 7erælþum. 7pa 7pa mið
 an7le 7irc 7eranzen biþ. Ðincþ þe nu ꝥ lýtel 7er7reon 7 lýtel
 eaca þinra 7erælþa. þætte þeor 7eþe and þeor e7erlice riþer-
 pearðner þe b7ingþ. ꝥ i7 þæt heo 77iþe h7aþe þa Moð. þe 7e-
 openaþ ðinra 7er7eorpa 77reonða. and eac þinra 7eonða. þæt þu
 hie miht 77iðe 77utele⁸ tocnapan. Ac þær lea7an 7erælþa þonne
 hi þe 7rom 7eritaþ. ðonne nimað hi heopa men mið him. 7
 lætaþ þine 7eapan 7er7eorpan mið þe. Ðu polðer7 þu nu 7ebýc-
 7an. þa þu 7eræl7or7 æ7e 7 þe 7uhte ꝥ reo 7ýnð 77iþor7 on
 ðinne 7illan 7oðe. mið hu micelan⁹ reo polðer7 þu þa habban
 7eboht ꝥ þu 77utole mihter7 tocnapan þine 77inð¹⁰ 7 þine
 7ýnð.¹¹ Ic 7æt þeah ꝥ þu hit polðer7 habban mið miclan reo¹²
 7eboht ꝥ þu hi cuþer7 pel to7caðan. Ðeah þe nu þince ꝥ þu
 ðeor7ýrþe feoh¹³ 7orþopen hadde. þu hæ7t þeah micle ðior-
 7ýrþe mið 7eboht. ꝥ rint 7er7eo7e 77ienð. þa þu miht nu
 tocnapan. 7 7a7t h7æt þu hio7a hæ7t. Ð7æt ꝥ i7 ꝥ eall7a
 ðeor7eorþer7e feoh:

CAPUT XXI.¹

ÐA re 7i7ðom þa þi7 7pell a7æð hæ7ðe. þa on7an he 7iððigan¹⁴
 7 ður 7in7enðe c7æþ. An 7ceppenð i7 buton ælcum 77eon. 7 re
 i7 eac 7ealðenð heoroner 7 eorþan 7 eal7a 7er7eafta 7er7epen-
 licra 7 eac un7er7epenlicra. ꝥ i7 7oð ælmihtig. ðam þeopiaþ
 ealle þa þe þeopiaþ. 7e þa þe cunnon. 7e þa þe ne cunnon. 7e þa
 þe hit 7iton ꝥ hie him þeopiaþ. 7e þa þe hit nýton. Se ilca 7e-

¹ Boet. lib. ii. metrum 8.—Quod mundus stabili fide, &c.

¹ Bod. hepe. ² Cott. onbint. ³ Cott. 7eðpa. ⁴ Cott. 7pa þæ7i
 pinðer þýr, and Bod. 77æþer pinðer þýr. The reading within the brackets
 is a suggestion of the late Mr. Cardale's, in which I fully concur. ⁵ Cott.
 7æ7u ar7eppeð. ⁶ Cott. 7orþan. ⁷ Cott. þære ohecun7e. ⁸ Cott.
 77eotole. ⁹ Cott. micle. ¹⁰ Cott. 77enð. ¹¹ Cott. 77ienð. ¹² Cott.
 micle 7io. ¹³ Cott. 7ioh. ¹⁴ Cott. 7iððian.

feigns of being good: but the adverse unbinds, and frees every one of those whom she adheres to, in that she discloses to them how frail these present goods are. But prosperity goes confusedly as the wind's storm; while adversity is always faultless, and is saved from injury by the experience of her own danger. In fine, the false happiness necessarily draws those who are associated with her, from the true felicities, by her flattery: but adversity often necessarily draws all those who are subjected to her, to the true goods, as a fish is caught by a hook. Does it then seem to thee little gain, and little addition to thy felicities, which this severe and this horrible adversity brings to thee: that is, that she very quickly lays open to thee the minds of thy true friends, and also of thine enemies, that thou mayest very plainly distinguish them? But these false goods, when they depart from thee, then take they their men with them, and leave thy few faithful ones with thee. How wouldest thou now buy, or when thou wert happiest, and it seemed to thee that fortune proceeded most according to thy will, with how much money wouldest thou then have bought, that thou mightest clearly distinguish thy friend and thy foe? I know, however, that thou wouldest have bought it with much money that thou mightest well know how to distinguish them. Though it now seem to thee that thou hast lost precious wealth, thou hast nevertheless therewith bought much more precious, that is, true friends, whom thou art now able to distinguish, and knowest what of them thou hast. But this is the most valuable wealth of all.

CHAPTER XXI.

WHEN Wisdom had made this speech, then began he to sing, and thus singing, said: There is one creator beyond all doubt, and he is also governor of heaven and earth, and of all creatures, visible and invisible. He is God Almighty. Him serve all those *creatures* which serve, both those which have understanding, and those which have not understanding: both those which know it that they serve him, and those which know it not. The same has appointed un-

fette unapenðenðlicne riðo. ⁊ þearf. ⁊ eac gecyðbelice riðbe
 eallum hiȝ ȝerceaftum þa þa he wolde. ⁊ ſwa lange ſwa he wolde.
 þa nu ſculon ſtanðan to worulde. Ðara unſtillena ȝerceafta
 ſtýrinȝ ne mæg no weorþan ȝeſtilleð. ne eac onpenð of ðam
 rýne ⁊ of þære enðebýrðneſſe þe him ȝeſet iſ. ac ſe anwealða
 hæfþ ealle hiȝ ȝerceafta ſwa mið hiȝ bryðle befangene. ⁊ ȝeto-
 gene. ⁊ ȝemanode ſwa ꝥ hi nauþer ne ȝeſtillan ne moton. ne
 eac ſwiþor ſtýrian. þonne he him þæt ȝerum hiȝ wealðleðeſer
 toforlæt. Ða hæfþ ſe ælmihtiga God ȝeheaforaðe ealle hiȝ ȝe-
 rceafta mið hiȝ anwealde. þæt heora ælc winð riþ ofer. and
 þeah ſwæþeð ofer ꝥ he ne moton toſlupan. ac bið ȝeſerfe
 eft to þam ilcan rýne þe he ær uſmon. ⁊ ſwa weorþaþ eft
 ȝeendriaðe. ſwa hi hit faȝiaþ ꝥ ða ſiþerweardan ȝerceafta æȝer
 ȝe he betwux him winnaþ. ȝe eac fæſte riðbe betwux him heal-
 daþ. Ða nu ſýr deþ ⁊ wætere. ⁊ ſæ ⁊ eorþe. ⁊ manega oþra ȝe-
 rceafta. þe beoþ a ſwa unȝeðwæra betwux him ſwa ſwa hi beoþ.
 ⁊ þeah he beoþ ſwa ȝeppæra wætte no ꝥ an ꝥ hi maȝon ȝeferian
 beon. ac þý ſwiþor ꝥ heora ſwiþum nan buton oþrum beon
 ne mæg. Ac a ſceal þæt wiðerweard e ꝥ oðer ſiþerweard ȝe-
 metȝian. ſwa nu hæfð ſe ælmihtiga God ſwiþe ȝerweardriðe ⁊
 ſwiðe limlice ȝeſet ꝥ ȝerwiðle eallum hiȝ ȝerceaftum. Ða nu
 lencten ⁊ hærfet. on lencten hit ȝneðð. and on hærfet hit
 wealpaþ. ⁊ eft ſumer ⁊ winter. on ſumera hit biþ wearm. and
 on wintera ceald. Ða eac ſio ſunne bringþ leohte daȝaſ. ⁊ ſe
 mona liht on niht. ſuþ þæſ ilcan Godes miht. Se ilca for-
 wýrnþ þære ſæ ꝥ heo ne mot þone weorðeolde oferſtæppan
 þære eorþan. Ac he hæfþ heora wearda ſwa ȝeſette. ꝥ he ne
 mot heore wearda ȝeþweardan ofer þa ſtillan eorþan. Mið þam
 ilcan ȝenece iſ ȝewealt ſwiþe anlic ȝerwiðle þæſ floges ⁊ þæſ
 ebban. þa ȝeſeteneſ þa he læt ſtanðan þa hwile þe he wile. Ac
 þonne ær þe he ꝥ ȝewealðleþer forlæt þara bryðla. þe he þa
 ȝerceafta nu mið ȝebryðlode hæfþ. ꝥ heo ſiþerweardneſ. þe we
 ær ýmbe ſwæcon. ȝif he ða læt toſlupan. þonne forlæt aþ hi
 þa riðbe þe hi nu healdaþ. ⁊ winþ heora ælc on ofer æfter hiȝ
 aȝenum willan. ⁊ forlæt aþ heora ȝeferwæðenne. ⁊ forðoð
 ealne þýrne miððaneard. ⁊ weorþaþ him ſelfe to nauhte. Se
 ilca God ȝeſetþ mið ſweonðwæðenne folc toȝædere. ⁊ ſin hiȝ.
 ſciþaſ ȝeſamnaþ mið clænlicne luſe. Ðe ȝeȝæderaþ ſwinð ⁊ ȝe-
 feran ꝥ he ȝetweorðlice heora riðbe ⁊ heora ſweonðwæðenne
 healdaþ. Eala ꝥ te ðiſ moncyȝn wære ȝeſælȝ. ȝif heora God

changeable customs and habits, and also natural agreement, to all his creatures, when he would, and so long as he would, which now shall stand for ever. The motion of the moving creatures cannot be stayed, nor yet turned from the course and from the order that is set to them. But the governor has so with his bridle caught hold of, and restrained, and admonished, all his creatures, that they neither can be still, nor yet move farther than he the space of his rein allows to them. So has the Almighty God controlled all his creatures by his power, that each of them strives with another, and yet supports another, so that they cannot slip asunder, but are turned again to the same course which they before ran, and thus become again renewed. So are they varied, that contrary creatures both strive with each other, and also hold firm agreement with each other. Thus fire doth, and water; and sea and earth; and many other creatures, which will ever be as discordant between themselves, as they are; and yet they are so accordant that not only they may be companions, but moreover, that even no one of them without another can exist. But ever must the contrary the other contrary moderate. So has now the Almighty God very wisely and very fitly appointed change to all his creatures. Thus spring and harvest. In spring it groweth, and in harvest it ripens. And again summer and winter. In summer it is warm, and in winter cold. So also the sun bringeth light days, and the moon gives light in the night, through the power of the same God. The same warns the sea that it may not overstep the threshold of the earth: but he has so fixed their limits, that it may not extend its boundary over the still earth. By the same government is ordered a very like change of the flood and the ebb. This appointment, then, he allows to stand as long as he wills. But whenever he shall let go the rein of the bridles with which he has now bridled the creatures, that contrariety which we before mentioned, if he shall allow these to be relaxed, then will they forsake the agreement which they now keep, and strive, each of them with other, after its own will, and forsake their companionship, and destroy all this middle-earth, and bring themselves to naught. The same God joins people together with friendship, and unites families with virtuous love. He brings together friends and companions, that they faithfully hold their agreement and their friendship.

pære gpa riht 7 gpa gertateloð. 7 gpa geenðebýrð. gpa gpa þa oþre gercæfta rindon : . Ðer enðaþ nu geo æftere frower boc Boetiufer.¹ 7 onginþ geo þriððe. Ðe Boetiuþ pær oþre naman gehaten² ðeuerinuþ. ge pær heretoza Romana :

CAPUT XXII.^m

§ I. ÐA ge 7iſdom ða þiſ leoþ aſunzen hæfðe. ða hæfðe he me gebunden³ mið þære pýnnumnerre hiſ ranzer. ꝥ ic hiſ pær 7riþe paſienðe 7 7riþe luſtbære hine to gehýpanne mið inne-pearðum Mode. 7 þa fulpæpe⁴ þær ic cleopode⁵ to him 7 ður cræþ. Eala 7iſdom. þu þe eart 7io hehſte frower eallra perizra moda.⁶ hu þu me hæftt aſpefrodne æzþer ze mið þinre ſmea-lican gpræce. ze mið þære⁷ pýnnumnerre þiner ranzer. to þam þu me hæftt nu zeretne⁸ 7 oſercumenne mið þinre gercead-piſnerre. ꝥ me nu þýncþ þætte no ꝥ an þæt ic ðaſ unpýrð aſæfnan mæg. þe me on becumen iſ. Ac þeah me zet mare fpecenner on becume. ne criþe ic⁹ næfre ma ꝥ hit buton gepýrhtum¹⁰ 7ie. foþþam ic paþ ꝥ ic maran 7 herizran pýrþe pære. Ac ic polðe ýmbe þone læceðom þara ðinra lapa hþene mare gehýpan. þeah ðu nu hþene ær 7æder¹¹ ꝥ þu penðer¹² ꝥ hi poldon me 7riþe bitepe þincan. ne onðræðe ic hi me nauht nu. Ac ic heopa eom 7riþe ziſre æzþer ze to gehewenne ze eac to gehealðanne. 7 ðe 7riþe zeorne biððe ꝥ þu hi me zelærte. gpa gpa þu me nu lýtle ær gehete. Ða cræð ge 7iſdom. Ic on-geat ſona þa ðu gpa pel zerpuzoder. and gpa luſtlice zehewer to mine lape.¹³ ꝥ þu polðer mið innepearðan Mode hi onziton. 7 ſmeazean. foþþam ic zeandbiððe 7riþe pel oþ ic 7iſte¹⁴ hþæt þu polðer. 7 hu þu hit underſtandan polðer. 7 eac þý ſupþor ic tiolode 7riþe zeornfullice. ꝥ ðu hit foþſtandan mihter.¹⁵ Ac ic þe wille nu ſeczan hþelc ge læcecræft iſ minre lape ðe ðu me nu biſte. Ðe iſ 7riðe bitep on muþe 7 he þe tiſþ on ða þrotan þonne ðu hiſ æreſt ſandart. Ac he perodaþ¹⁶ 7ýðþan he innap. 7 biþ 7riþe liþe on ðam innoþe. 7 7riþe 7pete to bealcetenne :.¹⁷

^m Boet. lib. iii. proſa 1.—Jam cantum illa finierat, &c.

¹ Cott. æftere frower boc Boetier. ² Cott. haten. ³ Cott. gebundenne. ⁴ Cott. fulpæpe. ⁵ Cott. cleopode. ⁶ Bod. ðoma. ⁷ Bod. þinre. ⁸ Cott. aſetne. ⁹ Bod. iſ. ¹⁰ Bod. gepýrþum. ¹¹ Cott. 7æde. ¹² Cott. penðe. ¹³ Cott. mina lapa. ¹⁴ Cott. 7iſte. ¹⁵ Cott. meahſte. ¹⁶ Cott. þe pepedað. ¹⁷ Bod. belcentan.

O, how happy would this mankind be, if their minds were as right, and as established, and as ordered, as the other creatures are! Here endeth the second consolation-book of Boethius, and beginneth the third. Boethius was by another name called Severinus: he was a consul of the Romans.

CHAPTER XXII.

§ I. WHEN Wisdom had sung this lay, then had he bound me with the sweetness of his song, so that I was greatly admiring it, and very desirous to hear him with inward mind: and immediately thereupon I spoke to him, and thus said: O, Wisdom, thou who art the highest comfort of all weary minds! how hast thou comforted me, both with thy profound discourse and with the sweetness of thy song! So much hast thou now corrected and overcome me with thy reasoning, that it now seems to me that not only am I able to bear this misfortune which has befallen me, but even if still greater peril should come upon me, I will never more say that it is without deserving: for I know that I were deserving of more, and heavier. But I am desirous to hear something more of the medicine of these thine instructions. Though thou just now saidst that thou thoughtest that they would seem very bitter to me, I am not now afraid of them, but I am very anxious after them, both to hear, and also to observe: and very earnestly entreat thee that thou wouldest perform to me, as thou a little while ago promisedst me. Then said Wisdom: I knew immediately when thou didst so well keep silence, and so willingly heardest my doctrine, that thou wouldest with inward mind receive and consider it. Therefore I waited very well till I knew what thou wouldest, and how thou wouldest understand it; and, moreover, I very earnestly endeavoured that thou mightest understand it. But I will now tell thee what the medicine of my doctrine is, which thou askest of me. It is very bitter in the mouth, and it irritates thee in the throat, when thou first triest it: but it grows sweet after it enters in, and is very mild in the stomach, and pleasant to the taste.

§ II.ⁿ Ac ðær ðu ongezate hriðne ic þe nu teohhie to læðenne.¹ ic wāt þ̅ þu woldest riipe zeorne ðider fundian. 7 riipe riiplice beon onæled mid ðære zicrunge. forþam ic geherde þ̅ þu ær sædest þ̅ þu riipe zeornfull wære hit to gehýpanne. Ða cwæþ þ̅ Moð. Wriþer wilt þu me nu riipost læðan. Ða andwyrðe seo Gefceadwyrner and cwæþ. To þæm forþum zerælþum ic tiohhie² þ̅ ic þe læde. þe³ þin Moð oft ýmbe wærppe 7 earmeþ.⁴ 7 ðu⁵ ne mihtest zýt fulrihtne wez awebian to ðam forþum zerælþum. forþam þin Moð wæs abizod mid wære anwile ðifra leawena zerælða. Ða cwæþ þ̅ Moð. Ic ðe healrige þ̅ þu me oþere buton ælcum tpeon hwæt io soþe zerælþ gie. Ða cwæþ io Gefceadwyrner. Ic wille forlurlice for þinum lufum. Ac ic sceal be sumere biene sume anlicnesse wære wisan þe zetæcan. oþ þe þ̅ þing cuppe gie. to þam þ̅ þu þa biene sceotole gefcearige. 7 þonne be wære anlicnesse þara soþena zerælþa þu mæge onzitan þa soþan zerælða. 7 forlætan⁶ wætte him wiferearð biþ. þ̅ sint þa learan zerælþa. and þonne mid ealles modes zeornfullan ingewance higie⁷ þ̅ þu mæge becuman to þam zerælþum þe ece wifwuniar :

CAPUT XXIII.º

ÐA se Wifdom þa þis spell aweht⁸ hæfde. þa ongan he eft zibðian. 7 þis cwæþ. Spa hwa swa wille sawan seftwære land. atio wæreft of þa wofnar. 7 þa fýrwar. 7 þ̅ fearn. 7 ealle þa weod þe he gewio þ̅ þam æcerum deuzen. þ̅ se hwæte mæge ðý bet weaxan. Eac is ðeor wifen to gewencenne. þ̅ is þ̅ ælcum men wincð huniger bio wead wý weofodra. gif he hwene ær witeþe onwifur. and eft smýlte weder biþ wý wancwyrþne. gif hit hwene ær biþ wearce wofmar. 7 worðan winðar. 7 wicle wenaþ 7 wnaþar. And wancwyrþne biþ eac wæs dæger leoht for wære egerlican woftra wære nihte. þonne hit wære gif nan niht nære. Spa biþ eac wicle þe winwume io soþe zerælð to habbenne æfter þam eornwum þifere andweardan lifere. And eac wicle ðý ef þu miht þa soþan zerælþa wecnapan and to hiora cýppe becuman. gif ðu wæreft awyrtwalar of ðinum Wode

ⁿ Boet. lib. iii. prosa 1.—Sed quod tu te audiendi, &c.

^o Boet. lib. iii. metrum 1.—Qui serere ingenuum uolet, &c.

¹ Cott. tiohige to læðanne. ² Cott. tiohige. ³ Cott. wære. ⁴ Cott. hwærppe 7 eac mæt. ⁵ Cott. Ac þu. ⁶ Bod. forlæt. ⁷ Cott. higige.

⁸ Cott. awæd.

§ II. But when thou shouldest perceive whither I now design to lead thee, I knew that thou wouldest very anxiously tend thither, and be very greatly inflamed with that desire. For I heard what thou before saidst, that thou wast very desirous to hear it. Then said the Mind: Whither wilt thou now especially lead me? Then answered Reason, and said: I propose that I should lead thee to the true goods, about which thy mind often meditates, and is greatly moved: and thou hast not yet been able to find the most direct way to the true goods, because thy mind was occupied with the view of these false goods. Then said the Mind: I beseech thee that thou wouldest show me, beyond all doubt, what the true happiness is. Then said Reason: I will gladly, for love of thee. But I must, by some example, teach thee some resemblance of the thing, till the thing be better known to thee; in order that thou mayest clearly view the example, and then, by the resemblance of the true goods, thou mayest know the true goods, and forsake what is contrary to them, that is, the false goods: and then with the anxious thought of all thy mind, strive that thou mayest arrive at those goods, which for ever remain!

CHAPTER XXIII.

WHEN Wisdom had ended this discourse, then began he again to sing, and thus said: Whosoever is desirous to sow fertile land, let him first draw out the thorns, and the furze, and the fern, and all the weeds which he observes to do injury to the field, in order that the wheat may grow the better. Also, this example is to be considered, that is, that to every man honeycomb seems the sweeter, if he, a little before, taste *anything* bitter. And, again, calm weather is the more agreeable, if it a little before be stark storms, and north winds, and much rain and snow. And more agreeable also is the light of the day, for the horrible darkness of the night, than it would be if there were no night. So is also the true happiness much the more pleasant to enjoy, after the calamities of this present life. And, moreover, thou mayest much the sooner discover the true goods, and arrive at the knowledge of them, if thou first rootest out from thy mind the false goods, and removest

ða leaƿan Ʒerælpā. 7 hī ofaƿihƿt of¹ ðone Ʒrunð. Siððan þu hī þonne Ʒecnapan miht. þonne ƿaƿ ic ꝥ ðu ne ƿilnaƿt nanef oþƿer þingef ofeƿ þa :

CAPUT XXIV.^p

§ I. ÐA he þa þiƿ leoð aƿunƷen hæfðe. þa foƿlet he þone ƿanƷ. 7 ƷerƿuƷoðe ane hƿile. 7 onƷann iƿmealice þencan on hī moðeƿ inƷeƿance. and ðuƿ² cƿæþ. AElc ðeaƿlic man iƿpencþ hīne ſelfne mið miƿtlicum³ 7 manīƷrealdum ýmbhoƷum. 7 þeah ƿillniað ealle þuƿh miƿtlice⁴ ƿaƿaƿ cuman to anum enðe. ꝥ iƿ ꝥ hī ƿilniap þuƿh unƷelice eaƿnunƷa cuman to anƿe eaðīƷneƿſe. ꝥ iƿ þonne Eoð. ſe iƿ ƿƿuma 7 enðe ælceƿ Ʒoðeƿ.⁵ 7 he iƿ iƿio hehƿte Ʒerælp.⁶ Ða cƿæþ ꝥ Moð. Ðæt me ðýncþ ſe ꝥ hehƿte Ʒoð.⁷ þætte man ne ðuƿſe nanef oþƿer Ʒoðeƿ. ne eac ne ƿecce ofeƿ ꝥ. ſiððan he ꝥ hæbbe. ꝥ iƿ hƿof⁸ eallƿa oƿeƿƿa Ʒoða.⁹ foƿþam hit eall oðƿu Ʒoð¹⁰ utan befehþ. 7 eall on innan him hæfþ. Næƿe hit no ꝥ hehƿte Ʒoð.¹¹ Ʒiƿ him æniƷ butan ƿæƿe. foƿþam hit hæfðe ðonne to ƿilnianne iƿmeƿ Ʒoðeƿ¹² þe hit ſelf næfðe. Ða andƿƿaƿoðe iƿio Eƿceaðƿiƿneƿ 7 cƿæþ. Ðæt iƿ iƿiþe iƿƿeotol ꝥ þæt iƿ iƿio hehƿte Ʒerælpð. foƿþam hit iƿ æƷþeƿ Ʒe hƿof Ʒe floƿ ealler Ʒoðeƿ.¹³ hƿæt iƿ ꝥ þonne buton ſeo ſeleƿte Ʒerælpð. þe þa oþƿa Ʒerælpā ealle¹⁴ on innan him ƷeƷaðeƿað. 7 hī utan ýmbhæfþ.¹⁵ 7 on innan him Ʒehelt. 7 him nanef ne bið ƿana. ne he nanef neoððeaƿſe næfþ. Ac hī cumanþ ealle of him. 7 eft ealle to him. iƿƿa iƿƿa ealle ƿæteƿu cumað of ðæƿe iƿæ. 7 eft ealle cumað to ðæƿe iƿæ. Niƿ nan to þæƿ lýtelt æƿelm.¹⁶ ꝥ he þa iƿæ ne Ʒeƿece. and eft of þæƿe iƿæ he Ʒelent in on þa eoƿþan. 7 iƿƿa he biþ iƿmuƷenðe Ʒeond þa eoƿðan. oð he eft cýmþ to ðam ilcan æpelme þe he æƿ ut fleoƿ. 7 iƿƿa eft to ðæƿe iƿæ :

§ II.^a Ðiƿ iƿ nu biƿen þaƿa iƿoþena Ʒerælpða. þaƿa ƿilniap ealle ðeaƿlice men to beƷiƿtanne. ðeah he ðuƿh miƿtlice¹⁷ ƿeƷaƿ ðencan to cumanne. foƿþam æƷhƿelc man hæfþ ƷeƷýnðelic Ʒoð¹⁸ on him ſelfum. foƿþam ælc Moð ƿilnaþ iƿoþeƿ Ʒoðeƿ to

^p Boet. lib. iii. prosa 2.—Tum defixo paululum visu, &c.

^a Boet. lib. iii. prosa 2.—Est enim mentibus hominum, &c. •

¹ Bod. of aƿhð oð. ² Cott. þa. ³ Cott. miƿhlicum. ⁴ Cott. miƿhlice. ⁵ Cott. Ʒoðeƿ. ⁶ Bod. Ʒerælpā. ⁷ Cott. Ʒoð. ⁸ Cott. ƿƿoƿ. ⁹ Cott. Ʒoða. ¹⁰ Cott. Ʒoð. ¹¹ Cott. Ʒoð. ¹² Cott. Ʒoðeƿ. ¹³ Cott. Ʒoðeƿ. ¹⁴ Cott. ealla. ¹⁵ Cott. ýmbfehð. ¹⁶ Cott. æƿýlm. ¹⁷ Cott. miƿhlice. ¹⁸ Cott. Ʒoð.

them from the ground. After thou, then, art able to discover those, I know that thou wilt not desire any other thing besides them.

CHAPTER XXIV.

§ I. WHEN he had sung this lay, he ceased the song, and was silent awhile, and began to think deeply in his mind's thought, and thus said: Every mortal man troubles himself with various and manifold anxieties, and yet all desire, through various paths, to come to one end: that is, they desire, by different means, to arrive at one happiness; that is, then, God! He is the beginning and the end of every good, and he is the highest happiness. Then said the Mind: This, methinks, must be the highest good, so that man should need no other good, nor moreover be solicitous beyond that: since he possesses that which is the roof of all other goods; for it includes all other goods, and has all of them within it. It would not be the highest good, if any *good* were external to it, because it would then have to desire some good which itself had not. Then answered Reason, and said: It is very evident that this is the highest happiness, for it is both the roof and the floor of all good. What is that, then, but the best happiness, which gathers the other felicities all within it, and includes, and holds them within it: and to it there is a deficiency of none, neither has it need of any; but they all come from it, and again all *return* to it: as all waters come from the sea, and again all come to the sea? There is none in the little fountain which does not seek the sea, and again, from the sea it arrives at the earth, and so it flows gradually through the earth, till it again comes to the same fountain that it before flowed from, and so again to the sea.

§ II. Now this is an example of the true goods, which all mortal men desire to obtain, though they by various ways think to arrive at them. For every man has natural good in himself, because every mind desires to obtain the true good:

beȝitanne. Ac hit biȝ amerræd mið ðam lænum ȝodum.¹ forþam hit bið [orðælne]² bærho. forþam ȝume menn penaȝ ꝥ þæt ȝie reo ȝeleȝte ȝeȝælȝ. ꝥ mon ȝie ȝȝa peliȝ ꝥ he naner þinȝer maȝan ne þurȝe. ȝ wiłniað³ hiopa populð æfter þæm. Sume men penaȝ ꝥ ꝥ ȝie þæt hehte ȝod.⁴ ꝥ he ȝie hiȝ ȝeferum hiȝ ȝeferena weorþoȝt. ȝ eallon mæȝene ðæȝ tilaȝ. Sume penaȝ ꝥ ꝥ hehte ȝod⁵ ȝie on ðam hehtan anwealde. þa wiłniað oðer tȝeȝa. oððe him ȝelfe ȝicȝian. oððe hi to ðara ȝicena fpeonðȝipe ȝeȝeodan. Sume teohhiar ꝥ ꝥ betȝt ȝȝ þæt mon reo foremæȝe. ȝ wiðmæȝe. ȝ hæbbe ȝodne⁶ hliȝan. tiliað ðonne þæȝ æȝer ȝe on ȝibbe. ȝe on ȝeȝinne. Maneȝe tellað ꝥ to mæȝtum ȝode⁷ ȝ to mæȝteȝe ȝeȝælȝe ꝥ mon ȝie ȝimle bliðe on ðiȝre andweardan liȝe. ȝ fulȝa eallum hiȝ luȝtum. Sume ðonne ða ðe þaȝ wełan wiłniað. hi hiȝ wiłniað forþam ðæt hi wolðon ðȝ maȝan anweald habban. ꝥ he mihton⁸ þȝ oȝȝoȝȝicop þiȝra populð luȝta bȝucan. ȝ eac þaȝ wełan. Maneȝæ ȝint þara þe for ðȝ wiłniar anwealdeȝ. ðe hiȝ wolðon oȝmæte feoh⁹ ȝeȝadeȝian. oððe eft þone hliȝan heopa naman hi wiłniað þæt hi ȝeȝwealdan :

§ III.^r On ȝwelcum. ȝ on oȝȝum ȝwelcum lænum. and hȝeorenðum¹⁰ weorðȝicupum ælceȝ menniȝceȝ moðer inȝeȝanc biȝ ȝeȝenceð mið þæȝe ȝeopnfulneȝȝe and mið þæȝe tiolunȝa.¹¹ weȝ þonne ꝥ hit hæbbe ȝum healiȝ ȝod¹² ȝeȝtȝȝneð. ðonne hit hæfȝ ȝeȝunnen¹³ þæȝ folceȝ olecunȝa. Onð me ȝincð ꝥ hit hæbbe ȝeboht ȝume ȝȝiȝe leaȝlice mæȝe. Sume tiliað mið micelȝe ȝeopnfulneȝȝe ȝiȝa. forþam ꝥ hi þurȝ ꝥ mæȝe mæȝt bearna beȝitan. ȝ eac ȝȝȝumlice libban. Ða ȝetȝeopan fȝeond.¹⁴ þonne ic ȝeȝȝe reo¹⁵ þæt ðeopȝeopðeȝte ðȝȝȝ eallȝa þiȝra populð ȝeȝælȝa. þa ne ȝint fuppon¹⁶ to populð ȝodum to tellanne. ac to ȝodcunðum. forþam reo leaȝe ȝȝȝ hi na forȝ ne bȝinȝȝ. Ac ȝe God þe hi ȝeȝȝndelice ȝeȝeop to ȝemaȝum. forþam ðe ælceȝ oȝȝer þinȝer on þiȝre populðe mon wiłnað. oððe forþam þe he mæȝ ðurȝ ꝥ to anwealde cuman. oððe to ȝumum populð luȝte. buton ðæȝ ȝetȝeopan fȝeondeȝ. þone mon luȝaȝ hȝilum for luȝum ȝ for tȝeopum. ðeah he him nanȝa

^r Boet. lib. iii. prosa 2.—In his igitur ceterisque, &c.

¹ Cott. goodum. ² Cott. oȝt bæȝe. Bod. of bæȝe. ³ Cott. wiłniað. ⁴ Cott. good. ⁵ Cott. good. ⁶ Bod. heah be ȝode. ⁷ Cott. goode. ⁸ Cott. meahȝe. ⁹ Cott. ȝioh. ¹⁰ Bod. hi weorenðum. ¹¹ Cott. tilunȝa. ¹² Cott. good. ¹³ Cott. ȝenumen. ¹⁴ Cott. ȝetȝeopan fȝeond. ¹⁵ Cott. ȝie. ¹⁶ Cott. fupȝum.

but it is hindered by the transitory goods, because it is more prone thereto. For some men think that it is the best happiness that a man be so rich that he have need of nothing more: and they choose their life accordingly. Some men think that this is the highest good, that he be among his fellows the most honourable of his fellows, and they with all energy seek this. Some think that the supreme good is in the highest power. These desire, either for themselves to rule, or else to associate themselves in friendship with their rulers. Some persuade themselves that it is best that a man be illustrious and celebrated, and have good fame; they therefore seek this both in peace and in war. Many reckon it for the greatest good and for the greatest happiness, that a man be always blithe in this present life, and fulfil all his lusts. Some, indeed, who desire these riches, are desirous thereof, because they would have the greater power, that they may the more securely enjoy these worldly lusts, and also the riches. Many there are of those who desire power because they would gather overmuch money: or again, they are desirous to spread the celebrity of their name.

§ III. On account of such and other like frail and perishable advantages, the thought of every human mind is troubled with solicitude and with anxiety. It then imagines that it has obtained some exalted good when it has won the flattery of the people; and methinks that it has bought a very false greatness. Some with much anxiety seek wives, that thereby they may, above all things, have children, and also live happily. True friends, then, I say, is the most precious thing of all these worldly felicities. They are not, indeed, to be reckoned as worldly goods, but as divine: for deceitful fortune does not produce them, but God, who naturally formed them as relations. For of every other thing in this world man is desirous, either that he may through it attain to power, or else some worldly lust: except of the true friend, whom he loves sometimes for affection and for fidelity, though he expect to himself no other rewards. Nature joins and

oferpa læna¹ ne þene. ꝥ zecýnð zefehþ ꝥ zelimp ða frienð to-
 zæðere mið untodæleðlice lufe. Ac mið ðijrum populð ze-
 fælþum ꝥ mið ðij andþearðan pelan mon pýncþ oftor feonð
 ðonne fpeonð. Be þīan² ꝥ be manezum þýllecum mæz beon
 eallum monnum cup. ꝥ te ealle þa lichamlican zōð bið³ for-
 cuppan ðonne ðære faple cpæfta. Hwæt pe penað ꝥ mon beo
 þý ftrænzpa⁴ þe he bið micel on hij lichoman. reo fæzerner
 þonne ꝥ reo hwætner þær lichoman zehlyfpa þone mon. ꝥ ariet.
 ꝥ fio hælu hine zedeþ lurtbærne :. On eallum þijum licham-
 licum⁵ zefælizneffum men fecaþ anfealde eadizneffe þær þe
 him ðincþ. forþam þe æzhpelc man fpa hwæt fpa he ofer ealle
 ofþe þinz fpiþort lufap. ꝥ he teohhap⁶ ꝥ him fie betrt ꝥ ꝥ biþ
 hij hehte zōð.⁷ þonne he ꝥ þonne beziten hæft. þonne tihhap⁸
 he ꝥ he mæze beon fwiðe zefæliz. Ne onface ic nauht ꝥ þa ze-
 fælpa ꝥ þeo eadizner fie þæt hehte zōð⁹ þijer andþearðan lufet.
 forþam ðe¹⁰ æzhpilc mann tehhap¹¹ ꝥ ꝥ ðinz betrt fie ꝥ he
 fpiþort ofer ofþu þinz lufap. ꝥ þonne he tlohhap ꝥ he fie fpiþe
 zefæliz. zif he ꝥ bezitan mæze. ꝥ he þonne fpiþort pillnað :.
 Hu ne if þe¹² nu zenoz openlice zeeopað þapa learena zefælpa
 anlicner. ꝥ if þonne æhta. ꝥ peopðfcipe. ꝥ anfealb. and zelp¹³
 ꝥ populðlurt. Be þam populðlurte Epicupuf fe uprita ræde. þa
 he ýmbe ealle þar oðra zefælpa fmeade. þe þe ær nemdon. þa
 ræde he ꝥ fe lurt pære ꝥ hehte zōð.¹⁴ forþam ealle þa ofþu
 zōð. þe þe ær nemdon. oleccaþ þam Mōde ꝥ hit ret.¹⁵ fe lurt
 ðonne ana olecþ þam lichoman anum fpiþort :

§ IV.^s Ac pe pillað nu zet fprecan ýmbe manna zecýnð ꝥ
 ýmbe heopa tilunza. þa nu þeah heopa Mōð ꝥ heopa zecýnð
 fie aþimmað. ꝥ hi rien on ꝥ ofðæle arizen to ýfele ꝥ wiðer
 healde. þeah hi pilmað. þær þe hi cunnon ꝥ mazon. þær hehtan
 zodef.¹⁶ Sþa fpa oferþruncen man pat ꝥ he fceolde to hij hufe
 and to hij pærte. ꝥ ne mæz þeah ðiðer afeðian. fpa biþ eac
 þam Mōde ðonne hit bið ahefizað mið ðam ýmbhogum ðijfe
 populde. hit biþ mið ðam hpilum oferþrenceð ꝥ zedpeloð. to
 þam¹⁷ ꝥ hit ne mæz fullpýht afeðian to zode. Ne pýncþ þeah

^s Boet. lib. iii. prosa 2.—Sed ad hominum studia, &c.

¹ Cott. leana. ² Cott. þij. ³ Cott. licumlican zōð bioð. ⁴ Cott. ftræncpa.
⁵ Cott. licumlicum. ⁶ Cott. tlohhað. ⁷ Cott. zōoð. ⁸ Cott. tlohhað.
⁹ Cott. zōoð. ¹⁰ Cott. þý. ¹¹ Cott. tlohhað. ¹² Cott. þ.
¹³ Cott. zielp. ¹⁴ Cott. zōoð. ¹⁵ Bod. fetað. ¹⁶ Cott. zōodef.
¹⁷ Cott. zedpealb to þon.

cements friends together with inseparable love. But with these worldly goods, and with this present wealth, men make oftener enemies than friends. By these and by many such things it may be evident to all men, that all the bodily goods are inferior to the faculties of the soul. We indeed think that a man is the stronger, because he is great in his body. The fairness, moreover, and the vigour of the body, rejoices and delights the man, and health makes him cheerful. In all these bodily felicities, men seek simple happiness, as it seems to them. For whatsoever every man chiefly loves above all other things, that he persuades himself is best for him, and that is his highest good. When, therefore, he has acquired that, he imagines that he may be very happy. I do not deny, that these goods and this happiness are the highest good of this present life. For every man considers that thing best, which he chiefly loves above other things; and therefore he persuades himself that he is very happy if he can obtain what he then most desires. Is not now clearly enough shown to thee the form of the false goods, that is, then, possessions, dignity, and power, and glory, and pleasure? Concerning pleasure, Epicurus the philosopher said, when he inquired concerning all those other goods, which we before mentioned; then said he that pleasure was the highest good, because all the other goods which we before mentioned gratify the mind and delight it, but pleasure alone chiefly gratifies the body only.

§ IV. But we will still speak concerning the nature of men, and concerning their pursuits. Though, then, their mind and their nature be now dimmed, and they are by that fall sunk down to evil, and thither inclined, yet they are desirous, so far as they can and may, of the highest good. As a drunken man knows that he should go to his house and to his rest, and yet is not able to find the way thither, so is it also with the mind, when it is weighed down by the anxieties of this world. It is sometimes intoxicated and misled by them, so far that it cannot rightly find out good.

þam monnum ꝥ hi auht meapnigen þe þær¹ pilniap to begitanne ꝥ hi mapan ne þurfon tilian. Ac penap ꝥ hi mægen eall² þar Ʒoð³ ƷeƷaderian toƷæðere. þætte nan buton þære ƷeƷomnunƷa ne rie. nýton þonne nan [oþer]⁴ Ʒoð⁵ ðonne eallra ðara ðeopprýrðerƷena ðinga ƷeƷaderunƷa to heopa anpealde. ꝥ he naner ðinger buton þæm ne þurfe. Ac ꝥ nýr nan man ꝥ te rumer eacan ne þurfe buton Gode anum. Ðe hæfþ on hýr aƷenum Ʒenoh. ne ðearf he naner þinger buton þær þe he on him ŷelfum hæfð. Þenŷt þu nu ꝥ þa ðýrienðe⁶ penað ꝥ te ꝥ ðing rie ælceŷ reopprýrceŷ betŷt rýrþe þæt te hi⁷ meðemærte onƷiton maƷon. neŷe neŷe. ic pat ꝥ hit nýr no to forŷeonne. Ðu mæƷ ꝥ ýfel beon ꝥ te ælceŷ monner inƷepanc reŷþ ꝥ te Ʒoð⁸ rie. Ʒ æfter hýƷap. Ʒ pilnaþ to begitanne. neŷe nýr hit na ýfel. ꝥ iŷ ꝥ hehŷte Ʒoð.⁹ Ðrý nýr nu anpealð to tellanne to rumum ðara hehŷtena Ʒoða ðýrre andŷearðan hýeŷ. Ðræþer þæt nu rie to talianne paclíc Ʒ unnýt ꝥ te nýtŷýrþoŷt iŷ eallra ðýrra populð þinga. ꝥ iŷ anpealð. hræþer nu Ʒoð¹⁰ hlyra Ʒ forŷemærneŷ rie¹¹ for nauht to tellenne. neŷe neŷe. Nýr hit nan cýn¹² ꝥ mon ꝥ for nauht telle. forþam þe ælc mon reŷþ ꝥ ꝥ betŷt rie ꝥ he rýrþoŷt luŷap. Ðu ne rýton þe ꝥ nan neapereŷe. ne nan earfoþu. ne nan unrotnereŷ. ne nan rap. ne nan heŷrƷneŷ. nýr nan Ʒerælð. Ðræt ðurfon¹³ þe nu ma ýmbe ða Ʒerælða rýrpecan. Ðu ne pat ælc man hræt þa beop. Ʒ eac pat ꝥ þa¹⁴ beoð ꝥ hehŷte Ʒoð.¹⁵ Ʒ ðeah reþ fulneah ælc mon on rýrþe lýtlum ðingum ða ŷeleŷtan Ʒerælþa. forþam he reŷþ ꝥ he hie þonne ealle hæbbe. Ʒýr he hæfð ꝥ ꝥ he ðonne rýrþoŷt pilnaþ to begitanne. Ðæt iŷ þonne ꝥ hi rýrðoŷt pilniap to begitanne. þela. Ʒ reopprýrceŷ. Ʒ rice. Ʒ þýrre populðe pulðor. Ʒ Ʒilp. Ʒ populð luŷt. Ðýrre ealler hi pilniap. forþam ðe hi penap ꝥ hie þurþ þa þing reýlon begitan ꝥ him ne rie¹⁶ naner rýllan þana. naþer¹⁷ ne reopprýrceŷe. ne anpealdeŷ. ne forŷemærneŷe. ne blýrre. þær ealler hi pilniap. Ʒ pel ðop ꝥ hi þær pilnað. ðeah hi mýŷlice¹⁸ hýr pilniƷen. Be ðam ðingum mon mæƷ rýeotole onƷitan ꝥ ælc mon ðær pilnaþ ꝥ he mæƷe ꝥ hehŷte Ʒoð begitan ðær hi hit Ʒecnapan mihtan. oððe on rýht recan cuðon. Ac hi hit ne recað on ðone rýhteŷtan¹⁹ reƷ. hit nýr on ðýrre populðe :

¹ Bod. meapnienðe þær. ² Bod. him aƷen ealle. ³ Cott. Ʒoð. ⁴ Bod. heopa. Cott. heopa. ⁵ Cott. Ʒoð. ⁶ Bod. ðýregian þe. ⁷ Bod. ý. ⁸ Cott. Ʒoð. ⁹ Cott. Ʒoð. ¹⁰ Cott. Ʒoð. ¹¹ Bod. reo. ¹² Cott. hit cýn. ¹³ Bod. þurfe. ¹⁴ Cott. hi. ¹⁵ Cott. Ʒoð. ¹⁶ Bod. reo. ¹⁷ Cott. nauþer. ¹⁸ Cott. mýŷlice. ¹⁹ Bod. rýhtorŷton.

Nor yet does it appear to those men that they at all err, who are desirous to obtain this, that they need labour after nothing more. But they think that they are able to collect together all these goods, so that none may be excluded from the number. They therefore know no other good than the collecting of all the most precious things into their power, that they may have need of nothing besides them. But there is no one that has not need of some addition, except God alone. He has of his own enough, nor has he need of anything but that which he has in himself. Dost thou think, however, that they foolishly imagine that that thing is best deserving of all estimation, which they may consider most desirable? No, no. I know that it is not to be despised. How can that be evil, which the mind of every man considers to be good, and strives after, and desires to obtain? No, it is not evil: it is the highest good. Why is not power to be reckoned one of the highest goods of this present life? Is that to be esteemed vain and useless, which is the most useful of all these worldly things, that is, power? Is good fame and renown to be accounted nothing? No, no. It is not fit that any one account it nothing; for every man thinks that best which he most loves. Do we not know that no anxiety, or difficulties, or trouble, or pain, or sorrow, is happiness? What more, then, need we say about these felicities? Does not every man know what they are, and also know that they are the highest good? And yet almost every man seeks in very little things the best felicities; because he thinks that he may have them all, if he have that which he then chiefly wishes to obtain. This is, then, what they chiefly wish to obtain, wealth, and dignity, and authority, and this world's glory, and ostentation, and worldly lust. Of all this they are desirous, because they think that, through these things, they may obtain that there be not to them a deficiency of anything wished; neither of dignity, nor of power, nor of renown, nor of bliss. They wish for all this, and they do well that they desire it, though they seek it variously. By these things we may clearly perceive that every man is desirous of this, that he may obtain the highest good, if they were able to discover it, or knew how to seek it rightly. But they do not seek it in the most right way. It is not of this world.

CAPUT XXV.^t

ÐA se ƿiſdom þa ðiſ ſpell aſæd hefeðe. þa ongan he eft ſingan 7 ðuſ cƿæþ. Ic ƿille nu mið ƿiðdum ƿecýþan hu ƿun-
 doſlice Drihten ƿelt eallra ƿerceanfta mið ðam bƿiðlum hiſ
 anƿealdeſ. 7 mið hƿilcere endebyrdneſſe he ƿertaþolaþ 7 ƿe-
 metzað ealle ƿerceanfta. 7 hu he hi hæfð ƿeheaƿoraðe 7 ƿehæfte
 mið hiſ unanbindendlicum ƿacentum. ꝥ ælc ƿerceanft biþ heald
 on locen ƿiþ hiſe ƿecýnde. þæpe ƿecýnde ðe heo to ƿerceanen
 ƿæſ. buzon monnum. 7 ſumum englum. ða ƿeorþaþ hƿilum of
 hioſa ƿecýnde. Ðƿæt ſeo leo. ðeah hio ƿel tam ſe. 7 ƿæfte
 ƿacentan hæbbe. 7 hiſe maƿurten ſƿiðe luſige. and eac onð-
 ƿæðe. ƿiſ hit æſpe ƿebýpeþ ꝥ heo bloðeſ onbiriƿiðð. heo ſorƿit
 ſona hiſe niſan taman. 7 ƿemonð þæſ ƿiðban ƿepunan hiſe
 elðrana. onƿinð þonne ƿýn 7 hiſe ƿacentan bƿecan. 7 abit
 æpeſt hiſe laðteop. and ſiððan æghƿæt ðæſ þe heo ƿeſon mæƿ.
 ƿe monna. ƿe neata. Sƿa ðoþ eac ƿuðu ſuƿlaſ. ðeah hi beon ƿel
 atemeðe. ƿiſ hi on ðam ƿuða ƿeorþaþ. hi ſorſeoð heora lape-
 oſaſ 7 ƿuniþ on heora ƿecýnde. þeah heora lapeoſaſ him
 ðonne bioðan þa ilcan mettaſ ðe hi ær tame mið ƿepeneðon.
 þonne ne peccaþ hi þa ƿa metta. ƿiſ hi þæſ ƿuða benuƿon. Ac
 þincþ him ƿýnſumpe ꝥ him ſe ƿeald on cƿepe. and hi ƿehiſan
 oſeſſa ſuƿela ſtemne. Sƿa bið eac þam tƿeopum ðe him ƿe-
 cýnde biþ up heah to ſtandanne. þeah ðu teo hƿelcne boh of
 ðune to þæpe eorþan. ſƿelce þu beƿan mæƿe. ſƿa þu hine
 alæteſt. ſƿa ſƿincþ he up. 7 ƿƿiƿað ƿiþ hiſ ƿecýndeſ. Sƿa deð
 eac ſeo ſunne. þeah heo oſeſ miðne ðæg onſige 7 lute to þæpe
 eorþan. eft heo ſecþ hiſe ƿecýnde. 7 ſƿiƿ on þa ðæglan ƿeƿaſ
 ƿiþ hiſe upſýnaſ. 7 ſƿa hie uſor 7 uſor. oððe hio cýmþ ſƿa up
 ſƿa hiſe ýfemeſt ƿecýnde bið. Sƿa ðeþ ælc ƿerceanft. ƿƿiƿaþ ƿiþ
 hiſ ƿecýndeſ. 7 ƿeƿaƿen biþ ƿiſ hit æſpe to cuman mæƿ. Niſ
 nan ƿerceanft ƿerceanen þa ƿa þe ne ƿilniƿe ꝥ hit ƿiðer cuman
 mæƿe þonan þe hit ær com. ꝥ iſ to ƿæſte 7 to oſſorƿneſſe.
 Seo ƿæſt iſ mið Gode. 7 þæt iſ God. Ac ælc ƿerceanft hƿearfað
 on hiſe ſelfe ſƿa ſƿa hƿeol. 7 to þam heo ſƿa hƿearfaþ ꝥ heo
 eft cume þæſ heo ær ƿæſ. 7 beo ꝥ ilce ꝥ heo ær ƿæſ. ðonecan
 þe heo utan behƿeſeð ſe. ꝥ ꝥ hio ær ƿæſ. 7 ðo ꝥ ꝥ heo ær
 ðýðe.

^t Boet. lib. iii. metrum 2.—Quantas rerum flectat habenas, &c.

CHAPTER XXV.

WHEN Wisdom had made this speech, then began he again to sing, and thus said: I will now with songs declare how wonderfully the Lord governs all creatures with the bridles of his power, and with what order he establishes and regulates all creatures, and how he has restrained and bound them with his indissoluble chains, so that every creature is kept within bounds with its kind, the kind that it was fashioned to, except men and some angels, who sometimes depart from their kind. Thus the lion, though she be very tame, and have fast chains, and greatly love, and also fear her master; if it ever happen that she tastes blood, she immediately forgets her new tamer, and remembers the wild manner of her parents. She then begins roaring, and to break her chains, and bites first her leader, and afterwards whatsoever she may seize, both of men and of cattle. So do also wood-fowls. Though they be well tamed, if they return to the woods, they despise their teachers, and remain with their kind. Though their teachers then offer them the same meals with which they before allured them *to become* tame: they then care not for those meals, so that they may enjoy the wood. But it seems to them pleasanter, that the weald resound to them, and they hear the voice of other fowls. So is it also with trees, whose nature it is to stand up high. Though thou pull any bough down to the earth, such as thou mayest bend; as soon as thou lettest it go, so soon springs it up, and moves towards its kind. So doth also the sun. Though she after mid-day sink and incline to the earth, again she seeks her kind, and departs by unknown ways to her rising, and so hastens higher and higher, until she comes so far up as her highest nature is. So doth every creature. It tends towards its kind, and is joyful if it ever may come thereto. There is no creature formed which desires not that it may come thither whence it before came, that is, to rest and to tranquillity. The rest is with God, and it is God. But every creature turns on itself like a wheel: and so it thus turns that it may again come where it was before, and be the same that it was before, as often as it is turned round *may be* what it before was, and may do what it before did.

CAPUT XXVI.^u

§ I. ÐA re ƿiſdom þe ðiſ leoþ arungen¹ hæfde. Ða ongan he eft ſpellian 7 þuſ cƿæþ. Eala hƿæt ge eorþlican men.² þeah ge eop ſelfe nu ðon neatum gelice ſop eorpe ðýrize. hƿæt ge þeah maƿon hƿæt hƿeƿo³ onƿitan ſpelce eop mæte be eoppum ſpum-ſceafte. ꝥ iſ God. þone ſoþan ſpuman and þone ſoþan ende ælcpe ƿerælpæ ge onƿitaþ ðeah ge hine fullice ne ƿecnapan.⁴ 7 ſƿa þeah ſio ƿecýnð eop tihð to þam anƿite. ac eop tihþ⁵ ſƿiþe manizƿealð ƿeðƿola of þam andƿite. Gefencað nu hƿæþer men mæƿen cuman to þam ſoþum ƿerælpum ðuþh þa⁶ andƿearðan ƿerælpæ. ſopþam ðe fullneah ealle men cƿeþaþ ꝥ ge ſeo⁷ ge ƿerælgortæ. ge þe þaſ eorþlican ƿerelpæ ealle⁸ hæfþ. hƿeþer nu micel feoh. oððe ƿeopþſcipe. oððe eall þeſ andƿearða ƿela. mæƿe ænizne mon ðon ſƿa ƿeræline ꝥ he nanef þinƿer mapan ne þurfe.⁹ neſe neſe. ic ƿaƿ ꝥ ꝥ hi ne maƿon. Ðƿi nſſ hit þonne on þý ſƿiþe ſƿeotol ꝥ ðaſ andƿearðan ƿoð¹⁰ ne ſint na þa ſoþan ƿoð.¹⁰ ſopþam ðe hi ne maƿon ſellan ꝥ hi ƿehataþ. Ac licettaþ ꝥ hi ƿelæſtan ne maƿon. þonne hi ƿehataþ þam þe hi luſian ƿillaþ þa ſoþan ƿerælpæ. 7 aleoƿaþ him þeah ma þonne hi him ƿelæſtan. ſopþam þe hi heopa nabbap ma þonne hi heopa habban. Gefenc ðu nu be ðe ſelfum. la Boetiur hƿæðer ðu æſne auht unſot ƿæpe ða þa þu ƿerælgort ƿæpe.¹¹ oððe hƿæðer ðe æſne ænizet ƿillaþ ƿana ƿæpe ða ðu mæſtne ƿelan hæfðeſt. oððe hƿæþer ðin ƿoruld þa eall ƿæpe æfter ðinum ƿillaþ. Ða andſƿorode Boetiur and cƿæð. Neſe la neſe. Næſ ic næſne ƿit nane hƿile ſƿa emneſ modeſ. þæſ þe ic ƿemunan mæƿe. þæt ic eallunga ƿæpe onſorƿz. ꝥ ic ſƿa onſorƿz ƿæpe ꝥ ic nane ƿeðneſeðneſſe næfde. ne me næſne ƿit ne licode eall ꝥ ic ƿiſſte.¹² ne me næſne næſ ealleſ ſƿa ic ƿolde. þeah ic hiſ miþe. Ða andſƿorode ge ƿiſdom 7 cƿæþ. Ðƿi næpe þu þonne ƿenoz eapm. 7 ƿenoz unhýþý.¹³ þeah þe þuhte ꝥ ðu ƿeliƿ ƿæpe. ðonne þu oþer tƿeƿa. oððe hæfðeſt ꝥ þu nolðeſt. oððe næfðeſt ꝥ þu ƿolðeſt. Ða andſƿarode Boetiur 7 cƿæþ. Eall me ƿæſ ſƿa ſƿa þu ſæðeſt.

^u Boet. lib. iii. prosa 3.—Vos quoque, O terrena, &c.

¹ Cott. arungen. ² Bod. hƿæ þæſ ƿeopðlican men. ³ Cott. hpugu.

⁴ Cott. oncnapan. ⁵ Bod. teohð. ⁶ Cott. þaſ. ⁷ Cott. ſie. ⁸ Cott. ealla. ⁹ Cott. þýſſe. ¹⁰ Cott. ƿoð. ¹¹ þa þa þu ƿerælgort ƿæpe, deest in MS. Bod. ¹² Cott. ƿiſſe. ¹³ Cott. unhýðiz.

CHAPTER XXVI.

§ I. When Wisdom had sung this lay, then began he again to speak, and thus said: O ye earthly men, though ye now make yourselves like cattle by your folly, ye nevertheless can in some measure understand, as in a dream, concerning your origin, that is God. Ye perceive the true beginning, and the true end of all happiness, though ye do not fully know it. And nevertheless nature draws you to that knowledge, but very manifold error draws you from that knowledge. Consider now whether men can arrive at the true goods through these present goods; since almost all men say that he is happiest who possesses all these earthly goods. Can, then, much money, or dignity, or all this present wealth, make any man so happy that he may need nothing more? No, no. I know this, that they cannot. Why, is it not then from this very clear, that these present goods are not the true goods, because they cannot give what they promise? But they pretend *to do* what they are not able to fulfil, when they promise to those who are willing to love them, the true felicities, and tell lies to them more than they perform to them; for they are deficient in more of these *felicities* than they possess of them. Consider now concerning thyself, O Boethius, whether thou wert ever aught uneasy, when thou wert most prosperous? or whether there were ever to thee a want of anything desired, when thou hadst most wealth? or whether thy life were then all according to thy wish? Then answered Boethius, and said: No, O no! I was never yet at any time of so even mind, as far as I can remember, that I was altogether without care: that I was so without care that I had no trouble: nor did all that I experienced ever yet please me, nor was it ever with me entirely as I wished, though I concealed it. Then answered Wisdom, and said: Wast thou not, then, poor enough, and unhappy enough, though it seemed to thee that thou wert rich; when thou either hadst that which thou wouldest not, or hadst not that which thou wouldest? Then answered Boethius, and said: All was to

Ða cƿæþ ƿe ƿiſdom. Ðu ne biþ ælc mon ƿenoz eapm þæſ ðe he næfþ. ðonne hit hine lýt habban. Ðæt iſ ƿop. cƿæþ Boetiur. Ða cƿæþ ƿe ƿiſdom. Liſ he þonne eapm bið. ne he þonne ne bið eadig. ƿop þý he ƿilnað þ he habbe þ he næfð. þý he ƿolbe ƿenoz habban. Ða cƿæð Boetiur. Ðæt iſ eall ƿop þ þu ƿeƿiſt. Ða cƿæð ƿe ƿiſdom. Ðu ne hæfðeſt þu ðonne ða eapmþe.¹ þa þa þu ƿeleƿoſt ƿæpe. Ða andſƿapode ic and cƿæþ. Ic ƿat þ þu ƿop ƿeƿiſt. þ ic hi hæfðe. Ða cƿæþ ƿe ƿiſdom. Ðu ne þincþ me þonne nu þ ealle þa ƿelan þiſes miððaneapdeſ ne maƿon ƿeðon ænne mon ƿeliƿne. ſƿa ƿeliƿne þ he ƿenoz habbe and no mapan ne þurſe.² 7 ſƿa þeah hi hit ƿehatar ælcum þara þe hi hæfð. Ða cƿæð ic. Niſ nan ðing³ ƿoppe þonne þ þu ƿeƿiſt.

§ II.^v Ða cƿæþ ƿe ƿiſdom. Ac hƿi ne eapt þu ðonne hiſ ƿeþara. Ðu ne miht ðu ƿeƿeon ælce ðæƿ þ ða ſcƿenƿƿan nimaþ þa ƿelan of⁴ þam unſcƿenƿƿum. Ðƿi biþ elleſ ælce ðæƿ ſƿelc ƿeoſunƿ. 7 ſƿelce ƿeſlitu. 7 ƿemot. 7 ðomaſ. buton þ ælc biſ ðæſ neaplaceſ ðe him on ƿenumen biþ. oððe eft oþpeſ ƿiſcraþ. Ða andſƿapode⁵ ic. 7 cƿæþ. Genoh ƿýhte þu ƿƿýnart. ſƿa hit iſ ſƿa þu ƿeƿiſt. Ða cƿæþ he. For þiſum þinƿum beþeapſ ælc mon ſultumeſ to eacan him ſelfum þ he mæƿe ƿehealdan hiſ ƿelan. Ða cƿæþ ic. Ðƿa oðſæcð þæſ. Ða cƿæþ he. Liſ he nauht næfðe þæſ þe he onðpeðe þ he ƿopleoſan þopſte. þonne ne ðopſte he na mapan ſultumeſ þonne hiſ ſelfeſ. Ða cƿæþ ic. Ðop þu ƿeƿiſt. Ða onſac ƿe ƿiſdom ſaplice. 7 cƿæþ. Eala þ me þincþ ƿiþeþeapð þinƿ ælceſ monneſ ƿeƿunan 7 ælceſ monneſ ƿillan þ⁶ ic nu ƿecƿan ƿille. þ iſ. þætte þonan ðe hi teohhiaþ þ hi ſcýlan eadigſan ƿeoþan. þ hi ƿeoþaþ ðonan eapmpan 7 eapƿan.⁷ ƿopðam ƿiſ hi lýtler hƿæt habbaþ. þonne beþurſon hi þ hi oleccan þæm æfter ƿiþe þe ænizpe ƿuhte mape habbað. ſam hi þýrſon. ſam hi ne þurſon. hi ƿillaþ þeah. Ðƿæþ iſ ðonne ƿeo ƿemetƿunƿ. oððe hƿa hæfþ hi. oððe hƿonne cýmþ heo. þ heo mæƿe aðriſan þa eopmþo⁸ ƿam þæm ƿeleƿum eallunƿa. ſƿa he mape hæfþ. ſƿa he ma monna⁹ oleccan ſceal. Ðƿæþeþ þa ƿelƿan nu næſpe ne hinƿiſe.¹⁰ ne ne þýrſte. ne ne cale.¹¹ ic ƿene þeah þ þu ƿille nu cƿeþan þ þa ƿelƿan habban mið hƿam hi mæƿen þæt eall ƿebetan. Ac þeah þu nu ſƿa cƿeþe. hit ne maƿon þa ƿelan eallunƿa ƿebetan. þeah hi ſume hƿile mæƿen.

^v Boet. lib. iii. proſa 3.—Atqui hoc quoque, &c.

¹ Cott. ýmþe. ² Cott. þýrſe. ³ Cott. þapa. ⁴ Cott. on. ⁵ Cott. andþýrðe. ⁶ Cott. þe. ⁷ Bod. eapþan. ⁸ Cott. ýmþa. ⁹ Bod. mapan. ¹⁰ Cott. hinƿe. ¹¹ Cott. kale.

me as thou hast said. Then said Wisdom: Is not every man poor enough in respect of that which he has not, when he is desirous to have it? That is true, said Boethius. Then said Wisdom: But if he is poor, he is not happy, for he desires that he may have what he has not, because he wishes to have enough. Then said Boethius: That is all true which thou sayest. Then said Wisdom: Hadst thou not, then, poverty when thou wert richest? Then answered I, and said: I know that thou sayest truth, that I had it. Then said Wisdom: Does it not appear to me, then, that all the riches of this middle-earth are not able to make one man wealthy? so wealthy that he may have enough, and may not need more? And nevertheless they promise it to every one who possesses them. Then said I: Nothing is truer than what thou sayest.

§ II. Then said Wisdom: But why, then, art thou not an assenter to this? Canst thou not see every day, that the stronger take riches from the weaker? Wherefore else is every day such sorrow, and such contentions, and assemblies, and judgments; except that every one demands the spoil which is taken from him, or, again, covets that of another? Then answered I, and said: Thou arguest rightly enough; so it is as thou sayest. Then said he: On these accounts every man has need of help in addition to himself, that he may keep his riches. Then said I: Who denies it? Then said he: If he had nothing of that which he fears he may be obliged to lose, then he would not have occasion for any more help than himself. Then said I: Thou sayest truly. Then retorted Wisdom sharply, and said: O, how inconsistent, in every man's custom and every man's will, does that thing appear to me, which I will now mention; that is, that from whence they persuade themselves that they shall become happier, they from thence become poorer and weaker! For, if they have any little, then it behoves them to cringe for protection to those who have anything more. Whether they need, or whether they need not, they yet crave. Where, then, is moderation, or who has it, or when will it come, that it may entirely drive away miseries from the wealthy? The more he has, the more men he must cringe to. Do the rich never hunger, nor thirst, nor become cold? But I suppose thou wilt say that the rich have wherewith they may remedy all that. But though thou say so, riches cannot altogether

forþam þe hi ſculon ælce ðæg eacan¹ ꝥ mon ælce ðæg panap. forþam þe reo menniſce wætl. þe næfre gefylled ne biþ. wlnaþ ælce ðæg hwæt hweg þiſer² woruld welan. ægþer ge wægler. ge meter. ge dſyncer. ge manegra þinga to eacan þam. forþam niſ nan mon ſwa welg. ꝥ he mapan ne þýrfe. Ac reo giterung ne cann³ gemet. ne næfre ne biþ gehealden on þære niðſearfe. ac wlnaþ ſimle mapan þonne he þurfe. Ic nat hwi⁴ ge fultrupaþ þam hweordenan welan. nu hi ne mazon eorpe wædle eorþam adon. Ac ge ecaþ eorpe ermdæ⁵ mid þam þe hi eor to cumað:.

§ III.^w Ða ge Wifdom þa þiſ ſpell aſæd hæfde. þa ongan he eft giddian.⁶ ⁊ þur ſingende cwæþ. Wpelc fremu býþ þam welgan giterpe ꝥ he gegaderige ungerum þiſra welen a ælceſ gimcýnneſ genog begite. ⁊ weah he erige hiſ land mid ðurenð ſula. ⁊ weah eall þer midðaneapd ſie hiſ anwealde undeſþeodeð. ne læt he hiſ nanpuht of þiſ midðaneapde mid him mare þonne he brohte hiðer:.

CAPUT XXVII.*

§ I. TWAF⁷ ðing mæg ge weorþſcipe ⁊ ge anweald gedon. giſ he becýmþ to þam dýrgan. he mæg hine gedon weorþne. ⁊ andſýrn eorþum dýrgum. Ac þonecan⁸ þe he þone anweald forlæt. oððe ge anweald hine. þonne ne biþ he nauþer þam dýrgan ne weorþ. ne andſýrne. Wpæþer nu ge anweald hæbbe þone weap ꝥ he aſciſige⁹ unweap. ⁊ apýrtwalige¹⁰ of wicra manna Mode. ⁊ plantige ðær cwæftar on. Ic wac weah ꝥ ge eorþlica anweald næfre ne wæþþ þa cwæftar. ac liſþ and gadraþ unweap. ⁊ ðonne hi gegadrad hæfþ.¹¹ þonne eorþ¹² he hi nalleſ ne hið. forþam þara wicra manna unweap manige men geſeop. forþam þe hi manige cunnon. and manige him mid beoð. forþam ge ſimle weorþaþ ýmbe þone anweald. ⁊ hine eac forſeop. ðonne ge geſeoð ꝥ he cýmð to ðam wýrreſtan. ⁊ to þam þe uſ unweorþſe biop. for þam þingum wæg gio ꝥ ge wira Latulur hine gebealg. ⁊ ſwa ungeſwæglice forcwæð Nonium ðone wican. for-

^w Boet. lib. iii. metrum 3.—Quamvis fluente dives, &c.

^x Boet. lib. iii. prosa 4.—Sed dignitates honorabilem, &c.

¹ Cott. ýcan. ² Cott. hwær hwugu þýrſer. ³ Cott. con. ⁴ Bod. hu. ⁵ Cott. wædle. ⁶ Cott. giddigan. ⁷ Cott. tu. ⁸ Bod. þanecan. ⁹ Bod. aſtýre cige. ¹⁰ Bod. wýrtwalige. ¹¹ ac liſð and gadrad hæfð, deest in MS. Bod. ¹² Bod. and þonne eorþað.

remedy it, though they somehow may. For it behoves them every day to add, what man every day lessens; because human want, which is never satisfied, requires each day something of this world's wealth, either of clothing, of meat, of drink, or of many things besides. Therefore no man is so wealthy that he needs not more. But covetousness neither knows limit, nor ever is bounded by necessity; but desires always more than it needs. I know not why ye confide in these perishable riches, when they are not able to remove your poverty from you, but ye increase your poverty whenever they come to you.

§ III. When Wisdom had made this speech, then began he again to sing, and thus singing said: What profit is it to the rich miser, that he gather an infinite quantity of these riches, and obtain abundance of every kind of jewel: and though he till his land with a thousand ploughs; and though all this middle-earth be subject to his power! He will not take with him from this middle-earth any more of it than he brought hither.

CHAPTER XXVII.

§ I. Two things may dignity and power do, if it come to the unwise. It may make him honourable and respectable to other unwise persons. But when he quits the power, or the power him, then is he to the unwise neither honourable nor respectable. Has, then, power the custom of exterminating vices, and rooting them out from the mind of great men, and planting therein virtues? I know, however, that earthly power never sows the virtues, but collects and gathers vices; and when it has gathered them, then it nevertheless shows, and does not conceal them. For the vices of great men many men see: because many know them, and many are with them. Therefore we always lament concerning power, and also despise it, when we see that it cometh to the worst, and to those who are to us most unworthy. It was on these accounts that formerly the wise Catulus was angry, and so immoderately censured Nonius the rich, be-

þam he hine gemette sittan on ȝepenedum ȝcriðræne. micel riðo mid Romþarum ƿær ꝥ þæri nane oðre on ne ȝettan.¹ buton þa ƿeopþertan. Ða forþeah ȝe Latulur hine for þi he þær on sittan ȝceolde. forþam he hine rihte ȝriþe unȝerceað-riþne ȝ ȝriþe unȝemetfærtne. Ða onȝan ȝe Latulur him ȝri-ȝettan on. ȝe Latulur ƿær hepetoȝa on Rome. ȝriþe ȝerceaðriþ man. ne forþape he no þone oþerne ȝra ȝriþe. ȝif he nan riçe ne nænne anpealð næfde:.

§ II.^y Ðreþer þu nu mæȝe onȝitan hu micelne unpeopþȝcipe ȝe anƿalð² brenȝþ þam unmedeman. ȝif he hine unðerfegþ. forþam ælceȝ monnes ýfel biþ ðý openre. ȝif he anpealð hæfþ. Ac ȝeȝe me nu. ic aȝcȝe þe þu Boetiur. hƿi þu ȝra manȝfealð ýfel hæfðeȝt ȝ ȝra micle unepnerȝe on þam riçe þa hƿile þe ðu hit hæfðeȝt. oððe forþƿi þu hit eft þinum unpillan³ forlete. Ðu ne ƿaȝt þu ꝥ hit næf for nanum oþrum þingum. buton forþam ðe ðu noldeȝt on eallum ðingum beon ȝeþræpe þær unrihtƿiran cýnnȝeȝ⁴ pillan Ðeodriçeȝ. forþam þe þu hine on-ȝeate on eallum þingum unpeopþne þær anpealðeȝ. ȝriþe ȝeam-leaȝne ȝ unȝeþræpe.⁵ buton ælcum ȝoðum⁶ þeape. forþam þe ne maȝon nauht eaþe ȝecȝan ꝥ þa ýfelan riē ȝoðe.⁷ þeah hi anpealð habban. Ne ƿurðe þu þeah na aðripen from Ðeodriçe. ne he ðe na ne forþape. ȝif ðe licode hiȝ ðýriȝ ȝ hiȝ unrihtƿirneȝ ȝra þel ȝra hiȝ ðýȝeȝum ðeoplingum ðýðe. Líf þu nu ȝeȝape ȝumne ȝriþe riþne man. þe hæfðe ȝriþe ȝoða⁸ oþerhýða. and ƿære þeah ȝriþe earm ȝ ȝriþe unȝeræliȝ. hræþer ðu ƿoldeȝt cƿeþan ꝥ he ƿære unȝýriþe anpealðeȝ ȝ peopþȝcipeȝ. Ða and-ȝropeðe Boetiur ȝ cƿæþ. Neȝe la neȝe. ȝif ic hine ȝƿelcne ȝemete.⁹ ne cƿæþe ic næfne ꝥ he riē unpeopþe anpealðeȝ ȝ peopþȝcipeȝ. Ac ælceȝ me þincþ ꝥ he riē ƿýriþe þe on þiȝe ƿorulðe iȝ. Ða cƿæþ ȝe ȝiȝðom. Ælc cƿæft hæfþ hiȝ ȝun-ðorȝiȝe. ȝ þa ȝiȝe ȝ þone¹⁰ peopþȝcipe þe he hæfþ. he forȝiȝþ ȝriþe hƿaþe ælcum þara¹¹ ðe hine lufað. ȝra ȝra ȝiȝðom iȝ ȝe hehȝta cƿæft. ȝ ȝe¹² hæfþ on him ȝeopeȝ oþre cƿæftaȝ. þara iȝ an ƿærȝcipe. oþer metȝunȝ.¹³ þriððe iȝ ellen. ȝeopþe riht-

^y Boet. lib. iii. prosa 4.—Atqui minus eorum patebit, &c.

¹ Cott. for þæm hit ƿær þa ȝriþe micel riðo mid Romþarum ꝥ þær nane oðre an ne ȝæton. ² Bod. ap. ³ Cott. unpillum. ⁴ Bod. þineȝ.

⁵ Bod. unȝeƿærne. ⁶ Cott. ȝoðum. ⁷ Cott. ȝoðe. ⁸ Cott. ȝoðða.

⁹ Cott. mette. ¹⁰ Bod. þaȝiȝe þone. ¹¹ Cott. þæme þe. ¹² Cott.

he. ¹³ Cott. ȝemetȝunȝ.

cause he observed him to sit in an ornamented chair of state. It was a great custom among the Romans that no others should sit therein, except the most worthy. Then Catulus despised him, because he should sit therein; for he knew him to be very unwise, and very intemperate. Then began Catulus to spit upon him. Catulus was a consul in Rome, a very wise man. He would not have despised the other so greatly, if he had not possessed any rule, or any power.

§ II. Canst thou now understand how great dishonour power brings on the unworthy when he receives it? for every man's evil is the more public when he has power. But tell me now, I ask thee, Boethius, why thou hadst such manifold evil, and such great uneasiness in authority, whilst thou hadst it? or why thou, again, didst unwillingly relinquish it? Dost thou not know that it was for no other reasons but that thou wouldest not in all things be conformable to the will of the unrighteous king Theodoric; because thou didst find him in all respects unworthy of power, very shameless, and unrelenting, without any good conduct? For we cannot easily say that the wicked are good, though they have power. Yet thou wouldest not have been driven from Theodoric, nor would he have despised thee, if his folly and his injustice had pleased thee, as well as it did his foolish favourites. If thou now shouldest see some very wise man, who had very excellent dispositions, and was, nevertheless, very poor, and very unhappy, wouldest thou say that he were unworthy of power and dignity? Then answered Boethius, and said: No, O no! If I found him such, I would never say that he were unworthy of power and dignity. But methinks that he would be worthy of all that is in this world. Then said Wisdom: Every virtue has its proper excellence: and the excellence and the dignity which it has, it imparts immediately to every one who loves it. Thus wisdom is the highest virtue, and it has in it four other virtues; of which one is prudence, another temperance, the third is fortitude, the fourth justice. Wisdom makes its lovers wise, and

ƿiſneſ. Se ƿiſdom geðeþ hiſ lupienðar ƿiſe. ⁊ ƿæne.¹ ⁊ gemet-
fæſte. ⁊ geþýlðize. ⁊ nihtƿiſe. ⁊ ælceſ goðeſ² þearaſ he geſýllþ
ðone ðe hine luſað. ꝥ ne maƿon ðon þa þe þone anpealð habbaþ
þiſſe ƿopulðe. ne maƿon hi nænne cƿæſt forziſan þam þe hi³
luſað of hiopa pelan. ziſ hi hine on heopa gecýnðe nabbað. Be
þam iſ ƿiſe ſƿeotol ꝥ þa ƿiƿan on ðam ƿopulðpelan nabbaþ
nænne ſunðor cƿæſt. Ac him biþ ſe pela utane cumen. ⁊ he
ne mæz utane nauht aƿneſ habban. Geþenc nu hƿæpeſ æniƿ
mon beo aƿý⁴ unpeorþpa þe hine maniƿe men forzið.⁵ ziſ
þonne æniƿ mon aƿý unpeorþpa biþ. þonne biþ ælc ðýſi man
þe⁶ unpeorþpa. þe he maþe ƿice hæfþ ælcum ƿiſum men. Be
þam iſ ænoƿ ſƿeotol. ꝥ ſe anpealð ⁊ ſe pela ne mæz hiſ
pealbenð⁷ geðon no þý peorþþon.⁸ Ac he hine geðeþ þý unpe-
orþþan⁹ þe he him tocymp. ziſ he ær ne ðohte. ſpa biþ eac ſe
pela ⁊ ſe anpealð þý ƿýſſa. ziſ ſe ne ðeah þe hine ah. æƿpeſ
hiopa biþ ðý forcuþpa ziſ hi hi gemetaþ :

§ III.² Ac ic þe mæz eaþe gepeccan be ſumepe biſne. ꝥ þu
miht ænoƿ ſƿeotole onziƿon ꝥ þiſ andþearðe hiſ iſ ƿiſe anlic
ſceade. ⁊ on þære ſceade nan mon¹⁰ ne mæz beziƿan þa ſoþan
geſælpa. Du ƿeniƿ þu nu. ziſ hƿelc ƿiſe ƿice mon ƿýſþ aƿziſen
of hiſ eaþe. oþþe on hiſ hlaforðeſ æpenðe fæſþ. cýmp ðonne
on ælþeodiz folc. þær þær hine nan man ne can. ne he nænne¹¹
mon. ne ſurþum ꝥ geðeode ne can. ƿeniƿ ðu mæze hiſ¹² ƿice
hine þær on lanðe ƿýſþne geðon. Ac ic ƿat ꝥ he ne mæz. Eiſ
þonne ſe peorþſcipe þam pelan gecýnðe ƿære. ⁊ hiſ aƿen ƿære.
oþþe eſt ſe pela þær pelegan aƿen ƿære. þonne ne mihte he hine
na¹³ forlætan. ƿære ſe man on ſpelcum lanðe ſpelce he ƿære
þe he ahte. þonne ƿære hiſ pela and hiſ peorþſcipe mið him.
Ac forþam þe ſe pela ⁊ ſe anpealð hiſ aƿene ne beoþ. for þý
hi hine forlætað.¹⁴ ⁊ forþý þe hi nan gecýnðelic goð¹⁵ on him
ſelfum nabbaþ. for ðý hi loſiaþ ſpa ſpa ſceadu. oþþe ſmec. þeah
ſe leaſa pena and ſio ƿæðelſe þara ðýſigena monna tiohhie ꝥ
ſe anpealð ſe¹⁶ ꝥ hehſte goð.¹⁷ Ac hit biþ eall oþer. þonne þa
ƿiƿan beoþ oþer tƿega. oþþe on ælþeode.¹⁸ oððe on hiopa

² Boet. lib. iii. proſa 4.—Atque ut agnoscas veram, &c.

¹ Bod. peopþe. ² Cott. goodeſ. ³ Bod. hine. ⁴ Cott. aþe. ⁵ Bod.
forþeon. ⁶ Cott. ðýſi mon þý. ⁷ Bod. anpealð. ⁸ Cott. peorþþan.
⁹ Bod. ƿýſſan. ¹⁰ Cott. forþæm on þæm nan mon. ¹¹ Bod. ne ænne.
¹² Cott. hiſ pela ⁊ hiſ. ¹³ Cott. no. ¹⁴ Bod. forlætan. ¹⁵ Cott.
goð. ¹⁶ Cott. ⁊ ſe pela ſe. ¹⁷ Cott. goð. ¹⁸ Cott. ellenðe.

prudent, and moderate, and patient, and just, and it fills him who loves it with every good quality. This they cannot do who possess the power of this world. They cannot impart any virtue to those who love them, through their wealth, if they have it not in their nature. Hence it is very clear that the rich in worldly wealth have no proper dignity: but the wealth is come to them from without, and they cannot from without have aught of their own. Consider, now, whether any man is the less honourable because many men despise him. But if any man be the less honourable, then is every foolish man the less honourable, the more authority he has, to every wise man. Hence it is sufficiently clear that power and wealth cannot make its possessor the more honourable. But it makes him the less honourable when it comes to him, if he were not before virtuous. So is also wealth and power the worse, if he be not virtuous who possesses it. Each of them is the more worthless, when they meet with each other.

§ III. But I may easily instruct thee by an example, so that thou mayest clearly enough perceive that this present life is very like a shadow, and in that shadow no man can attain the true felicities. How thinkest thou, then? If any very great man were driven from his country, or goeth on his lord's errand, and so cometh to a foreign people where no man knows him, nor he any man, nor even knows the language, thinkest thou that his greatness can make him honourable in that land? But I know that it cannot. But if dignity were natural to wealth, and were its own, or again, wealth were the rich man's own, then could not it forsake him. Let the man who possessed them be in whatsoever land he might, then would his wealth and his dignity be with him. But because the wealth and the power are not his own, therefore they forsake him; and because they have no natural good in themselves, therefore they go away like shadows or smoke. Yet the false opinion, and the imagination of foolish men, persuades them that power is the highest good. But it is entirely otherwise. When the great are either among foreigners, or in their own country among wise men; then

azenpe gecyðþe¹ mið ȝerċeadþiſum monnum. þonne biþ æȝþer ȝe þam wiſan. ȝe þam ælþeodeȝan hiſ pela ſop nauht. wiððan hi onȝitan þ ꝥ hi næpon ſop nanum cſæfte ȝecopene.² buƿon ſop ðȝȝeȝer ſolceſ heſinȝe. Ac þæſ hi æniȝe puht æȝner oððe ȝe-cȝndeliceſ ȝodeſ an³ heopa anpealde hæfðon. þonne hæfðen hi ꝥ mið him. þeah he þæt wiƿe ſopleten. ne ſopleton hi no ꝥ ȝe-cȝndelice ȝoð.⁴ Ac wiſle him wolde ꝥ fȝlȝean ȝ hi wiſle peopþe ȝeðon. ƿæpon hi on ſpelcum lande ſpelce hi ƿæpon :

§ IV.^a Nu þu wiht onȝitan ꝥ ȝe pela ȝ ȝe anpeald nænne mon ne maȝan on ellenðe peopþne ȝeðon. ic ƿat þeah þu ƿene þæt hi on heopa aȝenpe cȝþe ealne ƿeȝ mæȝen. Ac þeah þu hiſ ƿene. ic ƿat ꝥ hi ne maȝon. Wiƿ ƿæſ ȝeo⁵ ȝeond ealle Romana meapce ꝥ heſetogan. ȝ ðomeſaſ. ȝ þa maſmhȝrðar. ðe ꝥ ſeoh heolðon. þe mon ðam ſerðmonnum on ȝeape ſellan ſceolde. and ða ƿiſetan⁶ ƿitan hæfðon mæſtne peopþſcipe. Nu þonne oþer tſeȝa. oððe ƿara nan niſ. oþþe hi nanne peopþſcipe nabbap. ȝiſ hiſa æniȝ iſ. ſƿa hiƿ biþ be ælcum ƿara ſinȝa þe aȝen ȝoð⁷ ȝ ȝe-cȝndelic nabbap on him ſelfum. oþþe hſile hiƿ biþ to tælenne. oþþe hſile hiƿ biþ to heſiȝanne. Ac hſæt ſinƿ þe þonne on þam ƿelan ȝ on þæm anpealde ƿȝnȝmeſ oððe nȝtſȝþeſ. nu hi naner ðinȝer ȝenog nabbap. ne hi nauht æȝner ȝodeſ⁸ nabbap. ne nauht þuþhȝuniender heopa pealbenðum ſellan na maȝon :

CAPUT XXVIII.^b

ÐA ȝe ſiſðom þa þiſ ſpell aſæð hæfðe. þa onȝan he eſt ȝiððiȝan⁹ ȝ þuſ cſæþ. Ðeah nu ȝe unſihtſiſa cȝning Nepon hine ȝeſcȝppte mið eallum þam ƿliteȝeſtum ƿæðum. ȝ mið ælceſ cȝnneſ ȝimnum ȝeȝlenȝðe. hu ne ƿæſ he þeah ælcum ƿitum laþ ȝ unpeopþ. ȝ ælceſ unþeapeſ ȝ ſiſenluſteſ full. Ðſæt he þeah peopþode hiſ ðeoplinȝaſ mið miðlum ƿelum. Ac hſæt ƿæſ him þȝ bet. Ðſelc ȝeſceadþiſ mon wihte cſeþan þæt he aþȝ peopþna ƿæpe þeah he hine peopþode :

^a Boet. lib. iii. proſa 4.—Sed hoc apud exteras nationes, &c.

^b Boet. lib. iii. metrum 4.—Quamvis ſe Tyrio ſuperbus oſtro, &c.

¹ Cott. cȝðþe. ² Cott. ȝecopenne. ³ Cott. ȝoodeſ on. ⁴ Cott. ȝoðð.

⁵ Cott. ȝio. ⁶ Bod. ſeſtan. ⁷ Cott. ȝoðð. ⁸ Cott. ȝoodeſ.

⁹ Cott. ȝieððian.

either to the wise, or to the foreigners, is his wealth for naught, when they learn that they were chosen for no virtue, but through the favour of foolish people. But if they in their power had anything of proper or natural good, then would they have that with them, even if they should lose the power. They would not lose the natural good, but that would always follow them, and always make them honourable, let them be in whatsoever land they might.

§ IV. Now thou mayest understand that wealth and power cannot make any man honourable in a foreign country. I wot, however, thou mayest think that they always can in their own country. But though thou mayest think it, I know that they cannot. It was formerly, through all the territories of the Romans, that consuls, and judges, and the treasurers, who kept the money, which they were every year to give to the soldiers, and the wisest senators, had the greatest honour. But now, either none of these exists, or they have no honour, if any one of them exists. So it is with respect to every one of those things which have not in themselves proper and natural good. One while it is to be censured, another while it is to be praised. But what of delightful or of useful appears to thee, then, in wealth and in power, when they have enough of nothing, nor have anything of proper good, nor can give anything durable to their possessors?

CHAPTER XXVIII.

WHEN Wisdom had made this speech, then began he again to sing, and thus said: Though the wicked king Nero decked himself with all the most splendid clothes, and adorned himself with gems of every kind, was he not, nevertheless, to all wise men, loathsome and unworthy, and full of all vice and debauchery? Yet he enriched his favourites with great riches: but what was to them the better? What wise man could say that he was the more honourable, when he had enriched him?

CAPUT XXIX.^c

§ I. ÐA ƿe ƿiſdom þa ƿiſ leoþ aſunzen hæfde. Ða onzan he eft ƿpellizan¹ 7 þuſ cƿæþ. Ðƿæþer þu nu ƿene ꝥ þæſ cýninges ge-ƿerƿæden. 7 ƿe ƿela. 7 ƿe anƿealð. þe he ƿiſ þiſ ðeoplingum. mæge ænigne mon geðon ƿeligne oððe ƿealðenðne. Ða and-ƿƿoðe ic 7 cƿæþ. ƿorþi ne maƿon hi :. Ðƿæt iſ on ðiſſe andƿearðan liſe ƿýnſumpe 7 beƿere ðonne þæſ cýninges folgaþ. 7 hiſ neaƿerƿ. 7 riððan ƿela 7 anƿealð :. Ða andƿoðe ƿe ƿiſdom and cƿæð. Sege me nu. hƿæþer þu æſſe gehýrðerƿ ꝥ he anſum þara. þe ær uſ ƿæpe. eallunza þurhpunode. oððe ƿenſc ðu hƿæþer hine æniz þara ealne ƿez habban mæge þe hine nu hæfð. Ðu ne ƿarƿc ðu ꝥ te ealle bec ſint fulle² þara biſna þara monna þe ær uſ ƿæpan. and ælc mon ƿat þara ðe nu leofoþ ꝥ manegum cýninge onhpærſ ƿe anƿealð 7 ƿe ƿela. oð þæt³ he eft ƿearþ ƿæðla. Eala ea iſ ꝥ þonne ƿorpeorþfullc ƿela þe nauþer ne mæg ne hine ſelſne gehealðan. ne hiſ hlafoſð. to ðon ꝥ he ne þurſe⁴ mapan ſultumer. oððe hi beoþ bezen ƿorhealðen. Ðu ne iſ ꝥ þeah ſeo eorpe hehƿte geſælþ þara cýninga anƿealð. 7 þeah ƿiſ þam cýninge æniges ƿillan ƿana biþ. þonne lýtlaþ ꝥ hiſ anƿealð. 7 ecþ hiſ ermpa. ƿor þý biþ ſimle ða eorpe geſælpa on ſumum ſingum ungerælpa.⁵ Ðƿæt þa cýningaſ. þeah hi manegra⁶ ðeoda⁷ ƿealðan.⁸ ne ƿealðað hi þeah eallpa þara þe hi ƿealðan ƿolðon. Ac beoþ ƿorþam ſƿipe⁹ eapme on heora Mode. ƿorþý hi nabbað ſume þara þe hi habban ƿolðon. ƿorþam ic ƿat ꝥ ƿe cýning þe ƿiſſere biþ. ꝥ he hæfþ mapan¹⁰ ermpa þonne anƿealð. ƿorþam cƿæþ geo ſum cýning þe unrihtlice ſenſ to riče. Eala hƿæt ꝥ bið geſæliz mon ðe him ealneƿez ne hanzað nacoð ſƿeorð ofer þam heafde be ſmalan þræde. ſpa ſpa me¹¹ ſimle ƿiſ¹² ðýðe. Ðu þincþ þe nu hu þe ƿe ƿela 7 ƿe anƿealð hciſe. nu hý næſſe ne biþ butan ege. 7 eapfoþum. 7 ƿorþum. Ðƿæt þu ƿarƿc þæt ælc cýning ƿolde beon¹³ butan ðiſum. 7 habban ðeah anƿealð ƿiſ he mihte.

^c Boet. lib. iii. proſa 5.—An vero regna Regumque, &c.

¹ Cott. ƿellian.

² Cott. fulla.

³ Bod. oððe þ.

⁴ Cott. þýrpe.

⁵ Cott. unſælpa.

⁶ Cott. mæniz ſep.

⁷ Cott. þioda.

⁸ Cott. ƿealðen.

⁹ Bod. ſpa.

¹⁰ Cott. mapon.

¹¹ Bod. næ.

¹² Cott. ƿiſ ſýmle.

¹³ Cott. bion.

CHAPTER XXIX.

§ I. WHEN Wisdom had sung this lay, then began he again to speak, and thus said: Dost thou think that the king's familiarity, and the wealth and the power which he gives to his favourites, can make any man wealthy or powerful? Then answered I, and said: Why cannot they? What in this present life is pleasanter and better than the king's service and his presence, and moreover wealth and power? Then answered Wisdom, and said: Tell me, now, whether thou hast ever heard, that it always remained to any one who was before us? or thinkest thou that any one who now has it, can always have it? Dost thou not know that all books are full of examples of the men who were before us, and every one knows concerning those who are now living, that from many a king power and wealth go away, until he afterwards becomes poor? Alas! is that, then, very excellent wealth, which can preserve neither itself nor its lord, so that he may not have need of more help, lest they should both be lost? But is not this your highest felicity—the power of kings? And yet if to the king there be a want of anything desired, then that lessens his power, and augments his misery. Therefore these your felicities are always in some respects infelicities! Moreover kings, though they govern many nations, yet they do not govern all those which they would govern; but are very wretched in their mind, because they have not some of those things which they would have: for I know that the king who is rapacious has more wretchedness than power. Therefore a certain king, who unjustly came to empire, formerly said: O, how happy is the man to whom a naked sword hangs not always over the head by a small thread, as to me it ever yet has done! How does it now appear to thee? How do wealth and power please thee, when they are never without fear, and difficulties, and anxieties? Thou knowest that every king would be without these, and yet have power if he

Ac ic wæc þæt he ne mæg. Ðý ic wunðrige. forþri hi gylpan
 wælcas anwealdes. Ðreþer ðe nu ðince þæt se man micelne anweald
 hæbbe 7 se riðes gesealig. se riðes riðnað ðæs ðe he be gitan ne
 mæg. oððe wenst ðu þæt se weol¹ riðes gesealig. se riðes mid
 micelum² wepene færið. oððe eft se se ærþer ondræc. ge ðone
 ðe hine ondræc. ge ðone se hine na³ ne ondræc. Ðreþer se
 nu wince þæt se mon micelne anweald hæbbe. ðe him selfum
 winc þæt he nænne næbbe. swa swa nu manegum men winc þæt he
 nænne næbbe buton he hæbbe manigne man se him here.⁴
 Ðræt wille se nu mape⁵ swipecan be þam cýninge 7 be his fol-
 gesum. buton⁶ þæt ælc geseaðrið man mæg witan þæt hi beoð full
 earme 7 full unmihtige. Ðu magan þa cýningas ofsacan oððe
 forhelan his⁷ unmihte. þonne hi ne magan⁸ nænne weorð-
 rice forþbringan buton heora wezna fultume :.

§ II.^a Ðræt wille se nu elles secgan be ðam⁹ ðeznum. buton
 þæt þæt wæs oft gebýres þæt hi weorðas befealde ælcse are. ge
 swiðum wæs weores. fram heora¹⁰ leas¹¹ cýninge. Ðræt se
 witan þæt se unrihtwisa cýning Nepon woldehatan his ægennie
 mægistras. 7 his forterfæder acwellan. wæs nama wæs Seneca.
 se wæs uðrita. Ða he ða onfunde þæt he deað beon sceolde. Ða
 beað he ealle¹² his æhta rið his weore. þa wolde se cýning wæs
 onfon. ne him his weores geunnan. Ða he þa þæt on gear. þa ge-
 ceas he him þone deað þæt him¹³ mon oflete blodes on þam¹⁴
 earme. 7 þa ðýðe mon swa. Ðræt se eac geherdon þæt Papinianus
 wæs Antoninus ðam Kære ealra his deorlinga¹⁵ beforwost.
 7 ealles his folces mæstne anweald¹⁶ hæfde. Ac he hine het ge-
 bindan and riððan ofslean. Ðræt ealle men witan þæt se Seneca
 wæs Nepon. 7 Papinianus Antonie þa weorðestan. 7 þa leo-
 festan. 7 mæstne anweald¹⁷ hæfdon. ge on his his weode. ge
 buton. 7 ðeah buton ælcse riððe wurdon forðone. Ðræt hi
 riðodon bezen eallon mægene¹⁸ þæt þa hlaforðas naman swa
 hræt swa hi hæfdon 7 leton hi libban. ac hi ne mihton¹⁹ þæt
 be gitan. forþam þara cýninga wælhweores wæs to þam heorð
 þæt heora²⁰ eafmetto ne mihton nauht forstanðan. ne hupu

^a Boet. lib. iii. prosa 5.—Nam quid ego de Regum familiaribus, &c.

¹ Cott. we. ² Cott. micle. ³ Cott. no. ⁴ Bod. hipe. ⁵ Cott.
 ma nu. ⁶ Cott. butan. ⁷ Cott. heora. ⁸ Cott. magon. ⁹ Cott.
 þam. ¹⁰ Cott. swom hisora. ¹¹ Bod. leasan. ¹² Cott. ealla. ¹³ Cott.
 hine. ¹⁴ Cott. þam. ¹⁵ Cott. dýplinga. ¹⁶ Cott. mæstne anweald.
¹⁷ Cott. anweald. ¹⁸ eallon mægene, desunt in MS. Cott. ¹⁹ Cott.
 mihten. ²⁰ Cott. hisora.

might. But I know that he cannot: therefore I wonder why they glory in such power. Does it seem to thee that the man has great power, and is truly happy, who always desires that which he cannot obtain? Or thinkest thou that he is really happy who always goes with a great company? Or again, he who dreads both him that is in dread of him, and him that is not in dread of him? Does it seem to thee that the man has great power who seems to himself to have none, even as to many a man it seems that he has none, unless he have many a man to serve him? What shall we now say more concerning the king, and concerning his followers, except that every rational man may know that they are full miserable and weak? How can kings deny or conceal their weakness, when they are not able to attain any honour without their thanes' assistance?

§ II. What else shall we say concerning thanes, but this, that it often happens that they are bereaved of all honour, and even of life, by their perfidious king? Thus we know that the wicked king Nero would hate his own master, and kill his foster-father, whose name was Seneca. He was a philosopher. When, therefore, he found that he must die, he offered all his possessions for his life, but the king would not accept of it, or grant him his life. When he learned this, he chose for himself the death, that they should let for him blood from the arm; and they did so. We have also heard that Papinianus was to Antoninus the Cæsar, of all his favourites the most beloved, and of all his people had the greatest power. But he gave order to bind, and afterwards to slay him. Yet all men know that Seneca was to Nero, and Papinianus to Antoninus, the most worthy and the most dear; and they had the greatest power, both in their court and elsewhere, and nevertheless, without any guilt, they were destroyed! Yet they both desired, most earnestly, that the lords would take whatsoever they had, and let them live, but they could not obtain it: for the cruelty of those kings was so severe, that their submission could naught avail, nor indeed would their high-mindedness, howsoever they might do,

heora ofermetta. dýdon swa hræþer swa hý¹ dýdon. ne dohte him ða napþer ðeah hi sceoldon þæt feorh alætan. forþan² se þe his ær tibe ne tiolap. ðonne biþ his on tid untlað.³ Ðu licap ðe nu se anweald⁴ 7 se pela. nu ðu gehýræð hæfst þæt hine man⁵ napþer⁶ buton⁷ ege habban ne mæg. ne forlætan ne mot þeah he wille. oþþe hræt forrtod seo menigra þara fneonda þam deorlingum⁸ þara cýninga. oððe hræt forrtent heo ængum men. forþam⁹ ða ffriend cumap mid ðam¹⁰ pelan. 7 eft mid þam pelan gewitað. buton swiþe feara. Ac þa swýnd¹¹ se hine ær for þam¹² pelan lufiaþ. þa gewitaþ eft mid þam pelan. 7 weorþaþ ðonne to feondum. buton þa fearan se hine ær for lufum¹³ 7 for treowum lufedon þa hine woldon ðeah lufien þeah he earmwære. þa him puniaþ. Hwælc is swýra pol oððe ængum men mape ðaru þonne he hæbbe on his geferrædenne and on his neperste feond on fneonder anlicnerre :

§ III.^e Ða se Swýdom his spell aweht¹⁴ hæfde. þa ongan he eft ringan 7 swiþe cweþ. Ðe se wille fullice anwealdigan. he sceal tilian ærfe 7 he hæbbe anweald his agenes modes. 7 ne se to ungeriænlice underweod his unweorþum. 7 ado of his Mode ungeriænlice ýmbhogan. forlæte þa gefunga his eorwra. Ðeah he nu wicrige ofer eallne middan gearoð. from easterweorðum oð westweorðne. from Indem. 7 is se swearc ende swiþer middaneardes. oþ þæt land se se hacað Thyle. þæt is on þam norþweste ende swiþer middaneardes. þær ne biþ napþer ne on gumeþa niht. ne on wintra dæg. þeah he nu þær ealles wealde. næfþ he no se maran anweald. gif he his ingewancas anweald næfþ. and gif he hine ne wænanap swiþ þa unweorþ se se ær ýmbrwæcon :

CAPUT XXX.^f

§ I. ÐA se Swýdom þa þas fette arungen hæfde. þa ongan he eft recgan spell 7 cweþ. Is 7 ungeriænlic wuldor swiþe worulde 7 swiþe lea. be þam¹⁵ wæs geol¹⁶ ringende sum sceop. ða he

^e Boet. lib. iii. metrum 5.—Qui se uolet esse potentem, &c.

^f Boet. lib. iii. prosa 6.—Gloria uero quam fallax saepe, &c.

¹ Cott. hi. ² Cott. forþam. ³ Bod. unloð. ⁴ Cott. anweald. ⁵ Cott. mon. ⁶ Cott. napþer ne. ⁷ Cott. butan. ⁸ Cott. deorlingum. ⁹ Cott. forþon. ¹⁰ Cott. þam. ¹¹ Cott. ffriend. ¹² Cott. þam. ¹³ Bod. luum. ¹⁴ Cott. aweht. ¹⁵ Cott. þam. ¹⁶ Cott. geo.

have availed them either, but they were obliged to lose life. For he who does not take timely care for himself, will at length be destitute. How doth power and wealth now please thee, now thou hast heard that a man neither can have it without fear, nor can part with it though he wish? What did the crowd of friends avail the favourites of those kings, or what avails it to any man? For friends come with wealth, and again with wealth go away, except very few. But the friends who before, for wealth's sake, love any one, go away afterwards with the wealth, and then turn to enemies. But the few, who before loved him for affection and for fidelity, these would, nevertheless, love him though he were poor. These remain to him. What is a worse plague, or greater hurt to any man, than that he have, in his society and in his presence, an enemy in the likeness of a friend?

§ III. When Wisdom had made this speech, then began he again to sing, and thus said: Whosoever desires fully to possess power, ought to labour first that he may have power over his own mind, and be not indecently subject to his vices; also let him put away from his mind unbecoming anxieties, and desist from complaints of his misfortunes. Though he reign over all the middle-earth, from eastward to westward, from India, which is the south-east end of this middle-earth, to the island which we call Thule, which is at the north-west end of this middle-earth, where there is neither night in summer nor day in winter; though he rule even all this, he has not the more power, if he has not power over his mind, and if he does not guard himself against the vices which we have before spoken about.

CHAPTER XXX.

§ I. WHEN Wisdom had sung this song, then began he again to make a speech, and said: Worthless and very false is the glory of this world! Concerning this a certain poet

forþreah þiſ anpearðe hiſ. he cƿæþ.¹ Eala ƿulðor² þiſſe ƿoƿulðe.
 ea. ƿoſhƿi³ ðe haƿan⁴ ðýſige men mið leaſſe ſtemne ƿulðor. nu
 þu nane eaſt.⁵ ƿoſþam⁶ þe ma manna hæfþ micelne ȝilp.⁷ ȝ
 micelne⁸ ƿulðor. ȝ micelne ƿeoþſciƿe. ƿoſ ðýſiger ƿolceſ ƿenan.
 þonne he hæbbe ƿoſ hiſ ȝeſýrhtum. Ac ȝeſeȝe⁹ me nu hƿæt
 unȝeſiſenlicſe ſie þonne þ. oððe ƿoſhƿi¹⁰ hi ne¹¹ maȝan heora¹²
 ma ſceamiȝan ðonne ƿaȝnian.¹³ ðonne hi ȝeheoraþ þ him man
 on lihþ. ðeah mon nu hƿone ȝoðra¹⁴ mið rihte heſiȝe. ne ſceal
 he na ðe ƿaƿor¹⁵ to unȝemetlice ƿaȝnian þæſ ƿolceſ ƿoða. Ac
 þæſ he ſceal ƿaȝnian.¹⁶ þ hi him ȝoð on ſecȝȝaþ. ðeah he nu
 þæſ ƿaȝniȝe þ hi hiſ naman bræðan. ne biþ he no þe ƿaƿor¹⁷
 ſƿa bræð ſƿa¹⁸ he teohȝaþ.¹⁹ ƿoſþæm hi hine ne maȝon to-
 bræðan ȝeond ealle eoþan. þeah hi on ſumum lande mæȝen.
 ƿoſþam þeah he ſeo²⁰ anum ȝehepeð. ðonne biþ he oþrum
 unhepeð. þeah he on ðam lande ſeo mæpe. ðonne biþ he on
 oþrum unmape.²¹ ƿoſþæm iſ ðæſ ƿolceſ hliſa ælcum men ƿoſ
 nauht to habbenne. ƿoſþæm hiȝ²² to ælcum men²³ ne cýmþ
 be hiſ ȝeſýrhtum. ne huſu nanum ealne ƿeȝ ne ƿuniaþ.²⁴
 Lefenc nu æſeſt be ðam ȝebýrðum. ȝiſ hƿa þæſ ȝilp.²⁵ hu
 iðel ȝ hu unnýt ſe ȝilp²⁶ biþ. ƿoſþam ðe ælc mon ƿat þ ealle
 men of anum ƿæðeſ comon ȝ of anpe mæðeſ. Oððe eſt be
 ðæſ ƿolceſ hliſan ȝ be heora heſiȝe.²⁷ ic naȝ²⁸ hƿæt ƿe ðæſ
 ƿaȝniaþ.²⁹ ðeah ða nu ƿoſemæpe ſeon.³⁰ ðe ƿolciſce men
 heſiȝað. ðeah beoþ³¹ þa ƿoſemæſſan³² ȝ rihtlicſan to he-
 ſiȝenne. þa ðe beoþ³³ mið cƿæſtum ȝeſýrþoðe.³⁴ ƿoſþam³⁵ ðe
 nan mon ne biþ mið rihte ƿoſ oþpeſ ȝoðe. ne ƿoſ hiſ cƿæſtum
 no ðý mæſſa ne no ðý ȝehepeðra³⁶ ȝiſ he hine ſelf næfþ :
 Ðſæþeſ ðu nu beo aþý ƿæȝeſſa ƿoſ oþpeſ manneſ ƿæȝene. biþ
 men ſul lýtle þý bet þeah he ȝoðne ƿæðeſ hæbbe. ȝiſ he ſelf
 to nauhte ne mæȝ. ƿoſþam ic læpe þ ðu ƿæȝeniȝe oþeſſa
 manna ȝoðeſ³⁷ ȝ heora æſelo to þon ſſiþe þ ðu ne tilige ðe

¹ Cott. þa cƿæð he. ² Cott. ƿulður. ³ Cott. ƿoſhƿý. ⁴ Cott. haƿen. ⁵ Cott. nan neapſ. ⁶ Cott. ƿoſþæm. ⁷ Cott. ȝielp. ⁸ Cott. micel. ⁹ Cott. ſeȝe. ¹⁰ Cott. ƿoſhƿý. ¹¹ Bod. hine. ¹² Cott. hi. ¹³ Cott. ƿaȝnian. ¹⁴ Cott. ȝoðra. ¹⁵ Cott. no þý hƿæþor. ¹⁶ Cott. ƿaȝnian. ¹⁷ Cott. þý hƿæþor. ¹⁸ ſƿa, deest in MS. Cott. ¹⁹ Cott. tihað. ²⁰ Cott. ſie. ²¹ Bod. læſſe. ²² Bod. hi. Cott. he. ²³ men, deest in MS. Cott. ²⁴ Cott. ƿunað. ²⁵ Bod. ȝelpð. ²⁶ Cott. ȝýlp. ²⁷ Bod. heſiȝe. ²⁸ Bod. ƿat. ²⁹ Bod. ƿaȝinað. ³⁰ Cott. ſien. ³¹ Cott. bioð. ³² Bod. ƿoſemæpan. ³³ Cott. bioð. ³⁴ Cott. ȝeſuþoðe. ³⁵ Cott. ƿoſþæm. ³⁶ Cott. hepeðra. ³⁷ Cott. ȝoðeſ.

formerly sung. When he contemned this present life, he said: O glory of this world! Alas! why do foolish men call thee with false voice, glory, when thou art none! For man more frequently has great renown, and great glory, and great honour, through the opinion of foolish people, than he has through his deservings. But tell me now, what is more unsuitable than this: or why men may not rather be ashamed of themselves than rejoice, when they hear that any one belies them? Though men even rightly praise any one of the good, he ought not the sooner to rejoice immoderately at the people's words. But at this he ought to rejoice, that they speak truth of him. Though he rejoice at this, that they spread his name, it is not the sooner so extensively spread as he persuades himself; for they cannot spread it over all the earth, though they may in some land; for though it be praised in one, yet in another it is not praised. Though he in this land be celebrated, yet is he in another not celebrated. Therefore is the people's esteem to be held by every man for nothing; since it comes not to every man according to his deserts, nor indeed remains always to any one. Consider first concerning birth: if any one boast of it, how vain and how useless is the boast; for every one knows that all men come from one father and from one mother. Or again, concerning the people's esteem, and concerning their applause. I know not why we rejoice at it. Though they be illustrious whom the vulgar applaud, yet are they more illustrious and more rightly to be applauded who are dignified by virtues. For no man is really the greater or the more praiseworthy for the excellence of another, or for his virtues, if he himself has it not. Art thou ever the fairer for another man's fairness? A man is full little the better though he have a good father, if he himself is incapable of anything. Therefore I advise that thou rejoice in other men's good and their nobility, so far only, that thou ascribe it not to thyself as thine own. Be-

ſelfum agner. forþam¹ ðe ælceſ monnes goð² ⁊ hiſ æþelo biop
ma on ðam Mode. ðonne on þam³ flærce. Ðæt an ic pat þeah
goðer⁴ on þam æþelo. ꝥ manigne mon ſceamaþ ꝥ he peopþe⁵
pýpja ðonne hiſ elþran pæron. ⁊ forþæm hiſaþ ealle⁶ mægne
ꝥ he wolde þara betſtena ſumer ðeaper ⁊ hiſ cſæftaſ geſon :.⁷

§ II.⁸ Ða ſe ſiðdom ða ðiſ ſpell aſeht⁸ hæfde. ða ongan he
ſingan ýmbe ꝥ ilce ⁊ cſæp. Ðpæt ealle men hæfdon gelicne
ſpuman. forþam hi ealle coman of anum fæder ⁊ of anre
meder. ealle hi beop gic gelice acennede. niſ ꝥ nan punþor.
forþam ðe an God iſ fæder eallra geſceafra. forþam he hi
ealle geſceop ⁊ ealra pelt. Se ſelf þære ſunnan leoht. ⁊ ðam
monan. ⁊ ealle tungla geſet. Ðe geſceop men on eorþan. ge-
gaðerode ða ſaula ⁊ ðone lichoman mið hiſ þam anpealde. ⁊
ealle menn geſceop emn æþele on ðære ſpuman gecýnde. Ðri
ofermodige ge ðonne ofer oþre men for eorþum gebýpðum
buton anpeorce. nu ge nanne ne maƿon metan unæþelne. ac
ealle ſint emn æðele. gif ge willað þone ſpuman ſceaft ge-
þencan. ⁊ ðone ſcýppenð. ⁊ ſiþþan eoper⁹ ælceſ acennedneſſe.
Ac þa pýht æþelo bið on þam Mode. næſ on þam flærce. ſpa
ſpa þe ær fædon. Ac ælc mon ðe allunga underþeodeð bið
unþearum. forlæt hiſ ſceppenð. ⁊ hiſ ſpuman ſceaft. ⁊ hiſ
æþelo. ⁊ ðonan pýpþ anæþelað of ꝥ he pýpþ unæþele :.

CAPUT XXXI.^h

§ I. ÐA ſe ſiðdom ða ðiſ leop¹⁰ aſungen hæfde. þa ongan he
eſt ſecgan ſpell. ⁊ þuſ cſæp. Ðpæt goðer¹¹ maƿan þe ſecgan on
þa flærclican unþearaſ. forþam ſpa hpa ſpa hi forlætān pile. he
ſceal geþolian miccle neapaneſſe ⁊ manige gearfoþu. forþam
ſeo oferſýll ſimle ſet unþearaſ. ⁊ ða unþearaſ habbaþ ofer-
þearſe hreoprunga. ⁊ ſeo hreoprunƿ ne beop na butan ſorƿe ⁊
buton neapaneſſe. Eala eap hu manega adla. ⁊ hu micel ſap. ⁊
hu miccle¹² pæccan. ⁊ hu miccle unroctneſſe ſe hæfþ. Ðe þone
ponpillaſ hæfþ on ðiſſe populde. ⁊ hu miccle ma penſc ðu ꝥ hi

⁸ Boet. lib. iii. metrum 6.—Omne hominum genus, &c.

^h Boet. lib. iii. prosa 7.—Quid autem de corporis voluptatibus, &c.

¹ Cott. forþæm. ² Cott. goð. ³ Cott. þæm. ⁴ Cott. goðer.

⁵ Cott. peopþe. ⁶ Bod. eallon. ⁷ Bod. geþeon. ⁸ Cott. aſeht.

⁹ Bod. et Cott. eoper. ¹⁰ Cott. hoð. ¹¹ Cott. goðer. ¹² Cott.

micla.

cause every man's good, and his nobility, is more in the mind than in the flesh. This only, indeed, I know of good in nobility; that it shames many a man, if he be worse than his ancestors were; and therefore he strives with all his power to reach the manners of some one of the best, and his virtues.

§ II. When Wisdom had finished this speech, then began he again to sing about the same, and said: Truly all men had a like beginning, for they all came from one father and from one mother: they are all, moreover, born alike. That is no wonder, because one God is father of all creatures; for he made them all, and governs them all. He gives light to the sun, and to the moon, and places all the stars. He has created men on the earth, joined together the soul and the body by his power, and made all men equally noble in their original nature. Why do ye then lift up yourselves above other men, on account of your birth, without cause, since ye can find none unnoble, but all are equally noble, if ye are willing to remember the creation, and the Creator, and moreover the birth of every one of you? But true nobility is in the mind, not in the flesh, as we have before said. But every man, who is altogether subject to vices, forsakes his Maker, and his first origin, and his nobility, and thence becomes degraded till he is unnoble.

CHAPTER XXXI.

§ I. WHEN Wisdom had sung this lay, then began he again to make a speech, and thus said: What good can we say of the fleshly vices? For whosoever will yield to them shall suffer great anguish and many troubles. For intemperance always nourishes vices, and vices have great need of repentance, and repentance is not without sorrow and without anguish. Alas! how many diseases, and how great pain, and how great watching, and how great sadness, has he who possesses wicked lust in this world! And how much more

reýlon habban æfter þijre populðe eðlean heopa geeapnunga.¹ swa swa swi acenþ bearn 7 þrowaþ² micel eaprowu. æfter þam ðe heo ær micelne lurt purh teah. for þý ic nat³ hwæt þa populð lurtar mýrezer⁴ brenzar heopa⁵ luriendum. Eif nu hwa⁶ cwiþ þæt se reo⁷ zerælig. se ðe his populð lurtum⁸ eallum fulzær. hwi nýle⁹ he cweþan eac þæt ða nýtenu reon zerælige.¹⁰ forþam¹¹ ðe heopa¹² willa to nanum oþrum þingum nis aðenod. buton to zifernerre 7 to wænnerre. Swiþe zerunrum¹³ hit biþ þæt mon swi hæbbe¹⁴ 7 bearn. Ac weah manige bearn beoþ zertrýned¹⁵ to heopa¹⁶ elðrena forþýrðe. forþam þe manig swi rrelt¹⁷ for hipe bearne ær heo hit forþbrinzan¹⁸ mæge. 7 se leornodon eac þæt hwilum gebýrðe swiþe unzerunelic 7 ungecýndelic ýfel. þæt ða bearn zetweoredon betruh him 7 riwerdon ýmbe ðone fæder. ze furþon.¹⁹ þæt wýrre wær. se zeheorðon²⁰ zeo zeara on ealðum rrellum. þæt rum runu ofroze his fæder. ic nat humeta. buton se witon þæt hit unmennýclíc²¹ dæd wær. Hwæt ælc mon mæg witan hu hewiz forz men beoþ reo zemen his bearna. ne ðearf ic ðe ðeah þæt reczan. forþam ðu hit hæfst astandað be²² se relsum. Be wære hæfegan²³ zemenne bearna. cwær min mæguter Eurýrðer. þæt hwilum gebýrðe ðam hearðrælegum.²⁴ þæt him wære betere wæt he bearn nærðe ðonne he hæfðe :

§ II.¹ Ða se Wýrdom ða swi rrell ariht hæfðe. ða onzan he eft ziddian.²⁵ 7 þur ringende cwær. Hwæt se ýfela willa unriht hæmeder zedreþð fulneah ælcer libbender monner Mod. Swa swa reo beo rceal lorian. wonne heo hwæt ýrrunga rtingþ. swa rceal ælce rapl forweorðan æfter ðam unriht hæmede. buton se mon hweorfe to zode :

¹ Boet. lib. iii. metrum 7.—Habet omnis hoc voluptas, &c.

¹ Cott. eapnunga.

² Cott. beapneacen swi þrowað.

³ Bod. pat.

⁴ Cott. mýrger.

⁵ Cott. hwa.

⁶ hwa, deest in MS. Cott.

⁷ Cott.

re. ⁸ Bod. lurtar.

⁹ Cott. nele.

¹⁰ Cott. netenu riens zerælegu.

¹¹ Cott. forþæm.

¹² Cott. hwa.

¹³ Cott. wýnrum.

¹⁴ Cott. habbe.

¹⁵ Cott. zertrýned.

¹⁶ Cott. hwa.

¹⁷ Cott. forþrilt.

¹⁸ Cott.

brenzan.

¹⁹ Cott. furþum.

²⁰ Cott. hwerdon.

²¹ Cott. unmennýclíc.

²² Bod. astanden bi.

²³ Cott. hwegan.

²⁴ Cott. hearðrælgan.

²⁵ Bod. zedðian.

thinkest thou they shall have after this world, *as the* retribution of their deserts? even as a woman brings forth a child, and suffers much trouble, after she formerly has fulfilled great lust. Therefore I know not what joy the worldly lusts bring to their lovers. If any one say that he is happy who fulfils all his worldly lusts, wherefore will he not also say that the cattle are happy, for their desire is extended to no other things, but to gluttony and to lust. Very pleasant is it that a man have wife and children. But nevertheless many children are begotten for their parents' destruction. For many a woman dies by reason of her child, before she can bring it forth. And we have also learned that formerly a most unusual and unnatural crime happened, that the children conspired together, and lay in wait for the father. And moreover, what was worse, we have heard, long ago in ancient histories, that a certain son slew his father. I know not in what manner, but we know that it was an inhuman deed. Besides, every one may know, how heavy trouble to a man is the care of his children. I need not, however, say that to thee, for thou hast experienced it of thyself. Concerning the heavy care of children, said my master Euripides, that it sometimes happened to the unhappy, that it would be better for him that he had not children, than that he had.

§ II. When Wisdom had ended this speech, then began he again to sing, and thus singing, said: Alas! the evil desire of unlawful lust disquiets the mind of almost every living man. As the bee shall perish when she stings anything angrily, so shall every soul perish after unlawful lust, unless the man turn to good.

CAPUT XXXII.^k

§ I. ÐA re ƿiðdom ða ƿiſ leoþ aſungen hæfðe. þa ongan he eft ſpelligan¹ 7 ður cƿæþ. Forþam niſ nan tƿeo ꝥ þær and-pearða pela amepþ 7 læt² ða men ðe beoþ atilhte to þam foþum ƿerælpum. 7 he nænne ne mæg ƿebriugan³ þær he him ƿehet. ꝥ iſ æt ðam hehtan ƿode.⁴ Ac ic ðe mæg mið feaum ƿorðum ƿerecgan hu manegra yfela ða ƿelan ſint ƿefylðe. Ðræt þu ðonne mæne mið þære ƿitrunge þær feoſ. nu þu hit na hu eller beƿitan ne miht. buton þu hit foſſtele. oððe ƿe-ƿearfige. oððe abeƿecige. 7 þær þær hit ðe ƿexþ⁵ þonne ƿanaþ hit oþrum. Ðu ƿoldeſt nu beon⁶ foſemære on ƿeoþſcipe. ac ƿiſ þu ꝥ habban ƿilt. þonne ſcealt þu oleccan ſiþe eapmlice and ſiþe eadmodlice þam⁷ þe þe to þam ƿefultumian mæge. Liſ þu ðe ƿilt ðon manegra betepan 7 ƿeoþþan. ðonne ſcealt þu ðe lætan aner ƿýpſan. Ðu ne iſ ꝥ ðonne ſum ðæl eapmþa.⁸ þæt mon ſpa ƿæpeliçe⁹ ſeýle culþian to ðam¹⁰ þe him ƿiſan ſeýle. Anpealdeſ þu ƿilnaſt. ac ðu hine næfre oþroſigne ne be-ƿitſt. foſ ælþeodegum. 7 ƿet¹¹ ma foſ ðinum azenum monnum 7 maƿum.¹² Liſeþ þu ƿiſneſt. ac þu hine ne miht habban oþroſigne. foſþam ðu ſcealt habban ſimle hræt hƿeg¹³ ſiþe-ƿearðeſ 7 ungetereſ.¹⁴ Ðu ƿoldeſt nu bƿucan ungemeclice ƿænneſſe. ac ðe ƿillaþ ðonne foſſeon Eodeſ¹⁵ ƿeoƿaſ. foſþam þe þin ƿepige¹⁶ flæſc haſaþ þin anpealð. na læſ þu hiſ. Ðu mæg mon eapmlicor ƿebæron. þonne mon hine underþeode¹⁷ hiſ ƿeregan flæſce. 7 nelle hiſ ƿerceaþſiſan ſaule. Ðræþeſ ƿe nu reon¹⁸ maſan on eoþrum lichoman ðonne elpenð. oððe ſcƿeng-pan¹⁹ ðonne leo oððe ſearþ. oððe ſƿiſtran þonne tiƿriſ ꝥ deoſ. 7 ðeah þu ƿære eallra monna fægroſt on ƿlite. and þonne ƿoldeſt ƿeopnlice æfteſ ƿiðdome ſƿýpigan. oþþæt þu fullice ſiht ongeate. ðonne mihteſt²⁰ þu ſƿeotole onƿiton ꝥ ealle ða

^k Boet. lib. iii. proſa 8.—Nihil igitur dubium eſt, &c.

¹ Cott. ſpellhan. ² Cott. mýpð 7 læt. ³ Cott. mæge bƿungan. ⁴ Cott. ƿoode. ⁵ Bod. ƿeax. ⁶ Cott. bion. ⁷ Cott. þæm. ⁸ Cott. ýpmþa. ⁹ Cott. ƿepeliçe. ¹⁰ Cott. þæm. ¹¹ Cott. ƿit. ¹² Cott. mægum. ¹³ Cott. hƿugu. ¹⁴ Cott. ungetereſ. ¹⁵ Cott. ƿoode Eodeſ. ¹⁶ Cott. ƿepie. ¹⁷ Cott. underþiede. ¹⁸ Cott. ſien. ¹⁹ Bod. ſcƿengpa. ²⁰ Cott. meahtereſ.

CHAPTER XXXII.

§ I. WHEN Wisdom had sung this lay, then began he again to speak, and thus said: Therefore there is no doubt that this present wealth obstructs and hinders those men who are intent upon the true felicities; and it can bring no one where it promised him, that is, to the highest good. But I can in a few words declare to thee with how many evils these riches are filled. What meanest thou, then, by covetousness of money; when thou no how else canst acquire it, unless thou steal it, or take it by force, or find it hid: and wheresoever it increases to thee, it decreases to others? Thou wouldest, then, be illustrious in dignity? But if thou wilt have this, then must thou very meanly, and very humbly, flatter him who is able to help thee thereto. If thou wilt make thyself greater and more honourable than many, then must thou suffer thyself to be inferior to one. Is not this, then, somewhat of misery, that a man must so anxiously cringe to him who has the power of giving to him? Of power thou art desirous? But thou never obtainest it without danger, on account of foreigners, and still more on account of thine own men and kindred. Of glory thou art desirous? But thou canst not have it without care: for thou shalt have always something adverse and inconvenient. Thou wouldest, then, enjoy immoderate lust? But then thou art desirous to despise God's servants, inasmuch as thy vile flesh has the mastery of thee, not thou of it. How can any man conduct himself more wretchedly than when he subjects himself to his vile flesh, and will not to his rational soul? If, then, ye were greater in your body than the elephant, or stronger than the lion or the bull, or swifter than the tiger, that wild beast; and if thou wert of all men the fairest in beauty, and then wouldest studiously seek after wisdom, until thou couldest perfectly understand it; then mightest thou clearly perceive

mæzno 7 þa cræftar. ðe pe ær ýmbe grræcon. ne rint to riþmetanne¹ riþ ðære raple cræfta æinne. Hwæt nu 7iřdom iř an anlepe cræft þære raple. 7 ðeah pe riwon ealle ꝥ he rie² betera þonne ealle ða oþre cræftar. ðe pe ær ýmbe grræcon :.

§ II.¹ Behealdap nu ða riðzilneſſe. 7 þa fæſtneſſe. 7 ða hræðſerneſſe riřſe heoſeneſ. ðonne mazan ze ongiwon ꝥ he iř ealleř nauht riþ hiř geowpenð to metenne 7 riþ hiř pealbenð. Ac hwi ne læte ze eow þonne aþweotan. ꝥ ze ne riwðriene 7 ne hepižen ꝥ te unniýtte iř. ꝥ iř þeř eowþlica pela. gpa gpa re heowon iř betera and healicra 7 fægeſſa ðonne eall hiř innunz. buton monnum anum. gpa iř þař monneř lichoma betera 7 deowpýſſa ðonne ealle hiř æhta. Ac hu micle þincþ þe ðonne reo rapl betere 7 deowpýſſe ðonne re lichoma. Ælc zeſceaft iř to arienne be hiſe andeſne.³ 7 gýmle riw hehte riwiort forþæm⁴ iř re zodcunda anpealð⁵ to arienne. 7 to riwðrienne. 7 to reowþianne oſer ealle⁶ oþra zeſceafta. Se plite þař lichoman iř riwi peionbe.⁷ 7 riwi teðne. and riwi anlic eowþan bloſumum. ðeah nu hwa reo⁸ gpa fægeſ. gpa gpa Alcibiadeř re æðeling þař. ziř hwa biþ gpa geowpene⁹ ꝥ he mæze hine ðuphreow. gpa gpa Ariſtoteleř re uðrita fæde þæt deow þære. ꝥ mihte ælc riht þuphreow. ze treowa. ze ſurþum řtanar. þæt deow pe hatað lox. ziř ðonne hwa þære gpa geowpene ꝥ he mihte ðone cniht ðuphreow¹⁰ ðe pe ær ýmbe grræcon. ðonne ne rihte he him no innon¹¹ gpa fægeſ gpa he utan rihte. þeah ðu nu hwa fægeſ þince. ne biþ hiw no þý rapor¹² gpa. ac reo unzeſceadwiſe heowa eazena hi mýſþ¹³ ꝥ hi ne mazon ongiwon ꝥ hi þe geowriar utan. næř innan. Ac zeþencap nu riwi zeowniſe 7 zeſceadwiſe ſmeap¹⁴ hwele þař flæſclican zod¹⁵ riene. 7 ða zeſælþa þe ze nu unzemetlice riſniar. ðonne mazon ze ſweotole onzeotan ꝥ þař lichoman fægeſ 7 hiř řtreow ða mazon beow aſeowpeð¹⁶ mid þreowa ðaza ſeſne. Forþam ic þe pece eall ꝥ ic þe ær pehte.¹⁷ forþam ic wolde þe openlice zeſecean on ðam ende ðiſeř capitulan. řte ealle þař andþeapðan zod¹⁸ ne mazon zelæřtan heowa lupienðum ꝥ

¹ Boet. lib. iii. proſa 8.—Respicite cœli ſpatium, &c.

¹ Cott. metanne. ² Cott. iř. ³ Bod. and eſne. ⁴ gýmle riw hehte riwiort forþæm, deſunt in MS. Bod. ⁵ Cott. anpalð. ⁶ Cott. ealla. ⁷ Bod. flopende. ⁸ Cott. rie. ⁹ Cott. geowpene. ¹⁰ Cott. þuphriow. ¹¹ Cott. innan. ¹² Cott. hweþor. ¹³ Bod. eazan hi ameppað. ¹⁴ Cott. ſmeageað. ¹⁵ Cott. zodð. ¹⁶ Cott. řpenzo mæg biow ařýppeð. ¹⁷ Cott. peahze. ¹⁸ Cott. zodð.

that all the powers and the faculties which we have before spoken about, are not to be compared with any one of the faculties of the soul. Indeed, wisdom is one single faculty of the soul, and yet we all know that it is better than all the other faculties, which we have before spoken about.

§ II. Behold now the amplitude, and the firmness, and the swift course of this heaven. Then may ye understand that it is absolutely nothing, compared with its creator, and with its ruler. Why then suffer ye it not to warn you, that ye should not admire and praise that which is less perfect, that is, earthly wealth? Even as the heaven is better, and higher, and fairer than all which it includes, except men alone; so is man's body better and more precious than all his possessions. But how much thinkest thou, then, the soul better, and more precious than the body? Every creature is to be honoured in its measure, and always the highest in the greatest degree. Therefore is the heavenly power to be honoured, and to be admired, and to be adored above all other things. The beauty of the body is very fleeting, and very frail, and very like the flowers of the earth. Though any one be as fair as Alcibiades, the noble youth, was: if any one be so sharp-sighted, that he can see through him, as Aristotle the philosopher said that wild beast was, which could see through everything, both trees, and even stones, which wild beast we call lynx; if, then, any one were so sharp-sighted that he could see through the youth whom we have before spoken about, then would he not appear to him so fair within as he outwardly seemed. Though thou seem fair to any one, it is not the sooner so; but the imperfection of their eyes hinders them, so that they cannot observe that they behold thee outwardly, not inwardly. But consider now very carefully, and inquire rationally, what these fleshly goods are, and these felicities which ye now immoderately desire. Then may ye evidently perceive that the fairness of the body, and its strength, may be taken away by three days' fever. I therefore say to thee all that I have before said to thee, because I would clearly prove to thee, in the conclusion of this chapter, that all these present goods cannot perform to their lovers that which they promise them,

hi him gehataþ. ꝥ iſ ꝥ hehte ƿoð¹ ꝥ hi him gehataþ. Ðeah hi nu ƿeƿeapen ealle þaſ anðƿearðan ƿoð.² nabbap hi no ðe ƿaþor fullfremod ƿoð³ on þam. ne hi ne maƿon ƿeðon heora luſienðar ſƿa ƿeliƿe ſƿa ſƿa hi ƿolðon :.

§ III.^m Ða ſe ſiſðom ða þiſ ſpell aſeht hæfðe. þa onƿan he eft ƿiððigen. 7 þuſ ſinƿenðe cƿæþ. Eala þa. hu hefiƿ 7 hu ſƿe-cenðlic ꝥ ðýriƿ iſ ðe ða eapman men ƿeðƿelaþ 7 alæt of þam ƿihtan ƿeƿe. ſe ƿeƿ iſ Ðoð. Ðƿæþeſ ƿe nu ſecan ƿoð on tƿeopum. ic ƿat ðeah ꝥ ƿe hit þæſ ne ſecaþ. ne ſinðe ƿe hit no. ſoþþam ðe ealle men ƿiton ꝥ hit þæſ ne ƿeaht. ðe ma þe ƿimmaſ ƿeaƿaþ on ƿinƿearðum. Ðƿæþeſ ƿe nu ſettan eoƿeſ nett on ða hehtan ðune. ðonne ƿe ſiſcian ƿillaþ. ic ƿat ðeah ꝥ ƿe hit þæſ ne ſettaþ. Ðƿæþeſ ƿe nu eoƿeſ hunðar anð eoƿeſ net ut on ða ſæ læðon. ðonne ƿe huntian ƿillaþ. ic ƿene þeah ꝥ ƿe hi ðonne ſetton up on ðunum. 7 innon ƿuðum. Ðƿæt ꝥ iſ ƿunðorlic þæt ƿeopniſulle men ƿiton ꝥ hi ſculon ſecan be ſæ ƿaſoþe. 7 be æa ofſum æƿþeſ ƿe hƿite ƿimmaſ. ƿe ƿeaðe. 7 ælceſ cýnneſ ƿimcýn. 7 hi ƿiton eac on hƿelcum ƿæteſum 7 on æƿhelcra ea muþum hi ſculun ſecan ſiſcaſ. 7 ealne þiſne anðƿearðan ƿelan hi ƿiton hƿæſ hi ſecan ſculun. 7 þone ſiſþe unaþſotenlice ſecaþ. Ac hit iſ ſiſþe eapmlic ðinƿ ꝥ ða ðýreƿan men ſint ælceſ ðomeſ ſƿa blind. ꝥ hi nýton hƿæſ ða ſoþan ƿeſælþa ſint ƿehýððe. ne ſuþum nane luſt-bæſneſſe nabbað hi to ſecanne. ac ƿenaþ ꝥ hi mæƿon on þiſſum lænan 7 on ðiſum ðeaðlicum ðinƿum ſinðan ða ſoþan ƿeſælþa. ꝥ iſ Ðoð. Ic nat nu hu ic mæƿe heora ðýriƿ eall ſƿa ſƿeotole aſeccan 7 ſƿa ſiſþe ƿetælan ſƿa ic ƿolðe. ſoþþam hi ſint eapmpan 7 ðýriƿpan 7 unƿeſælizpan ðonne ic hit aſecan mæƿe. ſelan 7 ƿeoþſciſeſ hi ƿillniap. 7 ðonne hi hine habbaþ. ðonne ƿenað hi ſƿa unƿeſiſulle þæt hi habban ða ſoþan ƿeſælþa :.

CAPUT XXXIII.ⁿ

§ I. LENOL ic ðe hæbbe nu ƿeſeht⁴ ýmbe þa anlicneſſa 7 ýmbe ða ſceaðra þæſe ſoþan ƿeſælþe. Ac ƿiſ þu nu ſƿeotole ƿeƿnapan miht ða anlicneſſa þæſe ſoþan ƿeſælþe. ðonne ſiþþan

^m Boet. lib. iii. metrum 8.—Eheu, quam miseros tramite devio, &c.

ⁿ Boet. lib. iii. prosa 9.—Hactenus mendacis formam, &c.

¹ Cott. ƿoðð. ² Cott. ƿoðð. ³ Cott. ƿoðð. ⁴ Cott. ƿeſeapht.

that is, the supreme good which they promise them. Though they collect together all these present goods, they have not the sooner perfect good therein; neither can they make their lovers as wealthy as they wish.

§ III. When Wisdom had ended this speech, then began he again to sing, and thus singing, said: Alas! how grievous and how dangerous the error is which seduceth miserable men and leads them from the right way! The way is God. Do ye seek gold on trees? I know, however, that ye seek it not there, neither find ye it; for all men know that it grows not there, any more than jewels grow in vineyards. Do ye set your net on the highest hill, when ye are minded to fish? But I know that ye set it not there. Do ye carry out your hounds and your net into the sea, when ye wish to hunt? I think, however, that ye then place them upon hills and in woods. Truly it is wonderful that diligent men know that they must seek on the sea-shore and on river banks both white jewels and red, and gems of every kind; and they know also in what waters, and in what rivers' mouths they must seek fishes, and they know where they must seek all this present wealth, and incessantly seek it. But it is a very miserable thing that foolish men are so destitute of all judgment, that they know not where the true felicities are hid, nor indeed have they any desire to seek them! But *they* think that in these frail and perishable things they can find the true happiness, that is, God! I know not how I can their folly all so plainly declare, and so greatly censure as I would, for they are more miserable, and more foolish, and more unhappy than I can explain. Wealth and honour they desire; and when they have it, then think they, so unwise! that they have the true happiness!

CHAPTER XXXIII.

§ I. ENOUGH I have now declared to thee concerning the resemblances and concerning the shadows of the true happiness. But if thou canst now clearly understand the resemblances of the true happiness, then afterwards it is necessary

17 þearf þ̅ ic þe hi ſelſe ȝetece.¹ Ða andſƿr̅ðe ic 7 cƿæþ. Nu
 ic onȝite openlice þætte ælceȝ ȝodeȝ² ȝenoȝ niȝ on ðiȝum
 populð ſelan. ne æltæpe anpealð niȝ on nanum populð riçe. ne
 ȝe ȝoþa ƿeopþſcipe niȝ on ðiȝre populðe. ne þa mærtan mæriþa
 ne riȝt on þȝȝre populð ȝȳlpe. ne ȝeo hehte bliȝ niȝ on þam
 flæſchicum luȝtum. Ða andſƿorede ȝe ƿiȝdom 7 cƿæþ. Hƿæþer
 þu nu fullice onȝite ƿorþri hit ƿonne ȝƿa ȝeo.³ Ða andſƿarede
 ic 7 cƿæþ. Ðeah ic hiȝ nu hƿæt hƿeȝ⁴ onȝite. ic ƿolde ðeah hit
 fullicor 7 openlicor of ðe onȝitan. Ða andſƿorede ȝe ƿiȝdom
 7 cƿæþ. Genoȝ ƿreotol hit iȝ þætte ȝoð⁵ iȝ anfealð 7 unto-
 ðæliðlic. ƿeah hiȝe ðȝȝȝe men on manȝ ðælan.⁶ ðonne hi
 ðſeliȝende⁷ ȝeap þ̅ hehte ȝoð on ða ſampan⁸ ȝeſceaf̅ta.
 Hƿæþer þu nu ƿene þ̅ ȝe nahteȝ⁹ mapan ne ðurfe. ȝe ðe
 mæȝtne anpealð hæfþ þiȝre populðe Ða andſƿarede ic eft 7
 cƿæþ. Ne ȝeȝe ic no þ̅ he nahteȝ¹⁰ mapan ne ðurfe. ƿorþam
 ic ƿat þ̅ nan niȝ ȝƿa¹¹ ƿeliȝ þ̅ he ſumeȝ eacan ne þurfe. Ða
 andſƿorede ȝe ƿiȝdom and cƿæþ. Genoȝ riht ðu ȝeȝȝ. ðeah hƿa
 anpealð hæbbe. ȝiȝ oþer hæfþ mapan. beþearf ȝe unȝſenȝna
 þæȝ ſſenȝnan ſultumeȝ. Ða cƿæþ ic. Eall hit iȝ ȝƿa ðu ȝeȝȝ.
 Ða cƿæþ ȝe ƿiȝdom. Ðeah mon nu anpealð 7 ȝeniht to tƿæm
 þiȝum nemne. ðeah hit iȝ an. Ða cƿæþ ic. Ðƿa me ðiȝcþ. Ða
 he cƿæþ. ƿenȝt þu nu þ̅ ȝe anpealð 7 þ̅ ȝeniht ȝeo¹² to ƿor-
 ȝeonne. oððe eft ȝiȝor to ƿeopþianne ðonne oþre ȝoð.¹³ Ða
 cƿæþ ic. Ne mæȝ nænne mon þæȝ tƿeoȝan þ̅ te anpealð 7 ȝe-
 niht iȝ to ƿeopþianne. Ða cƿæþ he. Uton nu. ȝiȝ þe ȝƿa þiȝce.
 ȝeecan¹⁴ þone anpealð 7 þ̅ ȝeniht. ðon þæȝ ƿeopþſcipe to. 7
 ȝeſeccan þonne þa þƿeo to anum. Ða andſƿorede ic and cƿæþ.
 Uton þæȝ ƿorþam hit iȝ ȝoþ. Ða cƿæþ he. Hƿæþer þe ƿonne
 þȝiȝce unpeopþ 7 unmærl̅ic ȝeo ȝeȝaderunȝ ðara þƿeoȝa þiȝa.
 ðonne þa þƿeo biȝ to anum ȝeðon. oþre hƿæþer hit ðe eft
 þiȝce eallra þiȝa ƿeopþlicor̅t 7 mærl̅icor̅t. ȝiȝ þu æniȝne mon
 cuþeȝt ðara þe hæfde ælceȝ þiȝeȝ¹⁵ anpealð. 7 ælcne ƿeopþ-
 ſcipe hæfde. ȝƿa ƿorþ þ̅ he na mapan ne þorfe. ȝeþenc nu hu
 ƿeopþlic 7 hu ƿoſemærl̅ic ðe ƿolde ȝe mon þiȝcan. and ðeah he
 nu þa þƿeo hæfde. ȝiȝ he næpe hliȝeadȝ.¹⁶ ðonne ƿæpe him

¹ Cott. ȝetæce.² Cott. ȝoodeȝ.³ Cott. riçe.⁴ Cott. hƿuȝu.⁵ Bod. et Cott. loð.⁶ Cott. toðælan.⁷ Cott. ðſoliende.⁸ Cott.

ſampan.

⁹ Cott. nauhteȝ.¹⁰ Cott. nauhteȝ.¹¹ Cott. þæȝ.¹² Cott.

riçe.

¹³ Cott. oðƿu ȝoðð.¹⁴ Cott. ecan.¹⁵ Cott. þiȝceȝ.¹⁶ Bod.

hliȝ ȝeadiȝ.

that I show thee itself. Then answered I, and said: Now I plainly perceive that there is not enough of every good in these worldly riches; nor is perfect power in any worldly authority; nor is true dignity in this world; nor are the greatest honours in this world's glory; nor is the highest pleasure in the fleshly lusts. Then answered Wisdom, and said: Dost thou fully understand why it is so? Then answered I, and said: Though I understand it in some measure, I would nevertheless learn it more fully and more distinctly from thee. Then answered Wisdom, and said: It is sufficiently clear that good is single and indivisible, though foolish men divide it into many, when they erring seek the highest good in the worse creatures. But dost thou think that he has need of nothing more, who has the greatest power in this world? Then answered I again, and said: I do not say that he has need of nothing more, for I know that no one is so wealthy that he needs not some addition. Then answered Wisdom, and said: Thou sayest rightly enough. Though any one have power, if another have more, the weaker needs the aid of the stronger. Then said I: It is all as thou sayest. Then said Wisdom: Though any one call power and abundance two things, it is nevertheless one. Then said I: So I think. Then he said: Thinkest thou now that power and abundance is to be despised? or, again, more to be esteemed than other goods? Then said I: No man can doubt of this, that power and abundance is to be esteemed. Then said he: Let us now, if it so seem to thee, make an addition to the power and the abundance; let us add dignity thereto, and then account the three as one. Then answered I, and said: Let us do so, for it is true. Then said he: Does the assemblage of these three things, then, seem to thee worthless and ignoble, when the three are united together? or whether, again, does it seem to thee of all things the most worthy and the most noble? If thou knewest any man who had power over everything, and had all dignity, even so far that he needed nothing more, consider, now, how honourable and how eminent the man would seem to thee; and yet, though he had the three, if he were not celebrated, then would there never-

ðeah ðumef weorðgcyper pana. Ða cwæp ic. Ne mæg ic þær oþracan. Ða cwæp he. Ðu ne iſ þ ðonne zenog ſpeotol. þ pe ſculon ðon ða hliſeadigneſſe to ðam þrim. 7 ðon þa feoƿer to anum. Ða cwæp ic. Ðæt iſ cýn. Ða cwæp he. Ðræþer þu nu pene þ ſe auht bliþe ſie ðe ealle þaſ feoƿer hæfþ. fíſte beoþ ſeo bliſ. 7 mæg ðon eall þ þ he pile. and nanef ðingef maran ne beþearf¹ ðonne he hæfþ. Ða cwæp ic. Ne mæg ic næfne geþencan gif he ſpelc ƿæpe. 7 þ eall hæfðe. hƿonon him ænig unrotneſ cuman ſceolðe. Ða cwæp he. Sƿa þeah iſ to geþencenne. þ þa fíſ þing ðe pe ær ýmbe gƿræcon. þeah hi tonemðe ſeon² mið ƿorðum. þ hit iſ eall an ðing. ðonne hi gezaderode beoþ. þ iſ anpealð. 7 zenýht. 7 fope mæpneſ. 7 weorþgcype. 7 bliſ :.

§ II.^o Ða fíſ ðing. ðonne hi ealle gezaderode beoð. ðonne. biþ þ Gooð. ƿorþam ða fíſ ealle nan menniſc man fullice habban ne mæg ða hpile ðe he on þíſſe ƿorlðe biþ. Ac þonne ða fíſ þing. ſƿa pe ær cwædon. ealle³ gezadopaðe beoþ.⁴ ðonne beoþ hit eall an ðing. 7 þ an þing biþ Gooð. 7 he biþ anfealð untoðæled. þeah hi ær on manig tonemneð ƿæpe. Ða andſƿopode ic 7 cwæp. Ðíſeſ ic eom ealles geþafa. Ða cwæp he. Ðeah nu Gooð anfealð ſeo⁵ and untoðæled. ſƿa ſƿa he iſ. ſe menniſca gezpola hine toðælþ on monig mið heopa unnýtum ƿorðum. Ælc mon tohhaþ him þ to ſeleſtum goode ðæt þ he⁶ gƿiþoſt luſaþ. ðonne luſaþ ſum þæt. ſum elleſ hƿæt. þ biþ þonne hiſ goð þ he þær gƿiþoſt luſaþ. ðonne hi ðonne heopa goð on ſƿa manige⁷ ðelaſ toðælaþ. ðonne metaþ hi nauþer ne goð ſelfne. ne þone ðæl goðeſ ðe hi gƿiþoſt luſiaþ. ðonne hi hine ſelfne ðon ealne ætzæðere. nabbap ðonne nauþer ne hine ealne. ne ðone ðæl ðe hi þær of ðýdon. For ði ne ſint ælc mon þ he ſecþ. ƿor ðý he hit on ſiht ne ſecþ. ge ſecaþ þær ge findan ne mazaſ. ðonne ge ſecaþ eall goð on anum goðe.⁸ Ða cwæp ic. Ðæt iſ ƿoþ. Ða cwæp he. Ðonne ſe mon ƿæðla biþ. ne pillnaþ he nanef anpealðeſ. ac pillap⁹ pelan. 7 flíhþ ða ƿæðle. Ne gƿincþ he nauht æfteſ ðam.¹⁰ hu he ſopemæroſt ſeo.¹¹ ne nan mon eac ne bezit þæt he æfteſ ne gƿincþ.¹² he ðonne gƿincþ ealle¹³

^o Boet. lib. iii. proſa 9.—Hoc igitur, quod eſt unum, &c.

¹ Cott. þearf. ² Cott. ſien. ³ Cott. eall. ⁴ Cott. bioð. ⁵ Cott. ſie. ⁶ Cott. geſæleſtum þ þ he. ⁷ Cott. moniſe. ⁸ Cott. gooð on anum goode. ⁹ Cott. he pillnað. ¹⁰ Cott. þæm. ¹¹ Cott. ſie.

¹² Cott. pinð. ¹³ Cott. pinð ealla.

theless be to him a deficiency of some dignity. Then said I: I cannot deny it. Then said he: Is it not, then, sufficiently clear that we should add celebrity to the three, and make the four as one? Then said I: That is proper. Then said he: Dost thou think that he is blithe who has all these four? The fifth is pleasure, and *that any one* may do whatsoever he will, and need nothing more than he possesses? Then said I: I can never imagine, if he were such and had all this, whence any trouble should come to him. Then said he: But it must, then, be considered that the five things which we have before spoken about, though they are separately named in words, that it is all one thing when they are collected together, that is, power, and abundance, and glory, and dignity, and pleasure.

§ II. These five things, when they are all collected together, then, that is God. For all the five no human being can fully have while he is in this world. But when these five things, as we before said, are all collected together, then is it all one thing, and that one thing is God: and he is single and undivided, though they before were, in many, separately named. Then answered I, and said: Of all this I approve. Then said he: Though God be single and undivided, as he is, human error divides him into many, by their vain words. Every man proposes to himself for the supreme good that which he chiefly loves. Then one loves this, and one another thing. That, then, is his good, which he chiefly loves. But when they divide their good into so many parts, then find they neither good itself, nor the part of good which they chiefly love. When they add it all together, they then have neither all of it, nor the part which they separated therefrom. For this reason every man finds not what he seeks, because he seeks it not rightly. Ye seek where ye cannot find, when ye seek all good in one good. Then said I: That is true. Then said he: When the man is poor, he is not desirous of power, but wishes for wealth, and flies from poverty. He labours not for this, how he may be most illustrious; nor, moreover, does any one obtain that which he labours not for. But he labours all his

hīf popuḽḁ æfter þam¹ pelan. and forlæt manigne popuḽḁ lūȝ
 riþ þam² ðe he þone pelan beȝite ȝ ȝehealde. forþam³ þe hīf
 hine lȝrt ofeƿ ealle oþre⁴ ðing. Eriþ he hine ðonne beȝit. ðonne
 þȝncþ him ꝥ he næbbe ȝenog. buton he hæbbe eac anpealḁ⁵
 þær to. forþam⁶ þe him þȝncþ ꝥ he ne mæȝe ðone pelan buton
 anpealḁ⁷ ȝehealdan. Ne him eac næfre ȝenog ne þȝncþ ær he
 hæbbe eall ꝥ hine lȝrt. forþam⁸ ðe ðone pelan⁹ lȝrt anpealḁe.¹⁰
 ȝ ðone anpealḁe¹¹ lȝrt peoþþricepe. ȝ þone peoþþricepe lȝrt
 mæriþa. Siððan he þær pelan full biþ. þonne þȝncþ him ꝥ he
 hæbbe ælcne pillan. ȝif he hæbbe anpealḁ. ȝ ȝeſeþ¹² eallne
 ðone pelan æfter ðam anpealḁe. buton he hine mið læſſan
 beȝitan mæȝe. ȝ forlæt ælcne oþerne peoþþricepe riþ ðam þe
 he mæȝe to þam anpealḁe cuman. ȝ ðonne ȝetideþ¹³ ofe. þonne
 he eall riþ anpealḁe ȝeſealḁ hæfþ ꝥ ꝥ he hæfde. ꝥ he næfþ
 naueþer ne ðone anpealḁ. ne eac ꝥ þæt he riþ ſealde. ac riþþ
 ðonne ſƿa earm ꝥ he næfþ ſurþon¹⁴ þa neoð þearfe ane. ꝥ iſ
 riȝt. ȝ ƿæða. ƿilnaþ ðeah þonne þære neaðþearfe. næȝ ðær an-
 pealḁe. ƿe ſƿræcon ær be ðam riþ ȝeſeþum. ꝥ iſ ƿela. ȝ
 anpealḁ. ȝ peoþþricepe. ȝ ſoemærne. ȝ ƿilla. Nu hæbbe ƿe ȝe-
 neht¹⁵ be pelan. ȝ be anpealḁe. and ꝥ ilce ƿe maȝon ſeccan be
 þam þrim þe ƿe unapeht¹⁶ habbaþ. ꝥ iſ peoþþricepe. ȝ ſoem-
 ærne. ȝ ƿilla. Ðar¹⁷ þreo þing. ȝ ða ƿa.¹⁸ ðe ƿe ær nemdon.
 þeah hƿa ƿene¹⁹ ꝥ he on heopa anpa hƿȝlcum mæȝe habban
 fulle²⁰ ȝeſælþa. ne biþ hiȝ no ðȝ hƿaþor ſƿa. ðeah hi hīf
 ƿilniȝen. buton hi þa riþ ealle habban. Ða andſƿoroðe ic ȝ
 cƿæþ. Ðræt ſculon ƿe ðonne ðon. nu þu cƿiȝt ꝥ ƿe ne maȝon
 on ðæra²¹ anpa hƿilcum ꝥ hehte ȝoð²² habban and ða fullan
 ȝeſælþa. ne ƿe huƿu ne ƿenaþ ꝥ ƿe anpa hƿelc ða riþ ealle
 ætȝæðere beȝite. Ða andſƿoroðe he ȝ cƿæþ. Eriþ hƿa ƿilnaþ ꝥ
 he ða riþ ealle hæbbe. ðonne ƿilnaþ he þara hehteana ȝeſælþa.
 Ac he ne mæȝ ða fullice beȝitan on þiſſe popuḽḁe. forþam
 ðeah he ealle ða riþ ȝeſælþa beȝite. ðonne ne biþ hiȝ ðeah ꝥ
 hehte ȝoð.²³ ne ða ſeleſtan ȝeſælþa. forþam he ne beoþ ece.
 Ða andſƿoroðe ic ȝ cƿæþ. Nu ic onȝite ȝenog ſƿeotole ꝥ ða
 ſeleſtan ȝeſælþa ne ſinð on ðiſſe popuḽḁe. Ða cƿæþ he. Ne

¹ Cott. þæm. ² Cott. þæm. ³ Cott. forþæm. ⁴ Cott. eal oðru.
⁵ anpalḁ. eac, deest in MS. Cott. ⁶ Cott. forþæm. ⁷ Cott. an-
 palḁe. ⁸ Cott. ſoþon. ⁹ Cott. pelegan. ¹⁰ Cott. anpalḁe. ¹¹ Cott.
 anpalḁe. ¹² Cott. ȝeſælð. ¹³ Cott. ȝebȝeð. ¹⁴ ſurþum. ¹⁵ Cott.
 ȝeſeahȝ. ¹⁶ Cott. unpeht. ¹⁷ Cott. Ða. ¹⁸ Cott. ƿu. ¹⁹ Bod.
 þære. ²⁰ Cott. fulla. ²¹ Bod. þære. ²² Cott. ȝoð. ²³ Cott.
 ȝoðð.

life for wealth, and foregoes many a worldly pleasure in order that he may acquire and keep wealth, because he is desirous of that above all other things. But if he obtain it, he then thinks that he has not enough, unless he have also power besides: for he thinks that he cannot keep the wealth without power. Nor, moreover, does there ever seem to him enough, until he has all that he desires. For wealth desires power, and power desires dignity, and dignity desires glory. After he is full of wealth, it then seems to him that he may have every desire if he have power: and he gives all the wealth for power, unless he is able to obtain it for less; and foregoes every other advantage, in order that he may attain to power. And then it often happens, that when he has given all that he had for power, he has neither the power, nor moreover that which he gave for it, but at length becomes so poor that he has not even mere necessities, that is, food and clothing. He then is desirous of necessities, not of power. We before spoke of the five felicities, that is, wealth, and power, and dignity, and renown, and pleasure. Now have we treated of wealth and of power; and the same we may say of the three which we have not treated of: that is, dignity, and renown, and pleasure. These three things, and the two which we before named, though any man think that in any one soever of them he can possess full happiness, it is not the sooner so, though they hope for it, unless they have all the five. Then answered I, and said: What ought we then to do? since thou sayest that we cannot in any one soever of these have the highest good, and full happiness: and we do not at all think that any one soever of us can obtain the five all together. Then answered he, and said: If any one desire that he may have all the five, then desireth he the highest felicities; but he cannot fully obtain them in this world. For though he should obtain all the five goods, it nevertheless would not be the supreme good, nor the best happiness, because they are not eternal. Then answered I, and said: Now I perceive clearly enough, that the best felicities are not in this world.

þearf nan man on þýrre andþearðan life gýþrian æfter ðam
roþum gexælþum. ne þær penan þ he her mæge goð¹ zenog
rinðan. Ða cræþ ic. Soþ ðu gegyt :

§ III.^p Ða cræþ he. Ic pene nu þ ic ðe habbe zenog gexæð
ýmbe þa leaþan gexælþa. Ac ic polde nu þ ðu penðeþ þin inge-
þanc fram þam leaþan gexælþum. þonne ongytþ þu gýþe þaþe²
ða roþan gexælþa þe ic þe ær gehet þ ic ðe eorþan polde. Ða
cræþ ic. Ge furþum ða dýrge³ men ongytaþ þatte fulla ge-
xælþa rint. ðeah he þær ne rien þær he heora penaf. Ðu me
gehete nu lýtle ær þ þu hi poldeþ me zetæcan. Ac þær me
ðincþ þ þ beo reo roþe 7 reo fullfremede gexælþ. ðe mæg
ælcum hipe folgera jellan þurhpunigenðne pelan.⁴ 7 ecne an-
pealð. 7 rintalne þeorþfripe. 7 ece mæþþe.⁵ 7 fulle genýht. ge
furþum þ ic cpeþe rie reo roþe gexælþ ðe an þýra þýra mæg
fullice forgyfan. þorþam ðe on ælcum anum hi rint ealle.
þorþam ic recge þar worð ðe. for þý ic wille þ þu wite
þ þe cride gýþe fært 7 on minum Mode. gpa fært þ þu
me nan man geþpeligan⁶ ne mæg. Ða cræþ he. Eala cniht.
hpæt⁷ þu earþ gexæliz þ þu hit gpa ongyten hæfþ. Ac ic polde
þ þu gýþeþon gyt æfter ðam þe þe þana 7. Ða cræþ ic. Hpæt
7 þ þonne. Ða cræþ he. Þenþ þu hpæþer æniz þýra andþear-
ðana gooda þe mæge jellan fulle gexælþa. Ða andgyrpoðe ic.
7 cræþ. Nat ic nan ruht on þýr andþearðan life þe gþelc gýfan
mæge. Ða cræþ he. Ðar andþearðan goð⁸ rint anlicneþra ðær
ecan goðe.⁹ nær full goð.¹⁰ þorþam hi ne mazon roþ goð¹¹ 7
full goð¹² forgyfan heora folgerum. Ða cræþ ic. Ic eom zenog
þel geþaþa ðær þe þu gægt. Ða cræþ he. Nu þu ðonne gart
hpæt ða leaþan gexælþa rint. and hpæt þa roþan gexælþa rint.
nu ic polde þ þu leorpoðeþ hu þu mihteþ becuman to ðam
roþum gexælþum. Ða cræþ ic. Hu ne gehete þu me gexýrn ær
þ þu hit poldeþ me zetæcan. 7 me lýrte nu þ gýþe georþne ge-
heoran.¹³ Ða cræþ he. Hpæt geulon þe nu ðon to þam¹⁴ þ þe
mægon cumon to ðam roþum gexælþum. Hpæþer þe geýlon
biððan ðone goðcunðan fultum. ægþer ge on lærran. ge on
maran. gpa gpa ure upþita jæde Plato. Ða cræþ ic. Ic pene þ
þe geýlon biððan ðone fæðer eallra þinga. þorþam þe ðe hine

^p Boet. lib. iii. prosa 9.—Habes igitur, inquit, et formam, &c.

¹ Cott. ær mæge goð.

² Cott. hpæþe.

³ Cott. dýrgean.

⁴ þurp-

hpunigenðne pelan, desunt in MS. Bod.

⁵ Cott. mæþþa.

⁶ Cott.

geþpellan.

⁷ Cott. þý.

⁸ Cott. goð.

⁹ Cott. goðeþ.

¹⁰ Cott.

goð.

¹¹ Cott. goð.

¹² Cott. goð.

¹³ Cott. gehewan.

¹⁴ Cott. þon.

Then said he: No man needs in this present life to seek after the true felicities, nor think that here he can find sufficient good. Then said I: Thou sayest truly.

§ III. Then said he: I think that I have said enough to thee about the false goods. But I am desirous that thou shouldest turn thy attention from the false goods; then wilt thou very soon know the true goods, which I before promised thee that I would show thee. Then said I: Even foolish men know that full goods exist, though they may not be where they suppose them. Thou promisedst me, a little while ago, that thou wouldest teach me them. But of this I am persuaded, that that is the true and the perfect happiness, which can give to all its followers permanent wealth, and everlasting power, and perpetual dignity, and eternal glory, and full abundance. And moreover, I say that is the true happiness which can fully bestow any of these five; because in every one they all are. I say these words to thee, because I am desirous that thou shouldest know that the doctrine is well fixed in my mind: so fixed, that no man can draw me aside from it. Then said he: O, child, how happy art thou that thou hast so learned it! But I am desirous that we should still inquire after that which is deficient to thee. Then said I: What is that, then? Then said he: Dost thou think that any of these present goods can give thee full happiness? Then answered I, and said: I know nothing in this present life that can give such. Then said he: These present goods are images of the eternal good, not full good, because they cannot give true good nor full good to their followers. Then said I: I am well enough assured of that which thou sayest. Then said he: Now thou knowest what the false goods are, and what the true goods are, I would that thou shouldest learn how thou mayest come to the true goods. Then said I: Didst thou not formerly promise me that thou wouldest teach it me? and I am now very anxiously desirous to hear it. Then said he: What ought we now to do, in order that we may come to the true goods? Shall we implore the divine help as well in less as in greater *things*, as our philosopher Plato said? Then said I: I think that we ought to pray to the Father of all things: for he who is unwilling to pray to

biððan nýle. ðonne ne gemet he hine. ne furþon¹ rihtne peg riþ hiſ ne aſeðaþ. Ða cſæþ he. Sſiþe riýht² ðu ſezſt. and ongan þa riſgan and ðuſ cſæþ.

§ IV.^a Eala Drýhten. hu micel 7 hu punðerlic þu eapþ. ðu þe ealle þine 7eſceafſa. 7eſepenlice 7 eac un7eſepenlice. punðerlice 7eſceope 7 7eſceadſiþlice heopa pełtſt. ðu þe tida fram miððaneapðeſ fſuman oþ ðone ende endebyrdlice 7eſetteſt. ſſa þ̅ te hi ægþeſ 7e ſoſð ſapaþ. 7e eſtcumaþ. þu þe ealle ða unſtillan 7eſceafſa to þinum willan aſtýnaſt. 7 ðu ſełf ſimle ſtille and unapenðeðlic ðurhpunaſt. ſoþþamþe nan mihtizna þe niſ. ne nan þin 7elica. ne þe nan neodðeapſ ne læpðe to riſcanne þ̅ þ̅ ðu poſhteſt. ac mið þinum azenum willan. 7 mið þinum azenum anpealde þu ealle ðin7 7epoſhteſt. ðeah ðu heopa nanef ne beþoſſte. Sſiþe punðerlic iſ þ̅ 7ecýnð þineſ 7odeſ. ſoþþamþe hiſ iſ eall an. ðu 7 ðin 7odneſ. þ̅ 7oð na uton cumen to þe. ac hiſ iſ ðin azen. ac eall þ̅ þe 7odeſ habbaþ on þiſſe poſulðe. þ̅ uſ iſ uton cumen. þ̅ iſ fſom þe. næfſt þu nanne anðan to nanum þin7e. ſoþþamþe nan cſæſtizna iſ ðonne þu. ne nan þin 7elica. ſoþþam þu ealle 7oð mið þineſ anef 7eþeahſte 7eþohteſt 7 7epoſhteſt. Ne biſnode þe nan man. ſoþþam ðe nan ær þe næſ. þaia þe auht oððe nauht poſhte. Ac þu ealle þin7 7epoſhteſt ſiþe 7oðe 7 ſiþe fæ7ene. 7 þu ſełf eapſ þ̅ hehſte 7oð 7 þ̅ fæ7eſeſte. ſſa ſſa þu ſełf 7eþohteſt. þu 7epoſhteſt þiſne miððan 7eapð. 7 hiſ pełſt ſſa ſſa ðu wiłt. 7 þu ſełf ðełſt eall 7oð ſſa ſſa ðu wiłt. 7 ealle 7eſceafſa þu 7eſceope him 7elice. 7 eac on ſumum þin7um un7elice. ðeah þu ða ealle 7eſceafſa ane naman 7enemðe. ealle þu nemðeſt to7æðene and hete poſulð. 7 þeah ðone anne noman ðu toðæłðeſt on feopeſ 7eſceafſa. an þæpa iſ eopþe. oþeſ pæteſ. þiwiððe lýſt. feopþe fýſ. ælcum þapa ðu 7eſetteſt hiſ azene ſunðerſtope. 7 þeah ælc iſ riþ oþſe 7enemneð. 7 riþſumlice 7ebunden mið þinum bebode. ſſa þ̅ heopa nan oþſeſ meapce ne oſeſeode. 7 ſe cýle 7eþſopode riþ ða hæto. 7 þ̅ pæc riþ ðam ðri7um. eopþan 7ecýnð 7 pæteſeſ iſ cealð. ſie eopþ iſ ðri7e 7 cealð. 7 þ̅ pæteſ pæc 7 cealð. ſie lýſt ðonne iſ 7enemneð þ̅ hio iſ ægþeſ 7e cealð. 7e pæc. 7e pearm. niſ hiſ nan punðer. ſoþþamþe hio iſ 7eſceapen on þam miðle beſpux ðæpe ðri7an 7 þæpe cealðan eopþan. 7 þam haſan fýſe. þ̅ fýſ iſ ýſemeſt oþeſ eallum þiſſum poſulð 7eſceafſum. 7unðoſlic iſ þ̅ þin 7eþeahſt.

^a Boet. lib. iii. metrum 9.—O qui perpetuâ mundum, &c.

¹ Cott. ſupþum.

² Cott. pihtē.

him, will not find him, nor moreover will he pursue the right way towards him. Then said he: Very rightly thou sayest; and began then to sing, and thus said:

§ IV. O Lord, how great and how wonderful thou art! Thou who all thy creatures visible and also invisible wonderfully hast created, and rationally governest them! Thou, who times, from the beginning of the middle-earth to the end, settest in order, so that they both depart and return! Thou, who all moving creatures according to thy will stirrest, and thou thyself always fixed and unchangeable remainest! For none is mightier than thou, nor any like thee! No necessity taught thee to make that which thou hast made, but by thine own will and by thine own power thou madest all things, though thou didst need none of them. Very wonderful is the nature of thy good, for it is all one, thou and thy goodness. Good is not come to thee from without, but it is thine own. But all that we have of good in this world is come to us from without, that is, from thee! Thou hast no envy to anything, because no one is more skilful than thou, nor any like thee; for thou, by thy sole counsel, hast designed and wrought all good! No man set thee an example, for no one was before thee, who anything or nothing might make. But thou hast made all things very good, and very fair, and thou thyself art the highest good and the fairest. As thou thyself didst design, so hast thou made this middle-earth, and dost govern it as thou wilt; and thou thyself dost distribute all good as thou wilt. And thou hast made all creatures like to each other, and also in some respects unlike. Though thou hast named all these creatures *separately* with one name, thou hast named them all together, and called *them* World. Nevertheless, that one name thou hast divided into four elements. One of them is earth; another, water; the third, air; the fourth, fire. To every one of them thou hast set its own separate place, and yet every one is with other classed, and peaceably bound by thy commandment; so that no one of them should pass over another's boundary, and the cold suffer by the heat, and the wet by the dry. The nature of earth and of water is cold; the earth is dry and cold, and the water wet and cold. But the air is distinguished, that it is either cold, or wet, or warm. It is no wonder; because it is created in the midst, between the dry and the cold earth and the hot fire. The fire is uppermost over all these worldly

ꝥ þu hæfſt ægþer geðon. ge ða geſceafſta gemæppode betpux
 him. ge eac gemenzðe. þa ðruzan eorþan 7 ða cealðan under
 þam cealðan wætere 7 ꝥ wætan. ꝥ wæt hneſce 7 flopenðe wæter
 hæbbe flor on wære wæſtan eorðan. forþamþe hit ne mæg on
 him ſelfum geſtandan. Ac ſeo eorþe hit helt 7 be ſumum
 dæle ſpilgþ. 7 for þam ſýpe heo biþ gelehƿ ꝥ heo gneþþ 7 blepþ
 and weſtmaſ bringþ. forþam gif ꝥ wæter hi ne geþwænðe. ðonne
 ðruzoðe heo 7 wuðe toðwifen mid þam winde ſwa ſwa ðurſ oððe
 axe. ne mihte nanpuht libbenðeſ ðære eorþan brucan. ne wæſ
 wætereſ. ne on nauþrum earðizan for cile. gif þu hi hwæt
 hweguninga wiþ ſýr ne gemenzðeſt. Fundorlice cwæte þu hit
 hæfſt geſceapen ꝥ ꝥ ſýr ne forbærniþ ꝥ wæter 7 ða eorþan.
 nu hit gemenzðe iſ wiþ ægþer. ne eft ꝥ wæter and ſeo eorþe
 eallunga ne adwæſceþ ꝥ ſýr. wæſ wætereſ agnu cýþ iſ on eorþan.
 7 eac on lýfte. 7 eft bufan þam roðore. ac ðæſ ſýneſ agen
 ſteðe iſ ofer eallum worulð geſceaftum geſepenlicum. 7 weah
 hit iſ gemenzðe wiþ ealle geſceafſta. 7 ðeah ne mæg nane þara
 geſceafſta eallunga oſcuman. forþamþe hit næfþ leaſe ðæſ
 ælmihtizan. ſio eorþe ðonne iſ hefigne 7 ſicce þonne oþra
 geſceafſta. forþam heo iſ niðor ðonne ænig oþru geſceaft
 buton þam roðore. forþam ſe roðor hine hæfþ ælce dæg
 utane. ðeah he hiſe naper ne genealæce. on ælcepe ſtope he
 iſ hiſe emn neah. ge ufan. ge neoron. ælc ðara geſceafſta. þe
 þe geſýrn ær ýmbe ſpæcon. hæfþ hiſ agenne earð on fund-
 ron. 7 ðeah iſ ælc wiþ ofer gemenzðe. forþamþe nan ðara ge-
 ſceafſta ne mæg bion buton oþerne. ðeah heo unſpeotol ſie on
 ðære oþerne. ſwa ſwa nu wæter 7 eorþe ſint ſpife earfoðe to
 geſeonne oððe to ongiƿonne ðýrgum monnum on ſýpe. 7 ſwa
 weah hi ſint wæſ wiþ gemenzðe. ſwa iſ eac wæſ ſýr on ðam
 ſtanum 7 on þam wætere. ſpife earfoð hape. ac hit iſ ðeah
 þara. Ðu gebunðe ꝥ ſýr mid ſpife unabindenlicum pacentum.
 ꝥ hit ne mæg cuman to hiſ azenum earðe. ꝥ iſ to þam mæſtan
 ſýpe ðe ofer uſ iſ. ſýlæſ hit forlæte þa eorþan. 7 ealle oþre
 geſceafſta aſpindað for ungemetlicum cýle. gif hit eallunga
 from geſite. Ðu geſtaþoladeſt eorþan ſpife fundorlice 7
 wæſtlice ꝥ heo ne helt on nane heaſe. ne on nanum eorþlic
 þinge ne ſtent. ne nanpuht eorþliceſ hi ne healt. ꝥ heo ne riȝe.
 7 niſ hiſe ðonne eþne to ſeallanne of ðune ðonne up. Ðu eac
 þa þwiefealðan ſapla on geþwæpum limum ſtýneſt. ſwa ꝥ wære

creatures. Wonderful is thy counsel, which thou hast in both respects accomplished: both hast bounded the creatures between themselves, and also hast intermixed them: the dry and the cold earth under the cold and the wet water, that the soft and flowing water may have a floor on the firm earth, because it cannot of itself stand; but the earth holds it, and in some measure imbibes, and by that moistening it becomes wet, so that it grows, and blossoms, and produces fruits. For if the water moistened it not, then would it become dry, and would be driven by the wind like dust or ashes. Nor could anything living enjoy the earth, or the water, or dwell in either for cold, if thou didst not a little mix them with fire. With wonderful skill thou hast caused it, that the fire burns not the water and the earth, when it is mixed with both: nor, again, the water and the earth entirely extinguish the fire. The water's own region is on the earth, and also in the air, and again above the sky. But the fire's own place is above all visible worldly creatures; and though it is mixed with all elements, nevertheless it cannot altogether overcome any one of the elements, because it has not leave from the Almighty. The earth, then, is heavier and thicker than other elements, because it is lower than any other creature except the sky: for the sky extends itself every day outwardly, *and* though it approaches it nowhere, it is in every place equally nigh to it, both above and beneath. Every one of the elements which we formerly spoke about has its own region apart, and yet is every one mixed with other; because no one of the elements can exist without another, though it be imperceptible in the other. Thus water and earth are very difficult to be seen or to be perceived by ignorant men in fire, and yet they are nevertheless mixed therewith. So is there also fire in stones and in water; very difficult to be seen, but it is nevertheless there. Thou hast bound the fire with very indissoluble chains, that it may not come to its own region, that is, to the greatest fire which is over us; lest it should forsake the earth, and all other creatures should perish by excessive cold, if it should altogether depart. Thou hast established earth very wonderfully and firmly, so that it does not incline on any side, nor stand on any earthly thing, nor does anything earthly hold it that it may not sink; and it is not easier for it to fall downwards than upwards. Thou also movest the threefold soul in agreeing limbs; so that

raple þý læsse ne býþ on ðam læstcan fínzre. ðe on eallum þam
 lichoman. for ði ic cræþ þ̅ þio sapul pæpe þ̅uoƿeald. forþamþe
 upritan secgaþ þ̅ hio hæbbe ð̅uo gecýnd. an ðara gecýnda iþ þ̅
 heo biþ pilnizende. oþer þ̅ hio biþ iþriende. þ̅riððe þæt hio biþ
 zerceadriþ. tpa ðara gecýndu habbaþ netenu. sra same sra men.
 oþer ðara iþ pilnunz. oþer iþ iþrunz. ac se mon ana hæfþ ze-
 rceadriþnesse. nalle nan oðru zerceaft. forþi he hæfþ oþer-
 þunzen ealle ða eorþlican zerceafta mid zepeahte 7 mid anb-
 zite. forþam seo zerceadriþnes secal pealban æzþer ze ðæpe
 pilnunza ze þæs ýrnes. forþam hio iþ sýnderlic cræft ðæpe
 raple. sra þu zerceope ða saule þ̅ hio sceolde ealne pez hƿear-
 fian on hipe selspe.¹ sra sra eall þer noðor hƿerfþ. oððe sra sra
 hƿeol onhƿerfþ. smeazende ýmb hipe sceoppennð. oððe ýmbe hi
 selspe. oððe ýmbe ðar eorþlican zerceafta. ðonne hio þonne
 ýmbe hipe sceppennð smeap. ðonne bið hio oþer hipe selspe. ac
 þonne hio ýmbe hi selspe smeað. þonne biþ hio on hipe selspe.
 anb unðer hipe selspe hio biþ þonne. ðonne heo lusaþ þar
 eorþlican fínz. 7 ðara punðraþ. Hƿæt þu Drihten forzeafe
 þam saplum earð on hiofonum. 7 him þær zifst peorþlice zifa.
 ælcepe be hipe zeeapnunge. 7 zedezt þ̅ he seinaþ sriþe beorhte.
 7 ðeah sriþe mihtlice biþhtu. sune beorhtor. sune unbýrhtor.
 sra sra sceorpan. ælc be hir zeeapnunga. Hƿæt þu Drihten ze-
 zæðerast ða hiofonlicon rapla 7 ða eorþlican lichoman. 7 hi on
 ðisse populde zemenzezt. sra sra hi ffrom ðe hiðer comon. sra
 hi eac to ðe hionan fundiaþ. Ðu sýlðezt þar eorþan mid miht-
 licum cýnpenum netena. 7 hi sýþþan azeope mihtlicum sæðe
 treora 7 pýrta. Forzif nu Drihten urum Moðum þ̅ hi moton
 to þe astizan þurh ðar eapfoþu þ̅isse populde. 7 of þ̅issum bi-
 rezum to þe cuman. 7 openum eazum upeþ Moðez se moten
 zereon ðone æpelan æpelu ealpa zoda. þ̅ eapst Ðu. Forzif ur
 ðonne hale eazan upeþ Moðez. þ̅ se hi þonne moton afæstnian
 on þe. 7 toðriþ þone miht ðe nu hangaþ beforan upeþ Moðez
 eazum. 7 onliht þa eazan mid ðinum leohte. forþam þu eazit
 sio biþhtu þæs soþan leohtes. 7 þu eazit seo sefte pæzt soþ-
 fæstpa. anb þu zedezt þ̅ hi se zereof. þu eapst ealpa fínza
 ssuma 7 ende. Ðu b̅riþt ealle fínz buton zersince. Ðu eapst
 æzþer ze pez. ze laðpeor. zeo sio stoz þe se pez to lizþ. þe ealle
 men to fundiaþ.

¹ Bod. et Cott. selspe.

there is not less of the soul in the least finger than in all the body. I said that the soul was threefold, because philosophers say that she has three natures. One of these natures is, that she has the power of willing; the second is, that she is subject to anger; the third, that she is rational. Two of these natures beasts have, the same as men. One of them is will, the other is anger. But man alone has reason, and not any other creature. Therefore he has excelled all earthly creatures by thought and by understanding. For reason should govern both will and anger, because it is the peculiar faculty of the soul. So hast thou created the soul that she should always turn upon herself, as all this sky turns, or as a wheel turns round, inquiring about her maker, or about herself, or about these earthly creatures. When she inquires about her maker, then is she above herself. But when she inquires about herself, then is she in herself. And she is beneath herself when she loves these earthly things and admires them. Thou, O Lord, hast given to souls a dwelling in the heavens, and on them thou bestowest worthy gifts, to every one according to its deserving: and causest them to shine very bright, and yet with very varied brightness, some brighter, some less bright, even as the stars, every one according to its desert. Thou, O Lord, bringest together the heavenly souls and the earthly bodies, and unitest them in this world. As they from thee came hither, so shall they also to thee hence tend. Thou filledest this earth with various kinds of animals, and afterwards didst sow it with various seed of trees and plants! Grant now, O Lord, to our minds, that they may ascend to thee through these difficulties of this world, and from these occupations come to thee; and *that* with the open eyes of our mind we may see the noble fountain of all goods. That art thou! Grant to us, then, sound eyes of our mind, that we may fix them on thee; and drive away the mist that now hangs before the eyes of our mind, and enlighten the eyes with thy light: for thou art the brightness of the true light, and thou art the quiet rest of the just, and thou wilt cause that they shall see thee. Thou art of all things the beginning and the end. Thou supportest all things without labour. Thou art both the way and the guide, and the place that the way leads to. All men tend to thee!

CAPUT XXXIV.^r

§ I. ÐA se ƿiſdom þa þiſ leof and þiſ gebed aſungen hæfde. þa ongan he eft ſpellian and þuſ cƿæþ. Ic ſene þæt hit ſie nu æreſt þearf. ꝥ ic þe geſecce hƿær ꝥ hehſte god iſ. nu ic þe ær hæfde geſeht¹ hƿæt ic ƿær. oððe hƿylc ꝥ medeme god ƿær. hƿylc ꝥ immedeme. ac² aneſ þinger ic ðe ƿolde æreſt acſian.³ Hƿeþeſ þu ſene ꝥ æniȝ ðing on þiſſe ƿorulde ſƿa god ſie ꝥ hit ðe mæge forȝifan fulle geſælþa. ðý⁴ ic þe acſige þý ic nolde ꝥ unc beſƿice æneȝu leaſ anlicneſ for ƿoþa geſælþa. for þý nan mon ne mæȝ oppracan ꝥ ſum god ne ſie ꝥ hehſte. ſƿa ſƿa ſum mical æpelm ȝ ðioſ. ȝ iſnon manige bƿocaſ ȝ riþan⁵ of. for ðý mon cƿiþ be ſumum gode ꝥ hit ne ſie full god. forþam him biþ hƿær hƿeȝ⁶ pana. and þeah ne biþ ealler butan. forþam ælc þing ƿýþ to nauhte ȝiſ hit nauht goder on him næfþ. be þý þu miht onȝitan ꝥ of þam mæſtan gode cumað ða læſſan god. næſ of þam læſſan þæt mæſte. ðe⁷ ma þe ſeo ea mæȝ ƿeoþþan to æpelme. ac ſe æpelm mæȝ ƿeoþðan to ea. and ðeah ſeo ea cýmð eft to þam æpelme. ſƿa cýmð ælc god of Gode. and eft to him. and he iſ þæt fulle god. ȝ ꝥ fullſmede. ꝥ naner ƿillan pana ne biþ. Nu ðu miht ſƿeotole onȝitan ꝥ ꝥ iſ God ſelf. Hƿi ne miht þu geþencan. ȝiſ nan ƿuht full næpe. þonne næpe nan ƿuht pana. ȝ ȝiſ nan ƿuht pana næpe. þonne næpe nan ƿuht⁸ full. for þý biþ æniȝ full þing. þe ſum biþ pana. ȝ for þý biþ æniȝ þing pana. ðe ſum biþ full. ælc þing biþ fullȝoſt on hiſ aȝenum eaſða. Hƿý ne miht þu ðonne geþencan ȝiſ on æneȝum þiſſa eopſlicena goba æniȝer ƿillan ȝ æniȝer goder pana iſ. ðonne iſ ſum god full ælceſ ƿillan. ȝ niſ naner goder pana. Ða andſƿoroðe ic ȝ cƿæþ. Sƿiþe rihtlice ȝ ſƿiþe geſceadriſlice þu hæfſt me oſercumen ȝ geſanȝen. ꝥ ic ne mæȝ no riſceþan. ne ſurþum onȝean ꝥ geþencan. buton ꝥ hit iſ eall ſƿa ſƿa ðu ſeȝſt :

§ II.^s Ða cƿæþ ſe ƿiſdom. Nu ic ƿolde ꝥ þu ƿohteſt geornlice oþþe ꝥ þu onȝeate hƿær ſeo fulle geſælþ ſie. Nu ne

^r Boet. lib. iii. proſa 10.—Quoniam igitur quæ ſit imperfecti, &c.

^s Boet. lib. iii. proſa 10.—Quo vero, inquit, habitat, &c.

¹ Cott. geſeahſt. ² hƿylc ꝥ immedeme ac, deſunt in MS. Bod. ³ Cott. acſian. ⁴ Cott. þe. ⁵ Cott. ƿiþa. ⁶ Cott. hƿugu. ⁷ Cott. þon.

⁸ ƿana ȝ ȝiſ nan ƿuht pana næpe. þonne næpe nan ƿuht, deſunt in MS. Bod.

CHAPTER XXXIV.

§ I. WHEN Wisdom had sung this lay and this prayer, then began he again to speak, and thus said: I think that it is now, in the first place, necessary that I show thee where the highest good is, now I have already shown thee what it was; or which was the perfect good, *and* which the imperfect. But one thing I would first ask thee: Whether thou thinkest that anything in this world is so good that it can give thee full happiness? For this reason I ask thee, because I am unwilling that any false resemblance should impose upon us for the true happiness. For no man can deny that some good is the highest: as it were a great and deep fountain, and from *which* many brooks and rivers flow. We therefore say concerning any good, that it is not full good, because there is in it a deficiency of something; and yet it is not entirely without *good*, for everything comes to naught if it has no good in it. Hence thou mayest learn that from the greatest good come the less goods; not from the less the greatest, any more than the river may become a fountain. But the fountain may become a river, and yet the river comes again to the fountain! So every good comes from God, and again to him, and he is the full and perfect good, which is not deficient in any will. Now thou mayest clearly understand that this is God himself. Why canst thou not imagine, *that* if nothing were full, then would nothing be deficient: and if nothing were deficient, then would nothing be full? Therefore is anything full, because some is deficient; and therefore is anything deficient, because some is full. Everything is fullest in its proper station. Why canst thou not then conceive, that if in any of these earthly goods there is a deficiency of any will and of any good, then is some good full of every will, and is deficient in no good? Then answered I, and said: Very rightly and very rationally thou hast overcome and convinced me, so that I cannot contradict, or even imagine *anything* contrary to it, but that it is all even as thou sayest.

§ II. Then said Wisdom: Now I would that thou shouldest consider studiously until thou discover where the full happi-

parc ðu nu þ þ eall moncýn iſ anmodlice geþaſa þ ſoð iſ fuma ealra goða 7 pealbenð ealra geſceafta. he iſ þ hehſte goð.¹ ne nænne monn nu þær ne tpeoþ. forþam þe he nauht nýton betere. ne fupþum nauht emn goðeſ. forþam uſ reþ ælc geſceadþiſneſ 7 ealle men þ ilce andettaþ þ ſoð rie þ hehſte goð. forþam þe hi tæcniap þ eall goð on him fý.² forþæm gif hit fpa næpe. ðonne næpe he þ þ he gehaten iſ. oþþe æniſ þinſ ær þære. oþþe æltæppe. ðonne þære þæt betere ðonne he. Ac forþam þe nan ðinſ næſ ær þonne he. ne æltæppe ðonne he. ne ðeoppeopþpe ðonne he. forþam he iſ fuma. 7 æpelm. 7 hroſ ealra goða. ſenoz fpeotol hit iſ. þæt þ fulle goð paſ. ærþam þe þ pana. þ³ iſ to geſeſanne þ ſe hehſta goð iſ⁴ ælceſ goðeſ fullaſt. þý læſ ſe lenſ fſpecen⁵ ýmbe ðonne ſe þýpſon.⁶ ðe ilca ſoð iſ. fpa fpa ſe ær fæðon. þ hehſte goð. 7 ða ſeſtan geſælþa. nu hit iſ openlice cuþ. þ þa ſeſtan geſælþa on nanum oþrum geſceaftum ne finc. buton on ſoðe. Ða cþæſ ic. Ic eom geþaſa:.

§ III.[†] Ða cþæſ he. Ic þe healſiſe þ þu geſceadþiſlice þ onſiſte þ te ſoð iſ full ælcpe fullfemeðneſſe. 7 ælceſ goðeſ. 7 ælcpe geſælþe. Ða cþæſ ic. Ic ne mæſ fullice onſitan. for hſi ðu eft reſiſt þ ilce þ þu ær fæðeſt. Ða cþæſ he. Forþý ic hit þe ſeſte eft. þý ic nolde þ þu penðeſt þ ſe ſoð ðe fæðeſ iſ 7 fuma ealra geſceafta. þ him ahſonan utane come hiſ ſeo heahe goðneſ.⁷ ðe he full iſ. Ne ic eac nolde þ þu penðeſt þ te oþer þære hiſ goð 7 hiſ geſælþ. oðeſ he ſeſ. forþam gif þu penſt þ him ahſonan utan comon ða goð ðe he hæfþ. ðonne þære þ þinſ betere ðe hit him fiam come. ðonne he. gif hit fpa þære. Ac þ iſ fſiþe ðýſlic 7 fſiþe micel fýnn þ mon þær penan fceole⁸ be ſoðe. oððe eft penan þ æniſ þinſ ær him þære. oððe betere ðonne he. oþþe him ſelic. Ac ſe fceolon⁹ bion geþaſan¹⁰ þ ſe ſoð rie ealra ðinſa betſt. Lſ þu nu geſeſt þ ſoð rie¹¹ fpa fpa on monnum biþ. oððeſ biþ ſe mon. þ biþ ſaſl 7 lichoma. oððen biþ hiſ goðneſ. þa geſæðraþ ſoð 7 eft ætſæðne gehelt 7 gemetſaþ. gif þu ðonne geſeſt þ hit fpa rie on ſoðe.¹² ðonne fcealt þu neðe geſeſon¹³ þ fum anpealð¹⁴

[†] Boet. lib. iii. proſa 10.—Sed quæſo, inquit, &c.

¹ Bod. ſoð. ² Cott. rien. ³ Bod. ne pene þ. ⁴ Cott. rie. ⁵ Bod. fſpecan. ⁶ Cott. ýmb þonne ſe ne þýpſen. ⁷ Cott. hi ſeo hea goðneſ. ⁸ Cott. fſýle. ⁹ Cott. fculon. ¹⁰ Bod. geþaſa. ¹¹ Cott. geſýſt þ te an ſoð rie. ¹² Cott. goðe. ¹³ Cott. geſeſon. ¹⁴ Cott. anpað.

ness is. Dost thou not then know that all mankind is unanimously consenting that God is the origin of all goods, and the ruler of all creatures? He is the highest good; nor do any men doubt it, for they know nothing better, nor indeed anything equally good. Therefore every argument informs us, and all men confess the same, that God is the highest good: for they show that all good is in him. For if it were not so, then he would not be that which he is called. Or if anything were more ancient or more excellent, then would that be better than he. But because nothing was more ancient than he, nor more excellent than he, nor more precious than he, therefore is he the origin, and the source, and the roof of all goods. It is sufficiently evident that the perfect good was before the imperfect. This *then* is to be acknowledged, that the highest good is fullest of every good, that we may not speak longer about it than we need. The same God is, as we before said, the highest good and the best happiness; since it is evidently known that the best felicities are in no other things but in God. Then said I: I am convinced *of it*.

§ III. Then said he: I beseech thee that thou wouldest rationally understand this, that God is full of all perfection, and of all good, and of all happiness. Then said I: I cannot fully comprehend why thou again sayest the same thing which thou saidst before. Then said he: For this reason I say it to thee again, because I am unwilling that thou shouldest suppose that God, who is the father and origin of all creatures; that the supreme goodness of him, of which he is full, came to him from without. Nor moreover am I willing that thou shouldest suppose that his good and his happiness were one thing, and himself another. For if thou thinkest that the good which he has, came to him from without, then would that thing from which it came to him be better than he, if it were so. But it is very foolish, and a very great sin, that any one should thus think of God; or moreover think that anything was before him, or better than he, or like him. But we must be convinced that God is of all things the best. If thou then believest that God is like as it is among men, *that* one thing is the man, that is soul and body, *and* another is his goodness, which God joins and afterwards holds together and

ƿie maƿa ðonne hiȝ. þæt ðonne hiȝ ȝƿa ȝeromniȝe ȝƿa he þone
 urne ðeȝ. Ðræt ælc þiȝ ðe toȝceaden biȝ ƿrom oȝpum. biȝ
 oȝer. oȝer ꝥ þiȝ. ðeah hi ætȝæðere ƿien. Lȝ þonne hƿe
 þiȝ toȝceaden biȝ ƿrom ðam¹ hehȝtan ȝoðe.² ðonne ne biȝ ꝥ
 no ꝥ hehȝte ȝoð.³ ꝥ iȝ ðeah miçel ȝȝn to ȝeȝencenne be Lode.
 ꝥ æniȝ ȝoð ƿie buton on him. oððe æniȝ ƿrom him aðæleð.
 ƿoȝþamþe nan ƿuht niȝ betere ðonne he. ne emn ȝoð him.
 Ðrile þiȝ mæȝ beon betere þonne hiȝ ȝceoppenð. Forþam ic
 ȝecȝe mið ƿihtȝe ȝerçeaðȝiȝneȝȝe. ꝥ ꝥ ƿie ꝥ hehȝte ȝoð on hiȝ
 aȝenȝe ȝecȝnðe. ꝥ te ƿuma iȝ eallȝa þiȝȝa. Ða cƿæȝ ic. Nu
 þu hæȝȝ me ȝȝiȝe ƿihtȝe oȝerȝeahȝe.⁴ Ða cƿæȝ he. Ðræt ic
 þonne æȝ ȝæðe ꝥ ꝥ hehȝte ȝoð ȝ ȝio hehȝte ȝeræȝ an ȝæȝe.
 Ða cƿæȝ ic. Ðƿa hiȝ iȝ. Ða cƿæȝ he. Ðræt ƿille ȝe ðonne ȝecȝan
 hƿæt ꝥ ƿie eller butan Lode. Ða cƿæȝ ic. Ne mæȝ ic þæȝ
 oȝracan. ƿoȝþamþe ic hiȝ ȝæȝ æȝ ȝeȝaȝa:.

§ IV.^u Ða cƿæȝ he. Ðræȝer ðu hiȝ aȝeotolon onȝiton
 mæȝe. ȝiȝ ic ðe ȝume biȝne ȝet⁵ ȝecȝe. Lȝ nu tȝa ȝoð ȝæȝon.⁶
 ðe ne mihton æt ȝomne bion. ȝ ȝæȝon þeah butu ȝoðe.⁷ hu ne
 ȝæȝe hiȝ ðonne ȝenoh ȝeotol. ꝥ hiȝa⁸ næȝe nauȝer ꝥ oȝer.
 ƿoȝ þȝ ne mæȝ þæt ƿulle ȝoð bion no toðæleð. hu mæȝ hiȝ
 beon æȝȝer ȝe full. ȝe ƿana. ƿoȝþam ȝe cƿeȝaȝ ꝥ ȝio ƿulle ȝe-
 ȝæȝ ȝ ȝoð. ꝥ hi ȝien an ȝoð ȝ ꝥ ƿie ꝥ hehȝte. ða ne maȝon
 næȝȝe ȝeȝoȝan toðæleðe. Ðu ne ȝceolon⁹ ȝe þonne neðe bion
 ȝeȝaȝan ꝥ ȝio hehȝte ȝeræȝ ȝ ȝio heahe ȝoðcunðneȝ an ȝie. Ða
 cƿæȝ ic. Niȝ nan þiȝ ȝoȝȝe þonne þæt. ne maȝon ȝe nan ƿuht
 ƿinðan betere¹⁰ þonne Lode. Ða cƿæȝ he. Ac ic ƿoðe ȝet mið
 ȝumȝe biȝne ȝe behȝerȝan utan ꝥ þu ne mihtȝȝ nænne ȝeȝ
 ƿinðan oȝer. ȝƿa ȝƿa uȝȝitena ȝeȝuna iȝ. ꝥ hi ƿillaȝ ȝimle hƿæt
 hȝeȝu niȝer ȝ ȝelcȝuȝer eȝian. ꝥ hi mæȝen mið ðȝ aȝeçcan ꝥ
 Lode ȝaȝa ȝehereðȝa:.

§ V.^v Ðu ne hæȝðon ȝe æȝ ȝeȝeȝt¹¹ ꝥ ða ȝeræȝa anð ȝio
 ȝoðcunðneȝ an ȝæȝe. ȝe ȝe ðonne þa ȝeræȝa hæȝȝ. ðonne hæȝȝ
 he æȝȝer ȝe ȝe ðone æȝȝer hæȝȝ. Ðu ne biȝ ȝe ðonne ƿull
 eaðiȝ. Ðu ne ƿaȝȝ þu nu hƿæt¹² ȝe cƿeȝaȝ ꝥ ȝe bio ȝiȝ ȝe
 ȝȝiȝom hæȝȝ. ȝ ƿihtȝiȝ ðe ƿihtȝiȝneȝȝe hæȝȝ. ȝƿa ȝe cƿeȝaȝ eac

^u Boet. lib. iii. prosa 10.—Respice, inquit, an hinc quoque, &c.

^v Boet. lib. iii. prosa 10.—Nam quoniam beatitudinis, &c.

¹ Cott. þæm.

² Cott. ȝoode.

³ Cott. ȝoode.

⁴ Bod. oȝerȝeahȝne.

⁵ Bod. ȝeotma. ⁶ Cott. tu ȝoode ȝæȝen. ⁷ Cott. buto ȝoode. ⁸ ꝥ hiȝa,

desunt in MS. Bod.

⁹ Cott. ȝeolon.

¹⁰ Cott. medempe.

¹¹ Cott.

ȝeȝeahȝ. ¹² Cott. ꝥ.

regulates ; if thou believest that it is so with God, then must thou of necessity believe that some power is greater than his, which may join together what belongs to him, as he does what appertains to us. Besides, whatsoever is distinct from another thing is one, *and* the thing another, though they be together. If therefore anything is distinct from the highest good, then that is not the highest good. It is, however, great sin to imagine concerning God that any good can be external to him, or any separated from him ; because nothing is better than he, or equally good with him. What thing can be better than its creator ? Therefore I say with right reason, that that is the highest good in its own nature, which is the origin of all things. Then said I : Now thou hast very rightly instructed me. Then said he : But then I before said, that the highest good and the highest happiness were one. Then said I : So it is. Then said he : What shall we then say ? What else is that but God ? Then said I : I cannot deny this, for I was before convinced of it.

§ IV. Then said he : Perhaps thou mayest more clearly apprehend it, if I still give thee some instance. If therefore two goods existed, which might not be together, and were nevertheless both good, would it not be then sufficiently evident that neither of them was the other ? Therefore the full good cannot be divided. How can it be both full and deficient ? Hence we say that the full happiness and good, are one good, and that is the highest. They can never be separated. Must we not then necessarily be convinced that the highest happiness and the supreme divinity are one ? Then said I : Nothing is more true than that. We are not able to discover anything better than God. Then said he : But I would still prepare thee by some example, so that thou mayest not find any way of escaping ; as the manner of philosophers is, that they always wish to declare something new and strange, that they may thereby awaken the mind of the hearers.

§ V. Have we not already proved that happiness and the divinity were one ? He then who has happiness, has both in having either. Is he not, then, full happy ? Knowest thou not, moreover, what we say, that any one is wise who has wisdom ; and righteous, who has righteousness ? So we also say that

þ þ rie Loð. þe þa ȝoðnerre hæfþ ȝ ða ȝerælpā. ȝ ælc ȝerælig mon biþ Loð. ȝ þeah iſ an Loð.¹ ȝe iſ ſtemn ȝ ſtaðol ealpa ȝoða. ȝ of ðæm cumaþ eall ȝoð. ȝ eft hi fundiaþ to him. ȝ he pelt eallpa. þeah he nu rie ȝe ſuma ȝ ȝe ſtaþol eallpa ȝoða þe of him cumaþ.² ȝpa ȝpa ealle ſteorpan peorþaþ onlihte ȝ ȝe biþhte of ðære ſunnan. ſume þeah beorþtor. ſume unbeorþtor. ȝpa eac ȝe mona. ȝpa miclum he liht ȝpa ſio ſunne hine ȝeſcniþ. ðonne hio hine ealne ȝeondſcniþ ðonne biþ he eall beorþt. Ða ic þa þiſ ſpell onȝeat. þa pearþ ic aȝelped.³ ȝ ȝwiþe aſæped. ȝ cſæþ. Iſ þiſ la ſundorlic. ȝ ſiurum. ȝ ȝeſceaðlic⁴ ſpell þ þu nu ȝeȝt. Ða cſæþ he. Niſ nan puht ſýnſumpe ne ȝeſiſpe ðonne þ þinȝ þ þiſ⁵ ſpell ýmbe iſ. ȝ þe nu ýmbe ſpneccan ſillaþ. ſorþam me ðincþ ȝoð þ þe hit ȝemenȝen to þam æppan. Ða cſæþ ic. Ðſæt iſ þ la :

§ VI.^w Ða cſæþ he. Ðſæt þu paſt þ ic ðe ær ȝæðe þ ſio ȝoðe⁶ ȝerælp þære ȝoð. ȝ of ðære ȝoþan ȝerælpæ cumað eall ða oþpe⁷ ȝoð ðe þe ær ýmbe ſpneccan. ȝ eft to. ȝpa ȝpa of ðære ȝe cýmþ þ ſæter innon þa eorþan. and þær aſeſceap. cýmþ ðonne up æt ðam æpelme. ſýrþ ðonne to bſoce. ðonne to ea. ðonne andlang ea. of hit ſýrþ eft to ȝæ. Ac ic polde þe nu acſian hu ðu þiſ ſpell underſtanden hæfdeſt. Ðſæþer ðu pene þ þa ſiſ ȝoð. ðe þe of ær ýmbe ſpneccan. þ iſ anpeald. ȝ peorþſcipe. ȝ ſorþmæpneſ.⁸ ȝ ȝenýht. ȝ bliſ. Ic polde ſiton hſæþer ðu penðeſt þ ðaſ ȝoð þæpon limu þære ȝoþan ȝerælpæ. ȝpa ȝpa moneȝu limu beoþ⁹ on anum men. ȝ peorþaþ ðeah ealle to anum lichoman. oððe þu penðeſt þ hſýlc¹⁰ an ðara ſiſ ȝoða porhte ða ȝoþan ȝerælpæ. ȝ ſiððan þa ſeopeſ ȝoð þæpon hiſe ȝoð. ȝpa ȝpa nu ſapl ȝ lichoma ſýpcað anne mon. ȝ ȝe an mon hæfþ manȝe lim. ȝ ðeah to ðam tſam.¹¹ þ iſ to ðære ſaple ȝ to þam lichoman. belimpap ealle þaſ þær monneſ ȝoð. ȝe ȝaſlice. ȝe lichomlice.¹² Ðæt iſ nu þær lichoman ȝoð. þ mon rie ſæȝer. ȝ ſtſanȝ. ȝ lang. ȝ bſað. ȝ manȝe oþru ȝoð to eac þam.¹³ ȝ ne biþ hit ðeah ȝe lichoma ſelf. ſorþam ðeah he ðara ȝoða hſýlc ſopleoſe. ðeah he biþ þ he ær¹⁴ þær. þonne iſ ðære ſaple ȝoð þærſcipe. ȝ ȝemetȝunȝ. ȝ ȝeþýld. ȝ ſýhtſpneſ. ȝ

^w Boet. lib. iii. prosa 10.—Cum multa, inquit, beatitudo, &c.

¹ Bod. ȝ ȝe þeah iſ Loð. ² Cott. ȝoðpa and ealpa ȝoða þeah iſ menȝ ȝoð þe of him cýmð. ³ Cott. aȝæped. ⁴ Cott. ȝeſceaðſpſic.

⁵ Bod. þin. ⁶ Bod. þe. ⁷ Cott. oðru. ⁸ Bod. ſorþmæpneſ. ⁹ Bod. man hund hma bioð. ¹⁰ Bod. hſýlc. ¹¹ Cott. þæm tſæm. ¹² Cott. ȝaſlice ȝelichomlice. ¹³ Cott. eac þæm. ¹⁴ Cott. æpor.

that is God which has goodness and happiness: and every happy man is a God. And yet there is one God who is the stem and foundation of all goods, and from whom cometh all good, and again they tend to him, and he governs all. He is, moreover, the origin and the foundation of all goods which proceed from him. Thus all the stars are lighted and made bright by the sun: some, however, more brightly, some less brightly. So also the moon gives light in such measure as the sun shines upon him. When she shines upon him all over, then is he all bright. When I heard this speech, I was astonished and greatly afraid, and said: This, indeed, is a wonderful and delightful and rational argument which thou now usest. Then said he: Nothing is more delightful or more certain than the thing which this argument is about, and which we will now speak of, for methinks it good that we mix it with the preceding. Then said I: Oh! what is that?

§ VI. Then said he: Thou knowest that I before said to thee that the true happiness was good; and *that* from the true happiness come all the other goods, which we have before spoken about, and again *return to it*. Thus, from the sea the water enters into the earth, and then becomes fresh. It then comes up at the fountain, then runs to the brook, then to the river, then along the river till it returns to the sea. But I would now ask thee how thou hast understood this discourse. Whether thou thinkest that the five goods, which we have often before mentioned, that is, power, and dignity, and renown, and abundance, and pleasure; I would know whether thou thoughtest that these goods were members of the true happiness, as there are many members in one man, and yet all belong to one body; or whether thou thoughtest that any one of the five goods constituted the true happiness, and then the four *other* goods were its good, as soul and body constitute one man, and the one man has many members, and nevertheless to these two, that is, to the soul and to the body, belong all these goods of the man, both ghostly and bodily. This then is the good of the body, that a man be fair, and strong, and tall, and broad, and many other goods in addition to these; and yet it is not the body itself, because if that loses any of these goods, it is nevertheless what it was before. Then the good of the soul is prudence, and temperance, and patience, and justice, and wisdom, and many like virtues;

ſiðdom. and manege ſpelce cƿæftaſ. 7 ſƿa ðeah biþ oþeƿ ƿio ſapl. oþeƿ biþ hiƿe cƿæftaſ. Ða cƿæþ ic. Ic ƿolde ꝥ ðu me ƿæðeƿt ȝet ſƿeotolop ȳmbe ða oþre ȝoð¹ þe to ðære ƿoþan ȝe-ſælpe belimpaþ. Ða cƿæþ he. Ne ƿæðe ic þe æƿ ꝥ ƿio ȝeſælþ ȝoð ƿære. Lȳre. cƿæþ ic. þu² ꝥ ƿæðeƿt ꝥ hio ꝥ hehte ȝoð ƿære. Ða cƿæð he. Eaƿt ðu nu ȝet ȝeƿaƿa ꝥ te anpealð. 7 ƿeoþƿcipe. 7 ƿoƿemæƿneſ. 7 ȝenȳht. 7 bliſ. 7 ȝeo eaðizneſ. 7 ꝥ hehte ȝoð. ꝥ ða ƿien ealle³ an. 7 ꝥ an ðonne ƿie ȝoð. Ða cƿæþ ic. þu ƿille ic nu ƿæſ oþracan. Ða cƿæþ he. Hƿæpeƿ ðinceþ þe ðonne ꝥ þa ðinȝ ƿien. þe þaƿa ƿoþena ȝeſælpa limu. ðe ƿio ȝeſælþ ƿeſf. Ða cƿæþ ic. Ic ƿat nu hƿæt þu ƿoldeƿt ƿitan. ac me lȳrte bet ꝥ þu me ƿæðeƿt ſume hƿile ȳmbe ꝥ. ðonne ðu me acƿodeƿt. Ða cƿæþ he. þu ne miht ðu ȝeƿencan. ȝif ða ȝoð ƿæron þære ƿoþan ȝeſælpe limu. ðonne ƿæron hi hƿæt hƿeȝu⁴ toðæleð. ſƿa ſƿa monneſ lichoman limu biþ hƿæt hƿeȝu⁵ toðæleð. ac þæra lima ȝecȳnð iſ ꝥ hie ȝeȳƿcaþ ænne lichoman. 7 ðeah ne biþ eallunȝa ȝelice. Ða cƿæþ ic. Ne ðeaƿfþ þu maƿe⁶ ſƿincan ȳmbe ꝥ. ȝenoz ſƿeotole ðu hæfſt me ȝeſæð. ꝥ þa ȝoð ne ƿint nan ƿuht toðæleð ſƿom ðære ƿoþan ȝeſælpe. Ða cƿæþ he. Lenoz ƿihte ðu hit onȝitſt. nu þu onȝitſt ꝥ þa ȝoð ealle ƿint ꝥ ilce ꝥ ȝeſælþ iſ. 7 ƿio ȝeſælþ iſ ꝥ hehte ȝoð. 7 ꝥ hehte ȝoð iſ ȝoð. 7 ȝe ȝoð iſ ſimle on anum untodæleð. Ða cƿæþ ic. Niſ þæſ⁷ nan tƿeo. Ac ic ƿolde nu ꝥ ðu me ƿæðeƿt hƿæt hƿeȝu⁸ uncuþeſ.:

§ VII.^x Ða cƿæþ he. Ðæt iſ nu ſƿeotol. ꝥ te eall þa ȝoð. ðe þe æƿ ȳmbe ſƿræcon. belimpaþ to ðam hehte ȝoðe. 7 þȳ men ƿeap ȝoð ȝenoz. ðe he ƿenaþ ꝥ ꝥ ƿie ꝥ hehte ȝoð. þȳ⁹ hi ƿeap anpealð. 7 eac oþru ȝoð. ðe þe æƿ ȳmbe ſƿræcon. ðȳ hi ƿenaþ ꝥ hit ƿie ꝥ hehte ȝoð. be þȳ ðu miht ƿitan ꝥ ꝥ hehte ȝoð iſ hƿoſ eallra þaƿa oþra ȝoða þe men ƿilmaþ. 7 hi lȳrſt. ƿoþam ðe nanne mon ne lȳrſt naneſ ðinȝeƿ buton ȝoðeƿ. oððe hƿæſ hƿeȝu¹⁰ ðæſ þe ȝoðe ȝelic biþ. manizeſ þinȝeƿ hi ƿilmaþ ðe full ȝoð ne biþ. ac hit hæfþ ðeah hƿæt hƿeȝu¹¹ ȝeliceſ ȝoðe. ƿoþam þe cƿeþaþ ꝥ ꝥ hehte ȝoð ƿie ðe¹² hehte hƿoſ eallra ȝoða. 7 ȝeo hioƿ ðe eall ȝoð on hƿeapƿaþ. 7 eac ꝥ þinȝ ðe mon eall ȝoð ƿoþe ðeþ. ƿoþ þam ðinȝe men lȳrſt ælceſ

^x Boet. lib. iii. prosa 10.—Hujus rei discretionem sic accipe, &c.

¹ Cott. oðru ȝoð. ² Cott. ȝe þu. ³ Bod. eall. ⁴ Cott. hugu.

⁵ Cott. hugu. ⁶ Cott. ma. ⁷ Bod. ꝥ. ⁸ Cott. hƿuȝu. ⁹ Bod. ꝥ.

¹⁰ Cott. hƿuȝu. ¹¹ Cott. hƿuȝu. ¹² Cott. ȝe.

and nevertheless the soul is one *thing*, and its virtues are another. Then said I: I wish that thou wouldest speak to me more plainly about the other goods which appertain to the true happiness. Then said he: Did I not say to thee before that the happiness was good? Yes, said I, thou saidst that it was the supreme good. Then said he: Art thou now convinced that power, and dignity, and renown, and abundance, and pleasure, and happiness, and the supreme good, that these are all one, and that one is good? Then said I: How shall I deny this? Then said he: Which dost thou then consider these things to be; members of the true felicities, or the felicity itself? Then said I: I now perceive what thou wouldest know. But I rather wish that thou wouldest inform me somehow concerning it, than that thou shouldest inquire of me. Then said he: Canst thou not imagine that if the goods were members of the true happiness, they would then be in some degree separated, as the members of a man's body are in some degree separated? But the nature of the members is, that they constitute one body, and yet are not altogether alike. Then said I: Thou needest not labour more about that. Thou hast clearly enough proved to me that the goods are in no wise separated from the true happiness. Then said he: Very rightly thou understandest it, now thou understandest that the goods are all the same that happiness is; and happiness is the highest good; and the highest good is God; and God is ever one, inseparable. Then said I: There is no doubt of this. But I wish that thou wouldest now inform me of something unknown.

§ VII. Then said he: It is now evident that all the goods which we have before spoken about, belong to the highest good: and therefore men seek sufficient good, when they consider that *which they seek* the highest good. Therefore they seek power, and also *the* other goods which we before mentioned, because they think that it is the highest good. Hence thou mayest know that the highest good is the roof of all the other goods which men desire and covet. For no man covets anything but good, or something of that which resembles good. They are desirous of many a thing which is not full good, but it has nevertheless something of resemblance to good. Therefore we say, that the highest good is the highest roof of all goods, and the hinge on which all good turns, and also the cause on account of which man does all

ðara goda ðe hi lýrt. ꝥ ðu miht rpiþe rpeotole onȝitan be þam. ðe nanne mon ne lýrt þær þinger þe hine¹ lýrt. ne þær þe he ðeþ. ac þær þe he mið þam earpaþ. forþamþe he penþ. ȝif he ðonne lurt bezite. ȝ ꝥ rþuhtio. ꝥ he ðonne ȝetiħhoð² hæfþ. ꝥ he þonne hæbbe fulle ȝeſælþa. Ðu ne parc ðu ꝥ nan mon for þý ne ruc. ðe hine riðan lýrte. ac ruc for þý þe he mið þære raðe earpaþ rume earnunȝa.³ Sume mið þære raðe earpaþ ꝥ he rien ðý halpan. Sume earpaþ ꝥ he rien þý caſpan. Sume ꝥ hi polbon cuman to rumepe þara rtoþa ðe hi ðonne to funðiaþ. Ðu ne iſ þe nu⁴ ȝenoh rpeotol ꝥ men nane ruht⁵ rriðor ne luſiaþ. ðonne he ðoþ ꝥ hehſte ȝoð. forþamþe ælc ruht ðær ðe hi rilniaþ oððe ðoþ. hi ðoþ for þý. ðe hi polbon habban ꝥ hehſte ȝoð on þæm. ac he ðpeliaþ⁶ rume on þam ðe hi penap ꝥ he mæȝen habban full ȝoð ȝ fulle⁷ ȝeſælþa on ðiſum anðpeapðum ȝoðum. Ac ða fullan ȝeſælþa ȝ ꝥ hehſte ȝoð iſ Țoð⁸ relf. rpa rpa pe ofc ær ræðon. Ða cſæþ ic. Ne mæȝ ic no ȝepencan hu ic þær ofſacan mæȝe. Ða cſæþ he. Uton lætan þonne bion þar⁹ rpræce. ȝ bion unc þær ofſorȝe. nu ðu rpa fullice onȝiten hæfſt ꝥ Țoð rimle biþ untodaledlic ȝ full ȝoð. ȝ ꝥ hiſ ȝoð ȝ rio hiſ ȝeſælþ him nahronan utane ne com. ac þær rimle on him relfum. ȝ nu iſ. ȝ á biþ :

§ VIII.^y Ða ſe Țiſðom ða ðiſ rpell aſæð hæfðe. þa onȝan he eft riȝan ȝ þur cſæþ. Țel la men pel. ælc þara þe rpeo rie funðize to ðam ȝoððe. ȝ to ðam ȝeſælþum. ȝ ſe þe nu ȝehæfſt rie mið ðære unnýttan luſe þiſſe miððan ȝeapðeſ. ſece him rpeobom hu he mæȝe becumen to þam ȝeſælþum. forþam ꝥ iſ rio an ræſt eallra uppa ȝerpinca. rio an hýþ býþ rimle rmyltu æfter eallum ðam ýrtum ȝ ðam ýpum uppa ȝerpinca. ꝥ iſ ſeo an rriðſtor ȝ rio an rroſer erminȝa æfter ðam ermiðum þiſſer anðpeapðan liſeſ. Ac þa ȝýlðenan rcanar. ȝ þa ſeolfpenan. ȝ ælcſ cýnneſ ȝimmar. ȝ eall þeſ anðpeapða pela. ne onlihtaþ hi nauht þær moðeſ eazan. ne heopa rcearpneſſe nauht ȝebetap to ðære rceapunȝa ðære roþan ȝeſælþe. ac ȝet rpiþor he ablenðap ðær Moðeſ eazan. ðonne hi hi aſciſpan. Forþam ealle þa þinȝ ðe heſ liciaþ on þiſum anðpeapðum liſe. riȝt eorþlice. for ðý hi riȝt fleonðe. Ac rio punðorlice beorþtneſ. ðe ealle ðinȝ ȝebirht ȝ eallum pelt. nýle ꝥ þa rapla

^y Boet. lib. iii. metrum 10.—Huc omnes pariter venite, &c.

¹ Bod. hiþe. ² Cott. ȝetiħhað. ³ rume earnunȝa, deest in MS. Bod. ⁴ Cott. þonne. ⁵ Cott. ꝥ te men nan ruht. ⁶ Cott. ðpohað. ⁷ Cott. fulla. ⁸ Cott. ȝoð iſ ȝoð. ⁹ Cott. þa.

good. For this cause, men covet every one of the goods which they covet. This thou mayest very plainly perceive hereby, that no man desires the thing which he desires, nor that which he does, but that which he thereby earns. For he thinks that if he obtain *his* desire, and accomplish that which he has resolved, that then he shall have full happiness. Dost thou not know that no man rides because he lists to ride, but rides because he by riding attains some earning? Some by their riding earn that they may be the healthier; some earn that they may be the more active; some that they may come to one of the places which they are then hastening to. Is it not then sufficiently clear to thee, that men love nothing more earnestly than they do the highest good; because everything which they desire or do, they do for this reason, that they would have the highest good thereby? But some of them err in thinking that they can have full good and full happiness in these present goods. But the full happiness and the highest good is God himself, as we have often before said. Then said I: I cannot imagine how I can deny this. Then said he: Let us then relinquish this discourse, and be so far secure; since thou hast so fully learned that God is ever inseparable and full good, and that his good and his happiness came to him from nowhere without, but was always in himself, and now is, and for ever shall be.

§ VIII. When Wisdom had ended this discourse, then began he again to sing, and thus said: Well, O men, well! Let every one who is free, aspire to this good, and to these felicities. And whosoever is now bound with the vain love of this middle-earth, let him seek freedom for himself, that he may arrive at these felicities. For this is the only rest of all our labours; the only haven which is ever calm after all the storms and billows of our labours. This is the only asylum and the only comfort of the wretched after the calamities of this present life. But golden stones and silver, and gems of every kind, and all this present wealth, neither enlighten the eyes of the mind, nor improve their sharpness for the contemplation of the true happiness; but rather blind the eyes of the mind than sharpen them. For all the things which give pleasure here in this present life are earthly, and are therefore fleeting. But the wonderful brightness which brightens all things, and governs all, wills not that souls should perish,

forþeorþan. ac wile hi onlihtan. Luf ðonne hwelc mon mæge
 gefion ða bihtu þær heopenlican leohtes mid hluttrum eazum
 his Modes. ðonne wile he cweþan ꝥ his beorhtnes þære runnan
 ferman ffe. þærfternes¹ to metanne wif þa ecan bihtu
 Godes :-

§ IX.² Ða se firdom ða þis leof arungen hæfde. þa cwæþ
 ic. Ic eom gefara ðæs þe ðu fegst. forþamþe ðu hit hæfst ge-
 feseð mid gefeaderflicre pace. Ða cwæþ he. Mid hu miclan³
 feo woldest þu nu habban geboht ꝥ þu mihtest ongitan hwæt
 ꝥ soþe god wære. 7 hwelc hit wære. Ða cwæþ ic. Ic wolde
 fægnian mid ffrife ungemetlice gefean. 7 ic wolde mid unari-
 medum feo³ gebýcgan ꝥ ic hit moste gefion. Ða cwæþ he. Ic
 hit þe ðonne wille getæcan. Ac ꝥ an ic þe bebeode. ꝥ þu weah
 for ðære tæcninge ne forgite ꝥ ꝥ ic ær tæhte. Ða cwæþ ic.
 Nere. ne forgite ic hit no. Ða cwæþ he. Nu ne fædon we þe
 ær ꝥ þis andweardes lif ðe we her wifmear. nære no ꝥ hehste
 god. forþam hit wære mirclic⁴ 7 on ffa manigfeald gebæled.⁵
 ꝥ hit nan mon ne mæg eall habban ꝥ him ne ffe fumer fingen
 pana. Ic þe tæhte ða ꝥ te ðær wære ꝥ hehste god. ðær ðær
 þa god ealle gefæderode bið. ffelece hi ffeen to anum fecge⁶ ge-
 goten. Ðonne þær bið full good. ðonne ða god ealle. we we ær
 ymbe ffræcon. beoð to anum gode gefæderod. ðonne ne bið
 þær nanes godes pana. ðonne þa god ealle on annerfe bið. 7
 his anner bið on ecerfe. Luf hi on ecerfe næren.⁷ ðonne
 nære hiora ffa ffrife to gifnanne. Ða cwæþ ic. Ðæt is gefæd.
 ne mæg ic þær no ffeogan.⁸ Ða cwæþ he. Ær ic ðe hæfde
 gefæd ꝥ ꝥ nære full god wæt eall ætgefædere nære. forþam is
 ꝥ full god ðæt eall ætgefædere is untodæled. Ða cwæð ic. Sra
 me ffinç. Ða cwæþ he. Fenst þu nu ꝥ ealle ða ffinç we gode
 fint on ffrife folde. for þý gode fint.⁹ þý hi habbaþ¹⁰ hwæt
 hwegu¹¹ godes on him. Ða cwæþ ic. Hwær mæg ic eller penan.
 hu ne is hit ffa. Ða cwæþ he. Ðu ffealt weah gefýran ꝥ his
 anner 7 his godnes an ffinç ffe. Ða cwæþ ic. Ne mæg ic þær
 ofracan. Ða cwæþ he. Nu ne miht ðu gefencan ꝥ ælc ffinç
 mæg bion. ge on ðisse folde. ge on wære tofeardan. ða hwile
 we hit untodæled bið. þonne ne bið hit eallunga ffa ffa hit ær

² Boet. lib. iii. prosa 11.—Assentior, inquam, &c.

¹ Bod. þær ær ner.

² Cott. micle.

³ Cott. ffo.

⁴ Cott. mirclic.

⁵ Cott. todæled

⁶ Cott. fecge.

⁷ Bod. ne ffeen.

⁸ Cott. ffeogan.

⁹ Cott. ffeen.

¹⁰ Cott. hæbben.

¹¹ Cott. hwugu.

but wills to enlighten them. If, then, any man may behold the brightness of the heavenly light with the clear eyes of his mind, then will he say that the brightness of the sunshine is darkness to be compared with the eternal brightness of God.

§ IX. When Wisdom had sung this lay, then said I: I am convinced of that which thou sayest, for thou hast proved it by rational discourse. Then said he: With how much money wouldest thou have bought, that thou mightest know what the true good was, and of what kind it was? Then said I: I would rejoice with excessive gladness, and I would buy with countless money, that I might see it. Then said he: I will then teach it thee. But this one *thing* I enjoin thee; that thou, on account of this instruction, forget not what I before taught *thee*. Then said I: No, I will not forget it. Then said he: Did we not before say to thee, that this present life which we here desire, was not the highest good; because it was varied, and so manifoldly divided, that no man can have it all, so that there be not to him a lack of something? I then taught thee that the highest good was there where the goods are all collected, as if they were melted into one mass. Then is there full good when the goods which we before spoke of are all collected into one good. Then is there a deficiency of no good. Then the goods are all in unity, and the unity is eternal! If they were not eternal, then would they not be so anxiously to be desired. Then said I: That is proved, nor can I doubt it. Then said he: I have formerly proved to thee, that that was not full good, which was not all together: because that is full good which is all together undivided. Then said I: So methinks. Then said he: Dost thou think that all the things which are good in this world, are therefore good, because they have something of good in them? Then said I: What else can I think; is it not so? Then said he: Thou must, however, believe that unity and goodness are one thing. Then said I: I cannot deny this. Then said he: Canst thou not perceive, that everything is able to exist both in this world and in the future, so long as it remains unseparated, but afterwards it is not altogether as it before

pær. Ða cƿæþ ic. Sege me ꝥ ƿreotolop. ne mæg ic fullice on-
gitan æfter hƿæm ðu ƿƿýpaſt. Ða cƿæþ he. ƿaſt ðu hƿæt
mon ƿie. Ða cƿæþ ic. Ic ƿat ꝥ hit iſ¹ ƿaſl 7 lichoma. Ða cƿæþ
he. Hƿæt ðu ƿaſt ꝥ hit biþ mon. Ða hƿile ðe ƿeo ƿaſl 7 ƿe
lichoma undælbde² beoþ. ne biþ hit nan mon. ƿiððan hi toðælbde
bioþ. ƿƿa eac ƿe lichoma biþ lichoma. ƿa hƿile ƿe he hiſ limu
ealle hæfþ. ƿiſ he ðonne hƿýlc lim ƿoſlýſt. ƿonne ne biþ he eall
ƿƿa he æſi pær. ꝥ ilce ƿu miht ƿeƿencan be ælcum ðinge. ꝥ
nan ƿinſ ne biþ ƿelce hit ƿaſ ƿiððan hit ƿanian onſinþ. Ða
cƿæþ ic. Nu ic hit ƿat. Ða cƿæð he. ƿenſt ðu hƿæƿer æniſ
ƿerceanſt ƿeo. ðe hiſe ƿillan³ nýlle ealne ƿeſ bion. ac ƿile hiſe
aſnum ƿillan⁴ ƿorƿeoƿan :

§ X.^a Ða cƿæþ ic. Ne mæg ic nane cƿica ƿuht ongitan ðaƿa
ƿe ƿite hƿæt hit ƿille. oððe hƿæt ic nýlle. ðe unſeneð lýſte⁵
ƿorƿeoƿan. ƿorƿam⁶ ælc ƿuht ƿolde bion hal 7 libban. ðaƿa ƿe
me cƿica⁷ ðincþ. buſe ic nat be tƿeoƿum. 7 be ƿýrtum. 7 be
ƿƿilcum ƿerceanſtum ƿƿýlce nane ƿaſle nabbap. Ða ƿmeapcode
he 7 cƿæþ. Ne ðeaſt ƿu no be ƿæm ƿerceanſtum tƿeoſan ƿe⁸
ma ƿe be ƿæm oþrum. Ðu ne miht ƿu ƿerſion ꝥ ælc ƿýrt 7 ælc
ƿuða⁹ ƿile ƿeaxan on ƿæm lanðe ƿeloſt. ðe him betſt ƿerſiſt. 7
him ƿecýnðe biþ 7 ƿerunelic. and ƿæſi ƿæſi hit ƿeſſet ꝥ hit
hƿaſoſt ƿeaxan mæg. 7 laſoſt ƿealoſiſan.¹⁰ Sumƿa ƿýrta oððe
ƿumeſ ƿuða eapð biþ on ðunum. ƿumƿa on meſſcum. ƿumƿa
on moſum. ƿumƿa on cluðum. ƿumƿe¹¹ on baſum ƿonðum.
Nim þonne ƿƿa ƿuða.¹² ƿƿa ƿýrt. ƿƿa hƿeƿer ƿƿa ðu ƿille. of
ƿæſe ƿtope ƿe hiſ eapð 7 æſelo biþ on to ƿeaxanne. 7 ƿette on
uncýnðe¹³ ƿtope him. ðonne ne ƿeſſeſþ hit ðæſi nauht. ac ƿor-
ſeapap. ƿorƿam ælceſ lanðeſ ƿecýnð iſ. ꝥ hit him ƿelice ƿýrta
7 ƿelicne ƿuðu týðſiſe.¹⁴ and hit ƿa ðeſ. ƿƿaſap 7 ƿýſþſap
ƿƿiþe ƿeoſne. ƿƿa lonſe ƿƿa heoſa ƿecýnð biþ. ꝥ hi ƿroſan
moſon. Hƿæt ƿenſt ƿu ƿorþſi ælc ƿæð ƿrope¹⁵ innon ða eoſ-
pan. 7 to ciſum 7 to ƿýrtſumum ƿeoſþe on ðæſe eoſpan.
buſon ƿor þý ƿe hi tohhiap ꝥ ƿe ƿtemn 7 ƿe helm mote þý
ƿæſtoſ 7 þý lenſ ƿtanðon. Hƿi ne miht ƿu ongitan. ðeah ƿu
hit ƿeſeon ne mæſe. ꝥ eall ƿe ðæl. ƿe ƿe ƿæſ tƿeoſer on tƿeſf

^a Boet. lib. iii. prosa 11.—Si animalia, inquam, considerem, &c.

¹ Cott. brð. ² Cott. untodælde. ³ Cott. ƿie. ƿe hiſe ƿillum. ⁴ Cott. ƿillum.
þon. ⁵ Bod. lufſt. ⁶ Cott. ƿorƿæm ƿe. ⁷ Cott. cƿuco. ⁸ Cott. ƿon.
⁹ Cott. ƿuðu. ¹⁰ Cott. ƿealoſian. ¹¹ Bod. ƿume. ¹² Cott. ƿuðu.
¹³ Cott. unſecýnðe. ¹⁴ Cott. týðſe. ¹⁵ Cott. cƿeoſe.

was? Then said I: Say that to me more plainly; I cannot fully understand after what thou art inquiring. Then said he: Dost thou know what man is? Then said I: I know that he is soul and body. Then said he: But thou knowest that it is man, while the soul and the body are unseparated. It is not man after they are separated. So also the body is body while it has all its members; but if it lose any member, then it is not all as it before was. The same thou mightest conceive with respect to everything: that nothing is such as it was after it begins to decay. Then said I: Now I know it. Then said he: Dost thou think that there is any creature which of its will desires not always to be, but of its own will desires to perish?

§ X. Then said I: I cannot find any living thing which knows what it wills, or what it wills not, which uncompelled chooses to perish. For everything, of such as I deem living, desires to be hale and to live. But I know not concerning trees and concerning herbs, and concerning such creatures as have no souls. Then smiled he, and said: Thou needest not doubt concerning these creatures any more than about the others. Canst thou not see that every herb and every tree will grow best in that land which suits it best, and is natural and habitual to it; and where it perceives that it may soonest grow, and latest fall to decay? Of some herbs or of some wood, the native soil is on hills, of some in marshes, of some on moors, of some on rocks, of some on bare sands. Take, therefore, tree or herb, whichsoever thou wilt, from the place which is its native soil and country to grow in, and set it in a place unnatural to it: then will it not grow there at all, but will wither. For the nature of every land is that it should nourish herbs suitable to it, and suitable wood. And so it does: protecting and supporting them very carefully, as long as it is their nature that they should grow. What thinkest thou? Why should every seed grow in the earth, and turn to germs and to roots in the earth, except because they endeavour that the trunk and the head may the more firmly and the longer stand? Why canst thou not understand, though thou art not able to see it, that all that part of the tree which

monþum Ʒepeaxeþ.¹ ꝥ he onƷinþ of ðam Ʒýrtumum. and ſƷa
uppearðeƷ Ʒneþþ of þone ſtemn. Ʒ riððan andlanƷ ðæƷ riþan. Ʒ
anblanƷ þæƷe riunde of ðone helm. and riððan æfter ðam
boƷum oððe ꝥ hit ut aſppinƷþ. on leaſum. Ʒ on bloſctum. Ʒ
on bleðum. ÐƷi ne miht þu onƷitan ꝥ te ælc riht cƷiceſ² biþ
innanpearð hneſcoſt. Ʒ unbƷoc heaƷðoſt. ÐƷæt þu miht Ʒe-
reon hu ꝥ tƷeoƷ biþ uton ƷeſcýƷpeð³ Ʒ beƷæfeð⁴ mið þæƷe
riunde riþ ðone riuteſ. Ʒ riþ þa ſtearcan ſtoſmaſ. Ʒ eac riþ
þæƷe riunnan hæto on riuteſe. ÐƷa mæƷ ꝥ he ne riundriƷe
ſƷýlcna Ʒeſceafta upeſ⁵ ſceoppendeſ.⁶ Ʒ huſu þæƷ ſceoppendeſ.
and ðeah þe hiſ nu riundriuen. hƷelc upe mæƷ aſeccan me-
ðemlice upeſ ſceoppendeſ riullan Ʒ anpealð. hu hiſ Ʒeſceafta
peaxaþ Ʒ eft Ʒaniaþ. ðonne ðæƷ tima cýmþ. Ʒ of heoſa ſæðe
peoſþaþ eft ƷeðniƷaðe. ſƷýlce hi þonne peoſðon to eðſceafte.
hƷæt hi ðonne eft bioþ. Ʒ eac hƷæt hƷeƷu⁷ anlice bioð. ſƷilce
he á beon.⁸ ſoſþam⁹ hi ælce Ʒeaeſe peoſþaþ to æðſceafte :

§ XI.^b ÐƷeþeſ ðu Ʒet onƷite ꝥ ða uncepeððan Ʒeſceafta
riunodon to bionne on ecneſſe ſƷa ilce ſƷa men. Ʒiſ hi mihton.
ÐƷæþeſ ðu nu onƷite ſoſþhƷý ꝥ ſýſ riundriƷe up. and riio eoſþe
of ðune. ſoſ hƷý iſ þæt. buton ſoſ þý ðe God ƷeſceoƷ hiſ eaſð
up. Ʒ hiſe of ðune. ſoſ þý riundiaþ¹⁰ ælc Ʒeſceafte riðeſ riſiſoſt.
riðeſ hiſ eaſð Ʒ hiſ hælo riſiſoſt bioþ. and ſlihþ ꝥ te him riſeſ-
pearð biþ. Ʒ ungebyðe. Ʒ unƷelic. ÐƷæt þa ſtanaf. ſoſþam hi
riut riſilpe Ʒeçýnde and heaſðne. bioþ eaſfoſe to toðælenne.
and eac uneaþe to riomne cumað. Ʒiſ hi Ʒeðæleðe¹¹ peoſþaþ. Ʒiſ
þu þonne ænne ſtan toclifſt. ne Ʒýſþ he næſſe ƷeƷaðeſoð ſƷa
he æſ þæſ. Ac ꝥ þæteſ Ʒ riio lýft bioþ hƷene hneſcƷan Ʒe-
çýnde. hi bioþ riſiþe eaþe to toðælenne. ac hi biþ eft ſona æt-
Ʒæðeſe. Ðæt ſýſ ðonne ne mæƷ næſſe peoſþan toðæleð. Ic
ſæðe þeah nu hƷene æſ. ꝥ te nan riht hiſ aƷenum riillum
nolðe ſoſpeoſþan. ac ic eom nu mape¹² ýmbe ꝥ Ʒeçýnð. þonne
ýmbe þone riullan. ſoſþam hi hƷilum riullaþ on tƷa.¹³ þu miht
riitan¹⁴ be manegum riingum ꝥ ꝥ Ʒeçýnð iſ riſiþe micel. iſ ꝥ ſoſ
micel Ʒeçýnð. ꝥ upum lichoman cýmþ eall hiſ mæƷen of ðam¹⁵
mete þe þe riçƷaþ. and ðeah ſæſþ þe mete ut riuph ðone

^b Boet. lib. iii. proſa 11.—Ea etiam quæ inanimata eſſe, &c.

¹ Cott. Ʒepexð. ² Cott. cƷuceſ. ³ Cott. utan Ʒeſceppeð. ⁴ Bod. bepepoð.

⁵ Bod. upepeſ.

⁶ Cott. reçppendeſ.

⁷ Cott. hƷuƷu.

⁸ Cott. bion.

⁹ Cott. ſoſþæm.

¹⁰ Bod. riundað.

¹¹ Cott. toðæle.

¹² Cott. ma.

¹³ Cott. tu.

¹⁴ riitan, deest in MS. Bod.

¹⁵ Cott.

þæm.

grows in twelve months, begins from the roots and so grows upwards into the trunk, and afterwards along the pith, and along the bark to the head; and afterwards through the boughs, until it springs out in leaves, and in blossoms, and in fruits? Why canst thou not understand, that every living thing is inwardly softest, and unbroken hardest? Moreover, thou mayest observe how trees are outwardly clothed and covered with bark against the winter, and against the stark storms; and also against the heat of the sun in summer. Who can refrain from admiring such works of our Creator, and still more the Creator? And though we admire him, which of us can declare worthily our Creator's will and power? How his creatures grow and again decay, when the time thereof comes; and from their seed become again renewed, as if they were then newly created? What they then again are, and also in some measure alone are, such they ever shall be, because they are every year newly created.

§ XI. Dost thou now understand that *even* inanimate creatures would desire to exist for ever, the same as men, if they could? Dost thou understand why fire tends upwards, and earth downwards? Wherefore is it, but because God made the station of one up, and of the other down? For every creature chiefly tends thither where its station and its health especially is, and flies from what is contrary, and disagreeing, and unlike to it. Stones, because they are of immovable and hard nature, are difficult to divide, and also with difficulty come together, when they are divided. If thou cleavest a stone, it never becomes united together as it before was. But water and air are of a somewhat softer nature. They are very easy to separate, but they are again soon together. The fire, indeed, cannot ever be divided. I just now said that nothing of its own will would perish; but I am *speaking* more about the nature than about the will, for these sometimes are differently inclined. Thou mayest know by many things that nature is very great. It is through mighty nature that to our body comes all its strength from the food which we eat, and yet the food goes out through the body. But neverthe-

lichomon. ac hīr ṡpæc¹ ðeah 7 hīr cṡpæft zecýmṡ on ælcere ædne. ṡpa ṡpa mon melo² ṡft.³ ṡ melo⁴ ðuph⁵ cṡýpṡ ælc ṡýnel. 7 ṡa ṡiofoṡa⁶ peopṡaṡ aṡýndneṡ. ṡpa eac ure zæft biṡ ṡṡiṡe ṡiṡe fapenṡe upum unpillum 7 ureṡ unzerealṡer for hīr zecýnde. nalle⁷ for hīr pillan. ṡ biṡ ðonne þonne ṡe ṡlapaṡ. ṡpæt ða netenu ðonne. 7 eac ṡa oṡṡe zercæfta. ma ṡilniap ðæṡ ṡe hi ṡilniap for zecýnde ðonne for pillan. Unzercýnṡelic iṡ ælcne puhte⁸ ṡ hit ṡilniṡe fṡecenneṡṡe oðṡe ṡeapṡ. ac þeah maniz þing biṡ to þæm zeneṡ ṡ hit ṡillnaṡ ðana æṡṡṡer. forþam⁹ ṡe pilla biṡ ðonne ṡṡpenṡṡa ðonne ṡ zecýnd. hṡilum biṡ ṡe pilla ṡṡiṡṡa þonne ṡ zecýnd. hṡilum þæt zecýnd oṡercýmṡ þone pillan. ṡpa nu ṡpænneṡ ṡeṡ. ṡeo bið ælcum men zecýnde. 7 hṡilum¹⁰ ðeah hṡiṡe biṡ forṡṡerneṡ hṡiṡe zecýnṡer ðuph þæṡ monneṡ pillan. eall ṡio luṡu ðæṡ hæmeṡ ðingṡer biṡ for zecýnde. nalla¹¹ for pillan :.

§ XII.^c Be þam ṡu miht openlice ṡitan ṡ ṡe fceoppenṡ eallṡa zercæfta hæṡṡ forṡiṡen ænne luṡt 7 an zecýnd eallum hīr zercæftum. ṡ iṡ ṡ hi ṡolṡon á bion. ælcne puhte iṡ zecýnde ṡ hit ṡillniṡe ṡ hit á ṡiṡe be þam ṡæle ṡe hit hīr zecýnde¹² healṡan mot 7 mæṡ. Ne þeapṡt ðu no tṡeoṡan ýmbe ṡ ṡe ðu æṡ tṡeoṡeṡt. ṡ iṡ be þam zercæftum ṡe nane ṡaple nabbap. ælc þaṡa zercæfta ṡe ṡaple hæṡṡ. ze eac ða ṡe nabbap. ṡillniap ṡimle to bionne. Ða cṡpæṡ ic. Nu ic onṡiṡe ṡ ṡ ic æṡ ýmbe tṡeoṡe. ṡ iṡ ṡ ælc zercæft ṡillnaṡ ṡimle to bionne. ṡ iṡ ṡṡiṡe ṡṡital¹³ on ðæṡe týṡṡunṡe. Ða cṡpæṡ he. ṡpæṡeṡ¹⁴ ṡu ðonne onṡiṡe þæt ælc þaṡa puhta ṡe him beon þencṡ. ṡ hit þencṡ ætṡæṡne beon zehaṡ unṡæleṡ. forþam ṡiṡ hit toṡæleṡ biṡ. þonne ne biṡ hit no haṡ.¹⁵ Ða cṡpæṡ ic. Ðæt iṡ for. Ða cṡpæṡ he. Eall þing habbaṡ þeah ænne pillan.¹⁶ ṡ iṡ ṡ hi ṡolṡon á bion. ṡuph þone ænne pillan hi ṡillniap þæṡ aneṡ ṡoṡeṡ¹⁷ ṡe á biṡ. ṡ iṡ God.¹⁸ Ða cṡpæṡ ic. ṡpa hit iṡ ṡpa ṡu fæṡṡt.¹⁹ Ða cṡpæṡ he. ṡpæt ṡu miht openlice onṡiton ṡ ṡ iṡ for miṡe ṡoṡ²⁰ þing ṡ ealle zercæfta 7 ealle²¹ puhta ṡilniap to habbenne.

^c Boet. lib. iii. prosa 11.—Dedit enim providentia, &c.

¹ Bod. ṡpæc.

² Cott. meolo.

³ Cott. reṡt.

⁴ Cott. meolo.

⁵ Cott. þupṡ.

⁶ Cott. ṡýṡeṡa.

⁷ Cott. naṡelæṡ.

⁸ Bod. bið ælcne

ṡýlṡe.

⁹ Cott. forþæm.

¹⁰ Bod. gehṡilcum.

¹¹ Cott. naleṡ.

¹² Bod.

hīr zecýnd.

¹³ Cott. ṡṡeotol.

¹⁴ Bod. ṡpæt.

¹⁵ Bod. untṡæleṡ

bið hit zehaṡ.

¹⁶ Bod. Ðæt ealle þing habbað anne pillan.

¹⁷ Cott.

ṡoṡeṡ.

¹⁸ Cott. ṡoṡ

¹⁹ ṡpa ṡuræṡt, desunt in MS. Bod.

²⁰ Cott.

ṡoṡ.

²¹ Cott. ealpa.

less its savour and its virtue enters every vein, even as any one sifts meal: the meal runs through every hole, and the bran becomes separated. So also our spirit is very widely wandering, without our will, and without our power, by reason of its nature, not by reason of its will, that happens when we sleep. But cattle, and also other creatures, seek that which they desire, more from nature than from will. It is unnatural to everything that it should desire danger or death, but still many a thing is so far compelled that it desires both of them; because the will is then stronger than the nature. Sometimes the will is more powerful than the nature, sometimes the nature overcomes the will. Thus lust does. It is natural to all men, and yet its nature is sometimes denied to it through the man's will. All the desire of cohabitation is from nature, not from will.

§ XII. By this thou mayest plainly know that the Maker of all things has imparted one desire and one nature to all his creatures, that is, that they would exist for ever. It is natural to everything that it should desire to exist for ever; so far as it can and may retain its nature. Thou needest not doubt concerning that which thou before didst question, that is, concerning the creatures which have no souls. Every one of the creatures which have souls, as well as those which have not, desires always to exist. Then said I: Now I understand that about which I before doubted, that is, that every creature is desirous always to exist; which is very clear from the propagation *of them*. Then said he: Dost thou then understand that every one of the things which perceives itself to exist, perceives itself to be together, whole and undivided; because if it be divided, then it is not whole? Then said I: That is true. Then said he: All things, however, have one will, that is, that they would exist for ever. Through this one will they desire the one good which for ever exists, that is God! Then said I: So it is as thou sayest. Then said he: Thou mayest then plainly perceive that it is on account of a thing, good in itself, that all creatures and all things desire

Ða cræþ ic. Ne mæg nan mon ȝoppe ȝeȝgan. ȝopðam¹ ic onȝite
 þ̅ ealle ȝeȝceafta topleopon² ȝpa ȝpa ȝæter. ȝ nane ȝibbe. ne
 nane endeþýrðneȝre ne heoldon. ac ȝriþe unȝepeclice³ toȝlupen
 ȝ to nauhte ȝurðen. ȝpa ȝpa þe ær ȝædon⁴ on þiȝre ilcan bec.
 ȝif hi næfðon ænne Țod þe him eallum ȝtiopde. ȝ ȝacode. and
 nædde. Ac nu ȝopþamþe þe ȝiton þ̅ an ȝealdend ȝ eallpa ðinga.
 þe ȝceolon⁵ beon neðe ȝeþaȝan. ȝam þe ȝillan. ȝam þe nýllan. þ̅
 he ȝie þe hehȝta hƿoȝ eallpa ȝoda. Ða ȝmeȝcobe⁶ he ȝiþ min ȝ
 cræþ. Ðala⁷ min cild ea. hƿæt þu eapȝ ȝriþe ȝeȝælȝ. ȝ ic ȝriþe
 bliþe. ȝop þinum⁸ andȝite. ȝriþe neah þu onȝeate ða þ̅ ȝiht. ȝ
 þ̅ ilce þ̅ þu ær ȝæðeȝt þ̅ þu onȝiton ne mihteȝt. ðæȝ þu ȝæpe
 nu ȝeþaȝa. Ða cræþ ic. Þƿæt ȝæȝ þ̅ þ̅ ic ær ȝæde þ̅ ic nýȝte.⁹
 Ða cræþ he. Ðu ȝæðeȝt þ̅ ðu nýȝteȝt¹⁰ ælcpe ȝeȝceafta ende.
 ac ȝite nu þ̅ þ̅ ȝ ælcpe ȝeȝceafta ende. þ̅ þu ȝelf ær nemðeȝt.
 þ̅ ȝ ȝod.¹¹ to þam ȝundiaþ ealle¹² ȝeȝceafta. nabbap hi nan ȝod
 oȝeþ þ̅ to ȝecanne. ne hi nan ȝuht ne maȝon ne uȝop ne utop
 ȝindan :

CAPUT XXXV.¹

§ I. ÐA he ða þiȝ ȝpell aȝæð hæfde. ða onȝan he eȝt ȝinȝan.
 ȝ þuȝ cræþ. Ðpa hƿa ȝpa ȝille ðioplice ȝȝiȝȝan mið inneȝeapðan
 Țode æȝter ȝýhte. ȝ nýlle þ̅ hine ænȝ mon oððe ænȝ ðinȝ
 maȝe ameȝpan. onȝinne ðonne ȝecan on innan him ȝelfum. þ̅
 he ær ýmbuȝon hine ȝohte. ȝ ȝoplaȝte unnýȝte ýmbhoȝan ȝpa
 he¹³ ȝȝiȝoȝt mæȝe. ȝ ȝeȝæðeȝȝe to þam anum. ȝ ȝeȝeȝe
 ðonne hiȝ aȝnum¹⁴ Țode. þ̅ hit mæȝ ȝindan on innan him
 ȝelfum ealle ða ȝod þe hit ute ȝeȝ. ðonne mæȝ he ȝriþe ȝape
 onȝitan ealle þ̅ ýfel ȝ þ̅ unnet. þ̅ he ær on hiȝ Țode hæfde.
 ȝpa ȝpeotole ȝpa þu miht ða ȝunnan ȝeȝeon. ȝ þu onȝiteȝt þin
 aȝen inȝeþanc. þ̅ hit biȝ miȝele beophteȝe ȝ leohteȝe ðonne ȝeo
 ȝunne. ȝopþam nan hæȝȝneȝ ðæȝ lichoman. ne nan unþeap ne
 mæȝ eallunȝa ation oȝ hiȝ Țode þa ȝuhtȝiȝneȝre.¹⁵ ȝpa þ̅ he
 hiȝe hƿæt hƿeȝu nabbe on hiȝ Țode. ðeah ȝio ȝƿæȝneȝ þæȝ
 lichoman. ȝ þa unþeapap oȝt abiȝeȝien þ̅ Țod mið oȝeȝȝio-

¹ Boet. lib. iii. metrum 11.—Quisquis profundâ mente, &c.

¹ Cott. ȝopþam. ² Cott. ȝlopem. ³ Bod. unȝelice. ⁴ Cott. lange
 ȝædon. ⁵ Cott. ȝeolon. ⁶ Cott. ȝmeapcobe. ⁷ Cott. Ða. ⁸ Bod.
 mino. ⁹ Cott. neȝre. ¹⁰ Cott. neȝre. ¹¹ þ̅ ȝ ȝod, desunt in MS.
 Bod. ¹² Cott. ealla. ¹³ Bod. hi. ¹⁴ Bod. anum. ¹⁵ Bod. un-
 ȝuhtȝiȝneȝre.

to possess *it*. Then said I: No man can more truly say; for I know that all creatures would flow away like water, and keep no peace nor any order, but very confusedly dissolve, and come to naught, as we before said in this same book, if they had not one God who guided, and directed, and governed them all! But now, since we know that there is one governor of all things, we must needs be convinced, whether we will, or whether we will not, that he is the highest roof of all goods. Then he smiled upon me, and said: O, my child, how truly happy art thou, and how truly glad am I, on account of thine understanding! Thou hast very nearly discovered the truth; and the same that thou before saidest thou couldest not understand, of that thou hast now been convinced. Then said I: What was that, which I before said I knew not? Then said he: Thou saidst that thou knewest not the end of every creature. But know now, that that is the end of every creature, which thou thyself hast already named, that is, good. To this all creatures tend. They have no good besides this to seek, nor can they discover anything either above or beyond it!

CHAPTER XXXV.

§ I. WHEN he had ended this discourse, then began he again to sing, and thus said: Whosoever is desirous to search deeply with inward mind after truth, and is unwilling that any man, or anything should mislead him, let him begin to seek within himself that which he before sought around him; and let him dismiss vain anxieties as he best may, and resort to this alone, and say to his own mind that it may find within itself all the goods which it seeks externally. Then may he very soon discover all the evil and vanity which he before had in his mind, as plainly as thou canst behold the sun. And thou wilt know thine own mind, that it is far brighter and lighter than the sun. For no heaviness of the body, or any fault, can wholly take away from his mind wisdom, so that he have not some portion of it in his mind; though the sluggishness of the body and *its* imperfections often prepossess the mind with forgetfulness, and affright it with the mist of error,

tulnesse 7 mid þam geþolmiste his forþio þ hit ne mæge swa beorhte secan swa hit wolde. 7 ðeah biþ sumle corn ðære forfærtnesse sæd on þære swale punigenðe. Ða hwile þe is so swal 7 se lichoma geþerode beoþ. þ corn sceal bion afeht mid arsunza 7 mid lare. gif hit gnosan sceal. Ðu mæg ðonne ænig man nýhtswlice 7 geþeaswlice acwigan. gif he nan gnot nihtswinesses on him næfþ. nis nan swa swiðe beðæles nýhtswinesses. þ he nan nýht andwyrðe nýte. gif mon ascaþ. Forþam hit is swiðe nýht spell þ Plato se aswita sæde. he cwæþ swa hwa swa ungemýndig is nihtswinesses. gescepe hine to his gemýnde. ðonne sint he ðær þa nýhtswinesses gehýrðe mid þæs lichoman hæfninesses 7 mid his Modes geþreowsnesses 7 biwunza :.

§ II.^e Ða cwæþ ic. Ic eom geþafa þ þ swa soð spell þ Plato sæde. Ðu ne mýnegoderst¹ þu me eac nu tupa þære ilcan swræce. ærest þu cwæpe þ ic hæfde forwiten þ gecýndelic god. þ ic on innan me selfum hæfde. for ðæs lichoman hefninesses. æt oðrum cepe þu me sæderst þæt ðu hæfderst onwiten þ me selfum huhte þ ic hæfde eallunza forlopen þ gecýndelice god. þ ic on innan me selfum sceolde habban. for ðære ungemetlican unrotnesses ðe ic hæfde forþam forlætenan pelan. Ða cwæþ he. Ðar þu nu gemýnderst ða word þe ic þe sæde on þære forman bec. ðonne miht² ðu be þam wordum genog scepote onwitan þ þ þu ær sæderst þ þu nýrre.³ Ða cwæþ ic. Næst swa þ. hwæt sæde ic þ ic nýrte :.⁴ Ða cwæþ he. Ðu sæderst on þære ilcan bec. þ þu ongeate þ te Godes sceolde swisses midðan gearðes. ac þu sæderst þ þu ne mihte witan humeta he his sceolde. oððe hu he his sceolde. Ða cwæþ ic. Ic geman genog geara⁵ min azen dýrig. 7 ic his swa ær ðe geþafa. seah ic hit þa be sumum dæle ongeate. ic wolde get his mare æt ðe geheorpan. Ða cwæþ he. Ne ðe nauht ær ne treode þ te Godes sædde 7 sceolde ealles midðanearðes :. Ða cwæþ ic. Ne me geot⁶ nauht ne treoþ. ne nu næsse ne treoþ.⁷ ic þe wille eac swa secgan be hwæm ic hit ærest⁸ ongeat. Ic ongeat þæt ðes midðan gearðes swa of swiðe manegum and mýrlicum⁹ dýngum gezaderod. 7 swiðe fæste to sumne gelimes 7 gefanzod. næren hi gezaderode 7 gearadode. swa swiðearða gesceafra. ðonne ne wurdon he næsse ne geporhte ne eac gezaderode. 7 gif he hi

^o Boet. lib. iii. prosa 12.—Tum ego, Platoni, inquam, &c.

¹ Cott. mýndgoderst. ² Cott. meahste. ³ Cott. nesse. ⁴ Cott. nýrre. ⁵ Cott. geara. ⁶ Cott. giet. ⁷ Cott. twioð. ⁸ Bod. þam ic ærest. ⁹ Cott. mýrlicum.

so that it cannot shine so brightly as it would. And nevertheless, a grain of the seed of truth is ever dwelling in the soul, while the soul and the body are united. That grain must be excited by inquiry and by instruction if it shall grow. How then can any man wisely and rationally inquire, if he has no particle of wisdom in him? No one is so entirely destitute of wisdom, that he knows no right answer when any one inquires. Therefore it is a very true saying that Plato the philosopher said. He said: Whosoever is forgetful of wisdom, let him have recourse to his mind; then will he there find the wisdom concealed by the heaviness of the body, and by the trouble and occupation of his mind.

§ II. Then said I: I am convinced that it was a true saying which Plato said. But hast thou not again twice reminded me of the same argument? First thou saidst that I had forgotten the natural good which I had within myself, through the heaviness of the body. At another time thou saidst to me, that thou hadst discovered that it seemed to myself that I had altogether lost the natural good which I should have within myself, through the immoderate uneasiness which I had on account of lost wealth. Then said he: Since thou now rememberest the words which I said to thee in the first book, thou mayest by those words clearly enough call to mind what thou before saidst thou wert ignorant of. Then said I: What was that? What did I say that I was ignorant of? Then said he: Thou saidst in that same book that thou knewest that God governed this middle-earth; but thou saidst that thou couldst not discover in what manner he governed it, or how he governed it. Then said I: I very well remember mine own folly, and I have already acknowledged it to thee. But though I know it in some measure, I would yet hear more concerning it from thee. Then said he: Thou formerly hadst not any doubt that God ruled and governed all the middle-earth. Then said I: Nor do I now doubt it, nor ever shall doubt it. I will, moreover, at once tell thee through what I at first comprehended it. I perceived that this middle-earth was composed of very many and various things, and very firmly cemented and joined together. If these, such contrary creatures, had not been united and reduced to order *by an all-powerful Being*, then they would

ne bunde¹ mid hīr unabīndenðlicum² pacentum. ðonne toſlupan hī ealle.³ 7 næpon⁴ no ſpa Ʒeƿiſlice. ne ſpa endebýrðlice. ne ſpa Ʒemetlice hīora ƿeðe. 7 hīora ƿýne funden on hīora ƿtopum. 7 on hīora tīðum. Ʒif an unapendenðlic ƿoð næpe. ƿeolde þone Ʒoð ꝥ ꝥ he iſ. ꝥ ic hate ƿoð ſpa ſpa ealle Ʒeƿceafra hatap:.

§ III.^f Ða cƿæþ he. Nu ðu þæt ſpa openlice onƷiten hæfſt. ne þearfe ic nu nauht ƿiþe ýmbe ꝥ ƿincan. ꝥ ic ðe ma be Ʒoðe ƿecce. ƿoþþæm ðu eart nu fulneah cumen innon⁵ ða ceafre þære Ʒoþan Ʒeſælþe. þe þu lange ær ne mihteſt aƿeðian. Ac ƿit ƿculon ſpa ðeah ƿecan ꝥ ꝥ ƿit ær mýnton. Ða cƿæþ ic. Ðræt iſ ꝥ. Ða cƿæþ he. Ðu ne tealðan ƿit ær ꝥ te Ʒenýht ƿære⁶ Ʒeſælþa. 7 ða Ʒeſælþa ƿæron ƿoð. Ða cƿæþ ic. Ðra hit iſ ſpa þu ƿeƷſt. Ða cƿæþ he. ƿoð ne beþearf naner oþreſ fultumeſ. buton hīr ƿeſeſ. hīr Ʒeƿceafra mid to ƿealðanne. ðe⁷ ma þe he ær þoſſte to ðam ƿeorce. ƿoþþam⁸ Ʒif he ænigef fultumeſ on æneƷum ðingum beþoſſte. ðonne næfde he no ƿeſf Ʒenog. Ða cƿæþ ic. Ðra hit iſ ſpa þu ƿeƷſt. Ða cƿæþ he. Ðuph⁹ hine ƿeſfne he Ʒeƿceop ealle¹⁰ ðing. 7 eallra ƿealt.¹¹ Ða cƿæþ ic. Ne mæg ic ðæf oþracan. Ða cƿæþ he. Ær ƿe þe hæfðon ꝥ Ʒeƿeht.¹² ꝥ ƿoð ƿære þuph hine ƿeſfne Ʒoð.¹³ Ða cƿæþ ic. Ic Ʒeman ꝥ þu ſpa ƿæðeſt. Ða cƿæþ he. Ðuph¹⁴ Ʒoð ƿoð Ʒeƿceop ælc¹⁵ þing. þoþþam¹⁶ he ƿelt¹⁷ þuph hine ƿeſfne ealler ðæf þe ƿe ær cƿæðon ꝥ Ʒoð ƿære. 7 he iſ ana ƿtaſoſfæſt ƿealðenð. 7 ƿteora. 7 ƿteoppoþer.¹⁸ ƿoþþæm he ƿeht¹⁹ 7 ƿæt eallum Ʒeƿceafum. ſpa ſpa Ʒoð²⁰ ƿteora²¹ anum ƿcipe. Ða cƿæþ ic. Nu ic ðe anbette ꝥ ic hæbbe funden ðupu. þær ðær ic ær Ʒeƿeah ane lýtle cýnan.²² ſpa þæt ic unƷeape²³ mihte Ʒeƿeon²⁴ ƿiþe lýtelle ƿciman leohteſ of þiſum²⁵ ðeoſtrum. 7 ðeah þu me tæhteſt ær þa ðupu. ac ic hīpe ne mihte mape aƿeðian buton ꝥ ic hīpe Ʒnapoðe ýmbuton ꝥ ðe ic ꝥ lýtle leoht Ʒeƿeah tƿinçlian. ic ðe ƿæðe Ʒeſýrn ær on ðiſſe ilcan bec.

^f Boet. lib. iii. prosa 12.—Tum illa, cum hæc, inquit, &c.

¹ Cott. gebunde. ² Cott. unanbindenðlicum. ³ Cott. ealla. ⁴ Bod. næpe. ⁵ Cott. in on. ⁶ Cott. ƿæpen. ⁷ Cott. þon. ⁸ Cott. ƿoþþæm. ⁹ Cott. Ðupg. ¹⁰ Cott. eall. ¹¹ Cott. ƿýlt. ¹² Cott. Ʒeƿeahſt. ¹³ Cott. Ʒoð. ¹⁴ Cott. Ðupg. ¹⁵ Cott. eal. ¹⁶ Cott. ƿoþþæm. ¹⁷ Cott. ƿilt. ¹⁸ Cott. ƿteoppoþer 7 helma. ¹⁹ Cott. ƿiht. ²⁰ Cott. Ʒoð. ²¹ Cott. ƿteora. ²² Cott. cinan. ²³ Cott. uneape. ²⁴ Cott. Ʒeƿeon. ²⁵ Cott. þiſrum.

never have been formed nor joined together: and if he had not bound them with his indissoluble chains, then would they all be dissolved. Neither would their station and their course be formed so wisely, and so orderly and so suitably in their places, and in their times, if one unchangeable God did not exist. Good, therefore, directed whatever is. This I call God, as all creatures call *it*.

§ III. Then said he: Since thou hast so clearly understood this, I need not now greatly labour in order that I may instruct thee further concerning good; for thou art now almost come into the city of the true happiness, which thou some time ago couldest not discover. But we must nevertheless consider what we have already proposed. Then said I: What is that? Then said he: Have we not before agreed that sufficiency was happiness, and happiness was God? Then said I: So it is as thou sayest. Then said he: God needs no other help besides himself to govern his creatures with, any more than he before needed for the creation; for if he had need of any help in anything, then would he himself not have sufficiency. Then said I: So it is as thou sayest. Then said he: By himself he created all things, and governs all. Then said I: I cannot deny it. Then said he: We have before shown to thee that God was of himself good. Then said I: I remember that thou so saidst. Then said he: Through good, God created everything, for he governs by himself all that which we before said was good: and he is the only stable governor, and pilot, and rudder; for he directs and rules all creatures as a good pilot *steers* a ship. Then said I: Now I confess to thee that I have found a door, where I before saw only a little chink, so that I scarcely could see a very small ray of light in this darkness. And yet thou hadst before pointed out to me the door, but I could not ever the more discover it, though I groped for it whereabout I saw that little light twinkle. I said to thee some time ago in this same book, that I knew not what was the beginning of all

þ ic nýrte¹ hræt je fruma pære ealra zerceafta. Ða zerehtert þu me þ² hit pær God.³ þa nýrte⁴ ic eft ýmbe þone ende. ær þu me eft zerehtert þ þ pære eac God.⁵ Ða ræde ic þe þ ic nýrte⁶ hu he ealra þara zerceafta peolde.⁷ ac ðu hit me hæfft nu riþe rpeotole zereht.⁸ rpelce⁹ ðu hæbbe Ða ðuru abroden þe ic ær rohte. Ða andrporode he me 7 cræþ. Ic ræt þ ic þe ær mýnezode¹⁰ ðære ilcan rpræce. 7 nu me rincþ þ þu onzite rpa rpa lenz rpa bet ýmbe Ða roþrærtneſſe. ac ic polde zet þe eorpan rume byrne.¹¹ ac rpa rpeotole rpa rio pær þe ic þe ær ræde. Ða cræþ ic. Ðræt iſ rio :-

§ IV.^s Ða cræþ he. Ne mæg nænne mon þær tpeozan¹² þ te eallra zerceafta agnum pillan¹³ God ricraþ ofer hi. 7 ear-modlice hiora pillan penðaþ to hiſ pillan. Be þæm iſ riþe rpeotol þ te God æzhræſ pealt mið þæm helman 7 mið þæm rtorporþne hiſ zoderſſe. roþræmþe¹⁴ ealle¹⁵ zerceafta zecýndelice hiora agnum pillum fundiaþ to cumanne to zode. rpa rpa pe oft ær rædon on riſſe ilcan bec. Ða cræþ ic. Ðri ne mæg ic þær tpeozan.¹⁶ roþræmþe Godeſ anpealð nære full eadizlic. ziſ þa zerceafta hiora unpillum him herden.¹⁷ 7 eft Ða zerceafta næron¹⁸ naner ðoncer ne naner peorþrcipeſ peorþe.¹⁹ ziſ hi heora unpillum hlaforþe herden. Ða cræþ he. Niſ nan zerceaft ðe he tiohhize²⁰ þ hio rcýle rinnan riþ hiſe rcippenðer pillan ziſ hio hiſe zecýnð²¹ healðan ríle. Ða cræþ ic. Niſ nan zerceaft²² þe riþ hiſe rcippenðer pillan rinne. buton ðýrið mon. oððe eft Ða riþerriþðan²³ englar. Ða cræþ he. Ðræt penſt þu. ziſ ænezu zerceaft tiohhode þ hio riþ hiſ pillan rceolde rinnan. hræt hio mihte riþ rpa mihtine rpa pe hine zerehtne habbaþ. Ða cræþ ic. Ne mazon hi nauht ðeah hi pillon. Ða punðrode he 7 cræþ. Niſ nan ruht þe mæge oððe rílle rpa heazum²⁴ Gode riþceþan. Ða cræþ ic. Ne rone ic þ ænið ruht rið ðe riþrinne. buton þ rið ær rpræcon. Ða rmercode²⁵ he and cræþ. Riðe zeape þ þ iſ þ hehrte zod. þ hit eall rpa mihtizlice

^s Boet. lib. iii. prosa 12.—Cum Deus, inquit, omnia, &c.

¹ Cott. nýrre. ² Bod. hræt. ³ Bod. et Cott. zod. ⁴ Cott. nýrre.
⁵ Bod. et Cott. zod. ⁶ Cott. nýrre. ⁷ Cott. polde. ⁸ Cott. zereahz.
⁹ Cott. rpylce. ¹⁰ Cott. mýnðzode. ¹¹ Cott. býrne. ¹² Cott. tpeozan.
¹³ Cott. pillum. ¹⁴ Cott. roþræmþe. ¹⁵ Cott. ealla. ¹⁶ Cott. Ðpone
mæg þwſ tpeozan. ¹⁷ Bod. herðert. ¹⁸ Cott. næpen. ¹⁹ Cott. rýþe.
²⁰ Cott. tiohhie. ²¹ Cott. cýnð. ²² Cott. zecýnð. ²³ Cott. riþer-
pearðan. ²⁴ Cott. heaum. ²⁵ Cott. rmeapcade.

creatures. Thou didst then inform me that it was God. Then again I knew not concerning the end, until thou hadst told me that it was also God. Then said I to thee that I knew not how he governed all these creatures, but thou hast now explained it to me very clearly, as if thou hadst opened the door which I before sought. Then answered he me, and said: I know that I before reminded thee of this same argument, and now methinks that thou understandest, as the later, so the better, concerning the truth. But I would yet show thee some example as manifest as that was which I before mentioned to thee. Then said I: What is that?

§ IV. Then said he: No man can doubt this, that by the proper consent of all creatures God reigns over them, and bends their will conformably to his will. By this it is very evident that God governs everything with the helm and with the rudder of his goodness. For all creatures naturally of their own will endeavour to come to good, as we have often before said in this same book. Then said I: Indeed I cannot doubt it, for God's power would not be entirely perfect if creatures obeyed him against their will: and again the creatures would not be worthy of any thanks or any honour if they unwillingly obeyed their lord. Then said he: There is no creature which attempts to contend against its Maker's will, if it desire to retain its nature. Then said I: There is no creature which contends against its Maker's will except foolish man, or, again, the rebellious angels. Then said he: What thinkest thou? If any creature determined that it would contend against his will, what could it do against *one* so powerful as we have proved him? Then said I: They cannot do anything, though they will it. Then wondered he, and said: There is no being which can or will oppose so high a God. Then said I: I do not imagine that there is anything which opposes, except what we before said. Then smiled he, and said: Be assured that that is the highest good, which so

macap. 7 eall ðing ȝerſceop. 7 eallum ſpa ȝepeclice pacap. 7 ſap eapeliſce¹ buton ælcum ȝerſpince hit eall ſet. Ða cƿæp ic. ƿel me licode ꝥ þu ær ſæderſc. 7 þiſer me lȳrt nu ȝet² bet. ac me ſceamaþ nu ꝥ ic hit ær ne onȝeat. Ða cƿæp he. Ic paſ³ ꝥ þu ȝeherberſc ofſc ſceccan on ealðum leaſum ſpellum ꝥ te loð ſaturneſ ſunu ſceolde beon⁴ ſe hehſta Loð ofeſ oþre Loðar.⁵ 7 he ſceolde bion ðær heofoneſ ſunu. 7 ſcolde ſicſian on heofenum. 7 ſcolðon ȝigantar bion eorþan ſuna. 7 þa ſceolðon⁶ ſicſian ofeſi eorþan. 7 þa ſceolðan⁷ hi beon⁸ ſpilce⁹ hȳ ƿæron ȝerſpȳrtena bearn. forþæmpe¹⁰ he ſceolde beon heofoneſ ſunu. 7 hi eorþan. Ða ſceolde ðam ȝigantum ofſpincan ꝥ he hæfde hiepa¹¹ ſice. ƿolðon Ða tobræcan ðone heofon under him. Ða ſceolde he ſendan ðunſar. 7 lȳȝetu.¹² 7 ƿinðar. 7 toſpȳpan eall hiſa ȝeƿeorc mið. 7 hi ſeſe ofſſlean. Ðȳllice¹³ leaſunȝa hi ƿorhton. 7 mihton eape ſecȝan forſpell. ȝif him þa leaſunȝa næron¹⁴ ſſetpan. 7 ðeah ſſiþe ȝelic ſiſum. hi mihton ſecȝan hȳlc ðȳriȝ Neſſroð ſe ȝigant ƿorhte. ſe Neſſroð ƿæſ Lhuſer ſunu. Lhuſ ƿæſ Lhamer ſunu. Lham¹⁵ Noer. ſe Neſſroð het ƿȳpcan ænne toſ on Ðam¹⁶ ſelða ſe Sennar¹⁷ hatte. 7 on þære ðioðe ſe Deſpa hatte. ſſiþe neah þære bȳriȝ ðe mon nu hæȝ Babilonia. ꝥ hi ðȳðon for þæm ſinȝum ꝥ¹⁸ hi ƿolðon ƿiton hu heah hit ƿære to þæm heſone. 7 hu ðicke¹⁹ ſe heſon ƿære 7 hu ſæſc. oððe hƿæt þær ofeſ ƿære. Ac hit ȝebȳreðe. ſpa hit cȳnn²⁰ ƿar. ꝥ ſe ȝoðcunða anpealð²¹ hi toſtencte ær hi hit fullſpȳcan moſton.²² 7 toſeapp þone toſſ.²³ 7 hiopa manȳne²⁴ ofſſloȝ. 7 hiopa ſſpæce toðælde on tƿa²⁵ 7 hund ſeoſontȳȝ ȝeſeða.²⁶ Ðpa ȝebȳreþ ælcum ðara ſe ƿinþ ƿiþ þæm ȝoðcunðan anpealðe.²⁷ ne ȝepexþ²⁸ him nan ƿeoſpȳſcipe on þæm. ac ƿȳþ ſe ȝepanod ſe hi ær hæfðon :-

§ V.^h Ac loca nu hƿæþer ðu ƿille ꝥ ƿit ȝiet ſſpȳriȝen²⁹ æfter æniȝne ȝerſceadpȳneſſe ſupþor. nu ƿit ꝥ aſunden³⁰ habbaþ. ꝥ

¹ Boet. lib. iii. prosa 12.—Sed visne rationes ipsas, &c.

¹ Cott. eþeliſce.

² Cott. ȝiet.

³ Bod. Ðpæt ic paſ.

⁴ Cott. bion.

⁵ Cott. oðru Loðu.

⁶ Cott. ſceolðen.

⁷ Cott. ſceolðen.

⁸ Cott.

bion.

⁹ Cott. ſpelce.

¹⁰ Cott. forþæm þe.

¹¹ Bod. hiepe.

¹² Cott.

hȳeta.

¹³ Cott. Ðȳllica.

¹⁴ Cott. næpen.

¹⁵ Bod. Lhaamer ſunu.

Lhaan.

¹⁶ Cott. þæm.

¹⁷ Cott. Nenſar.

¹⁸ Cott. þe.

¹⁹ Cott.

þicce.

²⁰ Cott. cȳn.

²¹ Cott. ƿalð.

²² Cott. moſten.

²³ Cott.

toſ.

²⁴ Cott. monȳne.

²⁵ Cott. tu.

²⁶ Cott. ȝeþioða.

²⁷ Cott.

anpaðe.

²⁸ Cott. ȝepȳxð.

²⁹ Bod. ȝerſpȳriȝen.

³⁰ Cott. runðen.

powerfully does everything, and has created all things, and so widely over all extends, and so easily without any labour disposes everything. Then said I: I well liked what thou before saidst, and this pleases me still better, but I am now ashamed that I did not know it before. Then said he: I wot thou hast often heard tell in old fables, that Jove, the son of Saturn, should be the highest god above other gods; and he should be the son of heaven, and should reign in the heavens; and the giants should be the sons of earth, and should reign over the earth; and then they should be as if they were sisters' children, for he should be the son of heaven, and they of earth. Then should it bethink the giants that he possessed their kingdom. Then were they desirous to break the heaven under him. Then should he send thunders, and lightnings, and winds, and therewith overturn all their work, and slay them. Such fictions they invented, and might easily have related true history, if the fictions had not been more agreeable to them, and yet very like to these. They might have related what folly Nimrod the giant wrought. Nimrod was the son of Cush; Cush was the son of Ham, *and* Ham of Noah. Nimrod gave order to erect a tower in the field which is called Shinar, and in the country which is called Dura, very near to the city which men now call Babylon. They did it for these reasons; that they wished to know how high it was to the heaven, and how thick the heaven was, and how firm, or what was over it. But it happened, as was fit, that the divine power dispersed them before they could complete it, and overthrew the tower, and slew many a one of them, and divided their speech into seventy-two languages. So happens it to every one of those who strive against the divine power. No honour accrues to them thereby, but that is diminished which they before had.

§ V. But see now whether thou art desirous that we still should seek after any argument further, now we have dis-

ƿit ær sohton. ic pene þeah gif ƿit giet¹ uncre ƿorð to romne
 fleap. ꝥ þær arppunze sum gƿearca up soƿfærtneſſe ðara þe
 ƿit ær ne gæraƿon. Ða cƿæþ ic. Do gƿa gƿa ðu ƿille. Ða cƿæþ
 he. Ðræt nænne mon nu ne tƿeoþ ꝥ Gooð gý gƿa mihtiz ꝥ he
 mæge ƿýrcan ꝥ ꝥ he ƿille. Ða cƿæþ ic. Ne tƿeoþ þær nan² mon
 ðe auht ƿat. Ða cƿæþ he. Ðræþer æniz mon ƿene³ ꝥ auht ge
 þær ðe Gooð ðon ne mæge. Ða cƿæþ ic. Ic hit ƿat ꝥ nauht niſ
 ðær ðe he ðon ne mæge. Ða cƿæþ he. Feſiſt þu hræþer he
 mæge æniz⁴ ýfel ðon. Ða cƿæþ ic. Ic ƿat ꝥ he ne mæg. Ða
 cƿæþ he. Soþ ðu feziſt. forþam hit iſ nauht. þær ýfel auht
 ƿære þonne mihte⁵ hit Gooð ƿýrcan. forþý hit iſ nauht. Ða
 cƿæþ ic. Me þincþ ꝥ þu me ðreliſe and ðýðrie.⁶ gƿa mon cild
 ðeþ. lætſt me hiðer 7 ðiðer⁷ on gƿa þicne ƿuðu ꝥ ic ne mæg
 ut aƿeðian. forþæm ðu á ýmbe ſtice fehiſt eft on ða ilcan
 gƿræce. þe þu ær gƿæce⁸ 7 forlætiſt eft ða ær ðu hi gæendooð
 habbe.⁹ 7 fehiſt on uncuþe. þý ic nat nu¹⁰ hræt þu ƿilt. Me
 þincþ ꝥ ðu hƿerfeſt ýmbuton¹¹ gume ƿunðerlice 7 ſelcuþe
 gƿræce. ýmbe þa anfealdneſſe þaƿe goðcunðneſſe. Ic geman¹²
 ꝥ þu me ær nehteſt sum ƿunðorlic ſpell. be ðam þa ðu me
 nehteſt ꝥ hit ƿære eall an gæælþa 7 ꝥ hehte goð. 7 cƿæðe ꝥ
 ða gæælþa ƿæron¹³ on ðam¹⁴ hehtiſtan goðe¹⁵ fæſte. 7 ꝥ hehte
 goð ƿære Gooð ſelf.¹⁶ 7 he ƿære full ælcpe gæælþe. and þu
 cƿæðe ꝥ ælc gææliz mon ƿære Gooð. 7 eft ðu ræðeſt ꝥ Gooðer
 goðneſſe¹⁷ 7 hiſ gæælizneſſe 7 he ſelf þæt ꝥ ƿære¹⁸ eall an. 7 ꝥ
 þonne ƿære ge hehtiſta goð. 7 to þæm goðe ealle þa gæceafſta
 funðiaþ ðe heora gecýnð healdap. 7 ƿilmaþ ꝥ hi¹⁹ to cumen. 7
 eac ðu ræðeſt ꝥ te Gooð ƿeolðe²⁰ eallra hiſ gæceafſta mið þam²¹
 georƿroþne²² hiſ goðneſſe.²³ 7 eac ræðeſt ꝥ ealle²⁴ gæceafſta
 hiora agnum pillum ungeneððe him ƿæron²⁵ unðerƿeooððe.²⁶ 7
 nu on laſt þu ræðeſt²⁷ ꝥ ýfel nære nauht. 7 eall ðiſ þu ge-
 nehteſt to soþe ſiþe gæceadriþlice buton ælcpe leaſſe ƿæ-
 ðelſan. Ða cƿæþ he. Ðu ræðeſt ær ꝥ ic þe ðealde.²⁸ Ac me

¹ Bod. ƿit gif get. ² Cott. nænne. ³ Bod. ƿære. ⁴ æniz, deest
 in MS. Bod. ⁵ Cott. meahte. ⁶ Cott. ðelle 7 ðýðrie. ⁷ Cott.
 læðſt me hiðer 7 þiðer. ⁸ þe þu ær gƿæce, desunt in MS. Bod.
⁹ Cott. hæbbe ¹⁰ nu, deest in MS. Cott. ¹¹ Cott. ýmbe utan. ¹² Bod.
 geman. ¹³ Cott. ƿæpen. ¹⁴ Cott. þæm. ¹⁵ Cott. goode. ¹⁶ Cott.
 goooð ƿære Gooð. ¹⁷ Cott. goodeſ. ¹⁸ Bod. ꝥ ꝥ he ƿære. ¹⁹ Cott.
 hý. ²⁰ Cott. ƿeolðe. ²¹ Cott. þæm. ²² Cott. georƿroþne. ²³ Cott.
 goooðneſſe. ²⁴ Cott. ealla. ²⁵ Cott. ƿæpen. ²⁶ Cott. unðerþeooððe.
²⁷ Cott. ræðeſt. ²⁸ Bod. ꝥ þe ðealde.

covered what we before sought. I think, however, if we again strike our words together, there may spring out some spark of truth of those things which we have not yet observed. Then said I: Do as thou wilt. Then said he: No man doubts that God is so mighty that he is able to work whatsoever he will. Then said I: No man doubts this, who knows anything. Then said he: Does any man think that there is aught which God cannot do? Then said I: I know that there is nothing which he cannot do. Then said he: Dost thou imagine that he can do any evil? Then said I: I know that he cannot. Then said he: Thou sayest truly, for it is nothing. If evil were anything, then could God do it. Therefore it is nothing. Then said I: Methinks thou misledest and deludest me, as any one does a child: thou ledest me hither and thither in so thick a wood that I cannot find the way out. For thou always, on account of some small matter, betakest *thyself* to the same argument that thou before wert speaking of, and again leavest that before thou hast ended it, and beginnest a fresh one. Therefore I know not what thou wouldest. Methinks thou revolvest about some wonderful and extraordinary argument concerning the oneness of the divine nature. I remember that thou formerly madest to me a wonderful speech, wherein thou toldest me that it was all one, happiness and the highest good: and saidst that the felicities were fixed in the highest good, and the highest good was God himself, and he was full of all happiness. And thou saidst that every happy man was a God! And again thou saidst, that God's goodness, and his happiness, and himself, that this was all one, and was, consequently, the highest good; and to this good all creatures which retain their nature tend, and are desirous to come. And moreover thou saidst, that God governed all his creatures with the rudder of his goodness; and also saidst, that all creatures of their own will, uncompelled, were subject to him. And now, at last, thou saidst that evil was nothing! And all this thou hast proved for truth very rationally, without any ambiguity. Then said he: Thou

þincþ ſelfum ꝥ ic þe nauht ne ſpelode.¹ ac ræde ðe rpiþe lang
ſpell 7 punðorlic rpiþe² 7erſeablice be ðam Gode ðe wit unc 7e-
fýrn togebædon. 7 nu 7et³ ic teohhie ꝥ ic ðe hræt hpegu⁴
uncuþer 7erence be þam ilcan Gode. Ðit iſ 7ecýnð ðære 7oð-
cundneſſe ꝥ hio mæz beon ungemenged wið oþre⁵ 7erſeafta.
buton oþerra 7erſeafta ſultume. rpa rpa nan oþer 7erſeaft
ne mæz. ne mæz nan oþer⁶ 7erſeaft be him ſelfum bion. rpa
rpa 7io⁷ Parmenider 7e 7ceop 7eððode⁸ and cþæþ. Se ælmihtiga⁹
God iſ eallra ðinga peccenð 7 he ana unapendenðlic¹⁰ puniaþ. 7
eallra ðara apendenðlicpa¹¹ pelt. Forþæm ðu ne ðearft nauht
rpiþe punðriȝan ðeah 7e rrpian¹² æfter ðam¹³ þe 7e ongunnon.
rpa mið lær porða. rpa mið ma. rþæþer 7e hit 7errecan maȝon.
Ðeah 7e nu 7culon manega 7 miſtlice¹⁴ biȝna and biſpell
peccan. ðeah hangaþ ure Mod ealne 7eȝ on þæm þe 7e æfter
rpýriaþ. ne fo 7e na¹⁵ on ða biȝena¹⁶ and on biſpell¹⁷ for ðara
leaſana rpella luſan. ac forþamþe¹⁸ 7e polbon mið 7ebeacnian¹⁹
ða forþærtnere. 7 polbon ꝥ hit purde to nýtte ðam 7e-
hependum.²⁰ Ic 7emunðe nu rihte²¹ þær rpan Platoneſ lapa
ruma. hu he cþæþ. ꝥ²² 7e mon 7e þe biſpell 7eȝzan²³ polde. ne
7ceolde fon on to unȝelic biſpell ðære rrpæce ðe he ðonne
rppecan polde. ac 7eheop²⁴ nu 7epýlðelice hræt ic nu rppecan
pille. ðeah hit 7e 7efýrn ær unnýt ðuhte. hræþer 7e 7e enðe
abet lician pille :.

§ VI.¹ Onȝan ða rinȝan. 7 cþæþ. Geſæliz biþ 7e mon. þe
mæz 7ereon. ðone hluttran æpellm. ðær hehtan 7odeſ. 7 of
him ſelfum. apeorpan mæz. ða ðioſtro hiſ Modes. 7e 7culon
7et of ealðum leaſum rpellum ðe rum biſpell peccan. Ðit 7e-
lamp 7io. ꝥ te an heapepe. þær on ðære þeode.²⁵ þe Thracia
hatte. 7io þær on Epica rice. 7e heapepe paſ rpiþe. unȝe-
rpæȝlice 7oð.²⁶ þær nama þær Orſeuſ. he hæfde an rpiþe ænlic
riſ. 7io þær haȝen Eurýdice. þa onȝann²⁷ monn 7eȝzan. be þam
heapepe. ꝥ he mihte hearpian ꝥ 7e puða²⁸ paȝode. 7 ða 7tanar

¹ Boet. lib. iii. metrum 12.—Felix qui potuit boni, &c.

¹ Cott. ðpelle.

² Cott. 7 rpiþe.

³ Cott. 7iet.

⁴ Cott. hpuȝu.

⁵ Cott. oþra.

⁶ Cott. oþru.

⁷ 7io, deest in MS. Cott.

⁸ Cott.

7iððode.

⁹ Cott. ælmihtega.

¹⁰ Cott. unanpendenðlic.

¹¹ Cott.

et Bod. anpendenðlicpa.

¹² Cott. rpýrien.

¹³ Cott. þæm.

¹⁴ Cott.

miſlica.

¹⁵ Cott. no.

¹⁶ Cott. biȝna.

¹⁷ Cott. on þa biſpel.

¹⁸ Cott.

forþæm þe.

¹⁹ Cott. becnan.

²⁰ Bod. 7ehependon.

²¹ Cott. rihte.

²² Cott. ꝥ te.

²³ Cott. 7eȝzan.

²⁴ Cott. 7ehep.

²⁵ Cott. þeode.

²⁶ Cott. 7oðð.

²⁷ Cott. onȝon.

²⁸ Cott. puða.

saidst just now that I deceived thee; but methinks that I have not deceived thee, but have stated to thee a very long and wonderful argument, very rationally, concerning that God to whom we some time ago prayed: and I still intend to teach thee something unknown concerning the same God. It is the nature of the divinity, to be able to exist unmixed with other beings, without the help of other beings, in such a way as nothing else is capable of. No other thing is able to exist of itself. Thus formerly Parmenides the poet sung, and said: The Almighty God is ruler of all things, and he alone remains unchangeable, and governs all changeable things. Therefore thou needest not greatly wonder, when we are inquiring concerning what we have begun, whether we may prove it with fewer words, or with more. Though we should produce many and various examples and fables, yet our mind always hangs on that which we are inquiring after. We do not betake ourselves to examples and fables, for love of fictitious speeches, but because we desire therewith to point out the truth, and desire that it may be useful to the hearers. I called to mind just now some instructions of the wise Plato, how he said that the man who would relate a fable, should not choose a fable unlike the subject of his discourse. But hear now patiently what I shall further say, though it formerly appeared to thee unprofitable, whether the end may better please thee.

§ VI. He began then to sing, and said: Happy is the man who can behold the clear fountain of the highest good, and can put away from himself the darkness of his mind! We will now from old fables relate to thee a story. It happened formerly that there was a harper in the country called Thrace, which was in Greece. The harper was inconceivably good. His name was Orpheus. He had a very excellent wife, who was called Eurydice. Then began men to say concerning the harper, that he could harp so that the wood moved, and the

hi ȝtýnebon.¹ for þam ȝpege. ȝ wilð ðeop.² þær wolðon to ȝnan.
 ȝ ȝtanðon.³ ȝwilce hi tame⁴ wæron. ȝpa ȝtille. ðeah hi men.
 oððe hundas. ȝif eodon. þ̅ hi hi na ne onȝcuneðon. ða ȝæðon
 hi. þ̅ ðær hearperes ȝif. ȝceolðe acpelan. ȝ hipe ȝaple. mon
 ȝceolðe. lædon⁵ to helle. ða ȝceolðe ȝe hearpere. weorðan ȝpa
 ȝariz. þ̅ he ne mihte. on ȝemonz oþrum mannum biðon. ac
 teah to ruða. ȝ ȝæt on þæm muntum. æzper ȝe ðæges. ȝe
 nihteȝ. weop ȝ hearroðe. þ̅ þa ruðas biroðon. ȝ ða ea ȝroðon. ȝ
 nan heort. ne onȝcunode. nænne leon. ne nan hara. nænne
 hund. ne nan neat. nýrte nænne andan. ne nænne ege. to
 oþrum. for þære mihte⁶ ðær ȝoneȝ. Ða ðæm hearpere þa
 ruhte. þ̅ hine þa.⁷ nanes ðinges ne lýrte on ðisse worulde. ða
 rohte he. þ̅ he wolde ȝerecan. helle Godu.⁸ ȝ onȝinnan him.
 oleccan mid his hearpan. ȝ biððan þ̅. hi him azeafan.⁹ eft his
 ȝif. Ða he þa ðider com. þa ȝceolðe cuman. þære helle hund.
 onȝean hine. þær nama wæs Leuepueȝ.¹⁰ ȝe ȝceolðe habban.
 þ̅rio heafðu. ȝ onȝan fægenian.¹¹ mid his ȝeorte. ȝ plezian¹²
 ȝif hine. for his hearpunza. Ða wæs ðær eac. ȝiwe egeȝlic ȝeat-
 weard. ðær nama ȝceolðe beon¹³ Eapen. ȝe hæfðe eac ð̅rio
 heafðu. ȝ ȝe¹⁴ wæs ȝiwe weald. Ða onȝan¹⁵ ðe¹⁶ hearpere.
 hine biððan. þ̅ he hine ȝemundbýrðe. þa hwile ðe he wæs wære.
 ȝ hine ȝerunðne. eft þanon brohte. ða ȝehet he him þ̅. for-
 þæm he wæs onlýrt.¹⁷ ðær ȝelðcuþan ȝoneȝ. Ða eode he fupþor
 oþ he ȝemette.¹⁸ ða ȝraman Eýðena.¹⁹ ðe folcȝice men. hataþ
 Paþas. ða hi ȝeczaþ. þ̅ on nanum men. nýton nane aȝe. ac
 ælcum menn. wrecan²⁰ be his ȝerýrhtum. ða hi ȝeczaþ. þ̅
 wealdan.²¹ ælceȝ monnes wýrðe. ða onȝann²² he biððan. hioþa²³
 miltre.²⁴ þa onȝunnon hi wepan mid him. Ða eode he²⁵ fup-
 þor.²⁶ ȝ him uȝnon ealle hellpan onȝean. ȝ læddon hine. to
 hioþa cýninge.²⁷ ȝ onȝunnon ealle wrecan mid him. ȝ biððan
 ðær ȝe he bæð. And þ̅ unȝille hweol. ðe Ixion wæs²⁸ to ȝe-
 bunden. Leueta²⁹ cýning for his ȝealde. þ̅ oþroð. for his
 hearpunza. And Tantalus ȝe cýning. ðe on þisse worulde. un-

¹ Bod. hipeðon. ² Cott. wilð diop. ³ Cott. ȝtanðan. ⁴ Cott. tamu. ⁵ Cott. læðan. ⁶ Cott. meȝge. ⁷ þa, deest in MS. Cott. ⁸ Bod. ȝatu. ⁹ Cott. aȝeran. ¹⁰ Bod. Leuepueȝ. Cott. Leuepue-
 pur. ¹¹ Cott. onfægnian. ¹² Bod. plezan. ¹³ Cott. biðon. ¹⁴ ȝe,
 deest in MS. Cott. ¹⁵ Cott. onȝon. ¹⁶ Cott. ȝe. ¹⁷ Bod. onlýrt.
¹⁸ Cott. mette. ¹⁹ Cott. mettana. ²⁰ Cott. wrecen. ²¹ Cott. wealden.
²² Cott. onȝon. ²³ Cott. heopa. ²⁴ Cott. bliȝe. ²⁵ Bod. hi. ²⁶ Cott. fupþor.
²⁷ Cott. cýninge. ²⁸ þær, deest in MS. Bod. ²⁹ Cott. Leueta.

stones stirred themselves at the sound, and wild beasts would run thereto, and stand as if they were tame; so still, that though men or hounds pursued them, they shunned them not. Then said they, that the harper's wife should die, and her soul should be led to hell. Then should the harper become so sorrowful that he could not remain among other men, but frequented the wood, and sat on the mountains, both day and night, weeping and harping, so that the woods shook, and the rivers stood still, and no hart shunned any lion nor hare any hound; nor did cattle know any hatred, or any fear of others, for the pleasure of the sound. Then it seemed to the harper that nothing in this world pleased him. Then thought he that he would seek the gods of hell, and endeavour to allure them with his harp, and pray that they would give him back his wife. When he came thither, then should there come towards him the dog of hell, whose name was Cerberus; he should have three heads, and began to wag his tail, and play with him for his harping. Then was there also a very horrible gatekeeper, whose name should be Charon. He had also three heads, and he was very old. Then began the harper to beseech him that he would protect him while he was there, and bring him thence again safe. Then did he promise that to him, because he was desirous of the unaccustomed sound. Then went he farther, until he met the fierce goddesses, whom the common people call *Parcæ*, of whom they say, that they know no respect for any man, but punish every man according to his deeds; *and* of whom they say, that they control every man's fortune. Then began he to implore their mercy. Then began they to weep with him. Then went he farther, and all the inhabitants of hell ran towards him, and led him to their king; and all began to speak with him, and to pray that which he prayed. And the restless wheel which *Ixion* the king of the *Lapithæ* was bound to for his guilt; that stood still for his harping. And *Tantalus* the king, who in this world was immoderately

gemetlice gifre pær. ⁊ him pær þ̅ ilce. yfel fylgðe.¹ pær
 giferneſſe. he geſtilde. And ſe Uultor.² ſceolde forlætan. þ̅
 he ne ſlat. þa lifre Týtter. ðær cýninge.³ þe hine ær. mið þý
 ritnode. And eall hellpara. ritu geſtildon. þa hpile ðe he be-
 foran þam cýninge hearpode. Ða he þa lange. ⁊ lange hear-
 pode. þa clipode.⁴ ſe hellparana cýning. ⁊ cƿæp. Uton⁵ aƿiſan.
 þæm eſne hiſ riſ. forþam⁶ he hi. hæfþ geeapnod.⁷ mið hiſ
 hearpunza. Bebeað him ða. ðæt he geara riſte.⁸ þ̅ he⁹ hine
 næfre. underbæc ne beſape. riþþan¹⁰ he þononpearð¹¹ ƿære. ⁊
 ræde. gif he hine underbæc beſape. þ̅ he ſceolde. forlætan þæt
 riſ. Ac ða luſe mon mæg riþe uneape. oððe na¹² forbeodan.
 ƿiþa ƿei.¹³ hƿæt Orſeuſ þa. lædde hiſ riſ mið him. oþþe he com.
 on þ̅ gemære. leohter ⁊ þeoſtro. þa eode þ̅ riſ æfter him. Ða
 he forþ¹⁴ on þ̅ leoht com. Ða beſeah he hine underbæc. ƿiþ
 ðær ƿiſer. þa loſede¹⁵ heo¹⁶ him ſona. Ðaſ leaſan¹⁷ ƿell. læpaþ
 gehƿilcne man. þaþa þe ƿilnaþ. helle þioſtra.¹⁸ to flionne. ⁊ to
 þær ſoþer.¹⁹ ƿodeſ hiohte. to cumenne²⁰ þ̅ he hine ne beſio. to
 hiſ ealðum²¹ yfelum. ſƿa þ̅ he hi eft. ſƿa fullice fullſremme.
 ſƿa he hi ær dyde. forþam²² ſƿa hƿa ſƿa. mið fullon²³ ƿillan. hiſ
 Moð pent. to ða yfelum. þe he ær forlet. ⁊ hi ðonne fulſremep.
 and he him þonne. fullice hciaþ. ⁊ he hi næfre. forlætan ne
 þencþ. þonne forlýt he. eall hiſ æppan ƿoð.²⁴ buton he hiſ
 eft gebede : . Ðer enðað nu. ſeo ðriðde boc Boetier. and on-
 ginh ſeo feorþe : .

CAPUT XXXVI.^k

§ I. ÐA ſe ſiðdom ða þiſ leoþ riþe luſtbærllice ⁊ geſceað-
 ƿiſlice aſunġen hæfde. þa hæfde ic þa zet²⁵ hƿæt²⁶ hƿeġa²⁷ ge-
 mýnd on minum Mode þære unrotnere þe ic ær hæfde. ⁊
 cƿæp. Eala ſiðdom. þu þe eart boða and forþýnel²⁸ ðær ſoþan
 leohter. hu ƿundorlic me ðincþ þ̅ þ̅ þu me recſt. forþæm ic

^k Boet. lib. iv. proſa 1.—Hæc cum Philoſophia dignitate, &c.

¹ Cott. riſgde. ² Cott. ultor. ³ Bod. cýning. ⁴ Cott. cleopode.
⁵ Cott. ƿuton. ⁶ Cott. forþæm. ⁷ Cott. geeapnað. ⁸ Cott. geara
 ƿiſſe. ⁹ he, deest in MS. Bod. et Cott. ¹⁰ Bod. forþam. ¹¹ Cott.
 þononpearð. ¹² oðþe na, desunt in MS. Bod. ¹³ Cott. ƿeila ƿei.
¹⁴ Cott. ſurþum. ¹⁵ Cott. loſade. ¹⁶ Cott. hio. ¹⁷ leaſan, deest
 in MS. Cott. ¹⁸ Cott. þioſtro. ¹⁹ Cott. ſo þan. ²⁰ Cott. cumanne.
²¹ Cott. ealðan. ²² Cott. forþæm. ²³ Cott. fulle. ²⁴ Cott. ƿoðð.
²⁵ Cott. giet. ²⁶ Cott. hƿýlc. ²⁷ Cott. hƿugu. ²⁸ Cott. forþýnel.

greedy, and whom that same vice of greediness followed there; he became quiet. And the vulture should cease, so that he tore not the liver of Tityus the king, which before therewith tormented him. And all the punishments of the inhabitants of hell were suspended, whilst he harped before the king. When he long and long had harped, then spoke the king of the inhabitants of hell, and said: Let us give the man his wife, for he has earned her by his harping. He then commanded him that he should well observe that he never looked backwards after he departed thence, and said, if he looked backwards, that he should lose the woman. But men can with great difficulty, if at all, restrain love! Well-away! what! Orpheus then led his wife with him till he came to the boundary of light and darkness. Then went his wife after him. When he came forth into the light, then looked he behind his back towards the woman. Then was she immediately lost to him. This fable teaches every man who desires to fly the darkness of hell, and to come to the light of the true good, that he look not about him to his old vices, so that he practise them again as fully as he did before. For whosoever with full will turns his mind to the vices, which he had before forsaken, and practises them, and they then fully please him, and he never thinks of forsaking them: then loses he all his former good, unless he again amend it! Here ends the third book of Boethius, and begins the fourth.

CHAPTER XXXVI.

§ I. WHEN Wisdom had very delightfully and wisely sung this lay, then had I as yet some little remembrance in my mind of the sorrow which I formerly had, and said: O Wisdom, thou who art the messenger and forerunner of the true light, how wonderful does that appear to me which thou

ongite þætte eall þ þu me ær reahterc me reahte¹ God ðurh þe. 7 ic hit riſte² eac ær be ſumum ðæle. ac me hæfde riſ unrotneſ amereþedne. þ ic hit hæfde mid ealle forſiten. 7 þ iſ eac minre unrotneſſe ſe mæſta ðæl. þ ic punðriſe forþrý ſe goða³ God læte ænig ýfel beon.⁴ oððe ȝif hit þeah bion⁵ ſcýle. 7 he hit ȝeþarſan wile. for hþý he hit ðonne⁶ ſona ne ppece.⁷ Ðræt þu miht⁸ ðe ſelf onȝitan þ þ iſ to punðrianne. 7 eac oþer ðing.⁹ me þincþ ȝet¹⁰ mare punðor. þ iſ þ te ðýr¹¹ 7 unrihtſiſneſ nu riſcraþ oþer ealne¹² midðan earð. 7 ſe ȝiſðom 7 eac oþre cræftaſ næbbap nan lof ne nænne peopþſcipe on ðiſſe populde. ac licȝaþ forſepene ſpa ſpa meox¹³ under ſeltune. 7 ýfele men on ælcum lanbe rindon nu wýrþe. 7 ða goðan habbaþ manigfeald witu. Ðra mæȝ forbæpan þ he þ ne riſiſe 7 ſwýlcne pæfte ne punðriſe. þ te æſſe ſwýlc ýfel ȝeſwýrþan ſceolde under ðær ælmihtigan Godeſ anpealðe. nu we witon þ he hit wac. 7 ælc goð¹⁴ wile. Ða cræþ he. Eſ hit ſpa iſ ſpa ðu ſeȝt. ðonne iſ þæt egeſlicne ðonne ænig oþer broȝa. 7 iſ enðelear punðor. Ðam¹⁵ ȝelicoſt we on ſumeſ cýningeſ hiſeðe ſien ȝýlbenu ſatu 7 ȝýlſpenu¹⁶ forſepen. 7 tſeopenu mon peopþiſe. Ðit niſ no¹⁷ ſpa ſpa þu weniſt. ac ȝif ðu eall þ ȝe-munan wilt þ we ær ſpſæcon. mid ðær Godeſ ſultume. ðe we nu ýmbe¹⁸ ſpſecap. ðonne miht¹⁹ þu onȝitan þ þa goðan bioþ²⁰ ſimle wealdende. 7 þa ýfelan nabbap nænne anpealð.²¹ 7 þ ða cræftaſ ne bioþ næſſe buton heſing. ne buton ebleane. ne þa unweapaſ næſſe ne bioþ unſiðode. Ac þa goðan²² bioþ ſimle ȝeſælige. 7 þa ýfelan unȝeſælige. Ic ðe mæȝ eorſan ðær ſpſe maneȝa biſna²³ þa ðe maȝon ȝetſýmian.²⁴ to þam²⁵ þ þu naſt hſæt þu lænȝ riſiſe. Ac ic ðe wille nu ȝiet ȝetæcan ðone weȝ we ðe ȝelæt to þære heoſenlican býriȝ. ðe þu ær of come. wiððan þu onȝitſt þurh mine lare hſæt wiſo ſoþe ȝeſælþ biþ. 7 hſær hiſ biþ. Ac ic ſceal æſet ðin Mod ȝeſiþerian.²⁶ þ hit mæȝe hit wý eþ up ahebban ær ðon hit fleoȝan onȝinne on ða heahneſſe. þ hit mæȝe hal 7 oþroſȝ fleoȝan to hiſ earðe. 7 forlætcan ælce þara ȝeðſeþeðneſſa ðe hit nu þroſap.

¹ Bod. mihte.² Cott. riſſe.³ Cott. goða.⁴ Cott. bion.⁵ bion, deest in MS. Bod.⁶ þonne, deest in MS. Cott.⁷ Cott. ppece.⁸ Cott. meahc.⁹ Cott. þineȝ.¹⁰ Cott. ȝiet.¹¹ Cott. ðýriȝ.¹² Cott. eallne.¹³ Cott. miox.¹⁴ Cott. goð.¹⁵ Cott. þæm.¹⁶ Cott.¹⁷ relſpenu.¹⁸ Cott. Niſ hit no.¹⁹ Cott. embe.²⁰ Cott. meahc.²¹ Cott. beoð.²² Cott. anpalð.²³ Cott. goðan.²⁴ Cott. biſena.²⁵ Bod. ȝetſýmigan.²⁶ Cott. to þon.²⁷ Cott. ȝeſeþeþan.

declarest to me! Therefore I am persuaded that all which thou before saidst to me, God said to me through thee! And I also knew it before in some measure; but this sorrow had distracted me, so that I had entirely forgotten it. And this, besides, is the chief part of my unhappiness, that I wonder why the good God should suffer any evil to exist: or, if it yet must exist, and he wills to permit it, why he then does not speedily punish it. Indeed, thou mayest thyself know that this is to be wondered at. And also another thing seems to me even a greater wonder, that is, that folly and wickedness now reign over all the middle-earth, and wisdom and also other virtues have no praise nor any honour in this world, but he despised like dirt on a dunghill: and in every land wicked men are now honoured, and the good have manifold punishments. Who can forbear lamenting and wondering at such a marvel, that ever such evil should take place under the government of Almighty God, when we know that he sees it, and wills all good. Then said he: If it is as thou sayest, then is this more dreadful than any other prodigy, and is endless wonder: most like to this, that in a king's court gold and silver vessels should be despised, and men should esteem wooden *ones*. It is not as thou supposest. But if thou wilt call to mind all that which we have before said, then, with the help of God, concerning whom we are now speaking, thou wilt be able to understand that the good are always powerful, and the wicked have no power; and that virtues are never without praise or without reward, nor are vices ever unpunished; but the good are always happy, and the wicked unhappy. I can show thee very many examples of this which may encourage thee, so that thou mayest not know what thou any longer shouldest lament. But I will now teach thee the way which will lead thee to the heavenly city, whence thou formerly camest, since thou knowest through my instruction what the true happiness is, and where it is. But I must first give wings to thy mind, that it may the sooner raise itself up, before it begins to fly on high; in order that it may, sound and untroubled, fly to its native country, and leave behind it every one of the troubles

ſitte him on minum hræðræne. þocriȝe him on minne peȝ. ic bio hiȝ laðþioȝ :¹

§ II.¹ Ða ȝe ȝiȝdom þa ðiȝ ȝpell aþeht² hæfde. þa onȝann he eft riȝȝan ȝ cƿæp. Ic hæbbe ȝiȝe ȝiȝte feþeȝa. ꝥ ic mæȝ flioȝan ofeȝ ðone hean hƿof þæȝ heofoneȝ. Ac þæȝ ic nu moȝte þin Moð ȝeȝiȝeȝȝan mið þam fiþeȝum. ꝥ þu mihteȝt mið me flioȝan. þonne miht ðu ofeȝȝion ealle þaȝ eorþlican þiȝȝ. Liȝ þu mihteȝt ðe flion ofeȝ þam ȝoðoȝe. ðonne mihteȝt þu ȝeȝion þa ȝolcnu unðeȝ þe. ȝ mihteȝt þe flioȝan ofeȝ þam ȝȝȝe þe iȝ betȝux þam ȝoðoȝe ȝ þæȝe lȝfte. ȝ mihteȝt þe ȝeȝan mið þæȝe ȝunnan betȝȝx þam tunȝlum. ȝ ðonne ȝeoȝþan on þam ȝoðoȝe. ȝ ȝiððan to þam cealðan ȝtioȝȝan þe þe hataþ ðatunneȝ ȝteoȝȝa. ȝe iȝ eall iȝȝ. ȝe ȝanðȝaȝ ofeȝ ofþȝum ȝteoȝȝum ufoȝ ðonne æniȝ ofeȝ tunȝol. ȝiððon þu ðonne foȝþ ofeȝ þone biȝt ahefoð. ðonne biȝt þu buȝan ðam ȝȝiȝtan ȝoðoȝe. ȝ lætȝt þonne behinðan þe þone hehtan heofon. ȝiððan ðu miht habban ðinne ðæl ðæȝ ȝoþan leohteȝ. þæȝ ȝiȝaȝ an cȝȝiȝȝ ȝe hæfþ anpealð eallȝa ofþa cȝȝiȝȝa. ȝe ȝemetȝaȝ ðone bȝiðel. ȝ ꝥ ȝealðleþeȝ ealler ȝmbhȝeoȝȝteȝ heofoneȝ ȝ eorþan. ȝe an ðema iȝ ȝeȝtæþȝȝ ȝ beoȝht. ȝe ȝtioȝþ þam hræðræne eallȝa ȝeȝceafȝa. Ac ȝiȝ þu æȝȝe cȝȝȝȝt on þone peȝ ȝ to ðæȝe ȝtoȝe þe ðu nu ȝeoȝ foȝȝiȝten hæȝt. þonne ȝilt þu cȝeþan. Ðiȝ iȝ min ȝiht eþel. hionan ic þaȝ æȝ cumen. ȝ hionon ic þaȝ acenneð. heȝ ic ȝille nu ȝtanðan ȝæȝte. nelle ic nu næȝȝe hionon. Ic ȝat þealȝ ȝiȝ ðe æȝȝe ȝeȝȝȝȝ ꝥ þu ȝilt oððe moȝt eft ȝunðian þaȝa þioȝȝia ðiȝȝe ȝoȝulðe. þonne ȝeȝiȝȝt ðu nu þa unȝihtȝiȝan cȝȝiȝȝa ȝ ealle þa ofeȝȝoðan ȝiȝan bioȝ ȝiȝe unmihtȝiȝe ȝ ȝiȝe eapȝe ȝȝeccan. þa ilcan ðe þiȝ eapȝe ȝoȝe nu heapðoȝt onðȝæt :

§ III.^m Ða cƿæp ic.³ Eala ȝiȝdom. miȝel iȝ ꝥ ȝ ȝunðoȝlic ꝥ þu ȝehæȝȝt. ȝ ic eac nauht ne tȝeoȝe ðat ðu hit mæȝe ȝe-læȝtan. Ac ic þe halȝȝe ꝥ þu me no lenȝ ne lette.⁴ ac ȝetæc me þone peȝ. foȝþæm þu miht onȝitan ꝥ me lȝȝt þæȝ ȝeȝeȝ. Ða cƿæp he. Ðu ȝcealt æȝeȝt onȝitan ꝥ þa ȝoðan habbaþ ȝȝȝle anpealð. and þa ȝȝelan næȝȝe nænne. ne nænne cƿæȝt. foȝþam hioȝa nan ne onȝit ꝥ te. ȝoð⁵ ȝ ȝȝel bioȝ ȝiȝle ȝeȝiȝnan.

¹ Boet. lib. iv. metrum 1.—Sunt etenim pennæ volucres, &c.

^m Boet. lib. iv. prosa 2.—Tum ego, Papæ, inquam, &c.

¹ Cott. laðþeoȝ. ² Cott. aþeahȝt. ³ ic, deest in MS. Cott. ⁴ Bod. læde. ⁵ Cott. ȝoðoð.

which it now endures. Let it sit in my chariot, *and* be conducted in my path; I will be its guide.

§ II. When Wisdom had ended this speech, then began he again to sing, and said: I have very swift wings, so that I can fly over the high roof of heaven. But I must furnish thy mind with wings, that thou mayest fly with me: then mayest thou look down upon all these earthly things. When thou art able to fly over the sky, thou mayest behold the clouds under thee, and mayest fly over the fire which is between the sky and the air; and mayest go with the sun between the stars, and then be in the sky, and afterwards near the cold star which we call Saturn's star. It is all icy. It wanders above other stars, higher than any other heavenly body. After thou art elevated far above it, then wilt thou be above the swift sky, and wilt leave behind thee the highest heaven. After this thou mayest have thy portion of the true light. There reigns one king who has power over all other kings. He regulates the bridle and the rein of all the circuit of heaven and earth. The only judge is steadfast and bright. He directs the chariot of all creatures. But if thou ever comest into the path, and to the place which thou hast now forgotten, then wilt thou say: This is my proper country: hence I formerly came, and hence was I born: here I will now stand fast; I will never *go* hence! But, I wot, if it ever happen to thee that thou wilt or must again explore the darkness of this world, then wilt thou observe unjust kings, and all the proud rich, to be very feeble, and very wretched exiles: the same whom this miserable people now most dreads!

§ III. Then said I: O Wisdom, great is that and wonderful which thou dost promise, and I, moreover, doubt not that thou canst perform it! But I beseech thee that thou wouldest not any longer hinder me, but teach me the way, for thou mayest perceive that I am desirous of the way. Then said he: Thou must first understand that the good always have power, and the wicked never *have* any, nor any ability; for none of them comprehends that good and evil are always

gif þa goðan¹ ðonne rimle habbaþ anpealð.² þonne nabbap þa
 ýfelan næfre nænne. forþam³ þ þ goð and þ ýfel rint rpiþe un-
 rampræde. Ac ic ðe polde zet⁴ be ægþrum ðara hræc hpega⁵
 rpeotolor gereccan. þ þu mæge þý bet zelýfan⁶ ðe ic þe oppe
 hrile pecce be þam⁷ opprum. oppe hrile be þam⁸ oðrum. Tra
 ðing rindon þe ælceþ monner ingeþanc⁹ tofundap. þ iþ þonne
 pilla 7 anpealð.¹⁰ gif ðonne hræm þara tpega hræþereþ¹¹ pana
 biþ. ðonne ne mæz he mið þam¹² opprum nan ruht fremman.¹³
 forþam¹⁴ nan nýle onzinnan þ þ he nele.¹⁵ buton he neðe¹⁶
 rcýle. 7 þeah he eall pille. he ne mæz. gif he þær þingez an-
 pealð¹⁷ næfþ. be þæm þu miht¹⁸ rpeotole onzitan. gif þu ænine¹⁹
 mon zeriht pillnian²⁰ þær þe he næfþ. þ þam biþ anpealð
 pana.²¹ Ða cræþ ic. Ðæt iþ for. ne mæz ic þær opracan. Ða
 cræþ he. Lif þu þonne hræne²² zeriht²³ þe mæz don þ þ he
 don rile. ne þe ðonne nauht ne tpeoþ þ þe hæbbe anpealð. Ða
 cræþ ic. Ne tpeoþ me þær nauht. Ða cræþ he. Ælc mon biþ
 realdenð þær þe he relt. næfþ he nanne anpealð þær þe he ne
 relt. Ða cræþ ic. Ðær ic eom zepara. Ða cræþ he. Hræþer þu
 nu zet²⁴ mæge zemunan þ ic þe ær rehte.²⁵ þ þar þ te ælceþ
 monner ingeþanc pilnap to þære foran zerælpe to cumenne.²⁶
 ðeah he ungelice hiora eapnize.²⁷ Ða cræþ ic. Ðæt ic zeman.
 zenoz rpeotole me iþ þ zeræð. Ða cræþ he. Lemunþ þu þ ic
 þe ær²⁸ ræde þ hit þære eall an goð²⁹ 7 zerælpa. þe þe zerælpa
 recð. he recþ goð.³⁰ Ða cræþ ic. Ic hæbbe zenoz ferre on ze-
 mýnde. Ða cræþ he. Ealle men ze goðe³¹ ze ýfele pilnap to
 cumanne to goðe.³² þeah hi hiþ mihtlice³³ pillnizen.³⁴ Ða cræþ
 ic. Ðæt iþ for þ þu rezit. Ða cræþ he. Lenoz rpeotol þ iþ þ
 te for þý rint goðe men goðe.³⁵ ðe hi goð³⁶ zemetap. Ða cræþ
 ic. Lenoz open hit iþ. Ða cræþ he. Ða goðan³⁷ bezitap þ
 goð³⁸ þ hi pillnap. Ða cræþ ic. Spa me þincþ. Ða cræþ he. Ða

¹ Cott. goðan. ² Cott. anpalð. ³ Cott. forþæm. ⁴ Cott. zet.
⁵ Cott. hpugu. ⁶ Cott. zelefan. ⁷ Cott. þæm. ⁸ Cott. þæm. ⁹ Cott.
 ingeþanc. ¹⁰ Cott. anpalð. ¹¹ Cott. hræðper. ¹² Cott. þæm.
¹³ Cott. fullfremman. ¹⁴ Cott. forþæm. ¹⁵ Cott. nýle. ¹⁶ Bod. ne.
¹⁷ Cott. anpalð. ¹⁸ Cott. meahc. ¹⁹ Cott. ænigne. ²⁰ Cott. pilman.
²¹ Cott. an palder pana. ²² Cott. hpone. ²³ Bod. zeriht. ²⁴ Cott.
 zet. ²⁵ Cott. peahce. ²⁶ Cott. cumanne. ²⁷ Cott. eapnien.
²⁸ æp, deest in MS. Cott. ²⁹ Cott. goð. ³⁰ Cott. goð. ³¹ Cott.
 goð. ³² Cott. goð. ³³ Cott. mihtlice. ³⁴ Cott. pilnien. ³⁵ Cott.
 goðe. ³⁶ Bod. goðe. ³⁷ Cott. goðan. ³⁸ Cott. goð.

enemies. If, therefore, the good always have power, then the wicked never have any, because good and evil are very incongruous. But I would inform thee somewhat more distinctly concerning each of them, that thou mayest the better believe what I shall sometimes tell thee concerning the one, and sometimes concerning the other. There are two things which every man's intention requires, that is, will and power. If, therefore, there is to any man a deficiency of either of the two, he cannot with the other effect anything. For no one will undertake what he is unwilling to *do*, unless he needs must: and though he fully wills he cannot *perform it*, if he has not power of that thing. Hence thou mayest clearly know, when thou seest any man desirous of that which he has not, that to him power is wanting. Then said I: That is true: I cannot deny it. Then said he: But if thou seest any one who can do what he desires to do, then there is no doubt to thee that he has power. Then said I: I have no doubt of it. Then said he: Every man is powerful so far as he exercises power: he has no power when he does not exercise power. Then said I: Of that I am convinced. Then said he: Canst thou now call to mind what I before told thee, that is, that the mind of every man desires to arrive at the true happiness, though they pursue it differently? Then said I: That I remember; it is clearly enough proved to me. Then said he: Dost thou remember that I before said to thee, that it was all one, good and happiness? He who seeks happiness seeks good. Then said I: I have it sufficiently fixed in *my* memory. Then said he: All men, both good and evil, desire to come to good, though they desire it variously. Then said I: That is true which thou sayest. Then said he: It is sufficiently evident that good men are good because they find good. Then said I: It is evident enough. Then said he: The good obtain the good which they desire. Then said I: So methinks. Then said he: The wicked would not be wicked if they found the good

ýfelan næpon na¹ ýfele. gif hi gemetan þ þoð² þ hi pilnaþ. ac for þý hi rint ýfele þe³ hi hit ne gemetap.⁴ 7 for þý hi hit ne gemetap.⁵ ðe hi hit on riht ne recap. Ða cþæp ic. Sþa hit iſ ſpa ðu reſt. Ða cþæp he. Forþæm hit iſ nan tpeo þ þa goðan⁶ bioþ ſimle paðenbe. 7 þa ýfelan nabbaþ nænne anpealð. 7 for þý ða goðan⁸ þ goð on riht recap. 7 ða ýfelan on poh. Ða cþæp ic. Se þe penþ þ þiſ roþ ne rie.⁹ ðonne ne zelefþ¹⁰ he naner roþer :-

§ IV.ⁿ Ða cþæp he. Þræþer penſt þu nu. gif tpegen men fundiaþ to anpe tpe. 7 habbaþ emn micelne pillan to to cumenne. 7 oþer hæfþ hiſ foða anpealð þ he mæz gan þæri he pile¹¹ ſpa ſpa eallum monnum zecýnðe pæne þ hi mihton.¹² oþer næfþ hiſ foða zepealð þ he mæze gan. 7 pilnaþ þeah to ſapenne.¹³ 7 onginþ cþýpan¹⁴ on ðone ilcan pez. hþæþer ðara tpegra¹⁵ þincþ þe mihtizna.¹⁶ Ða cþæp ic. Niſ þ zelic. ſe biþ mihtizna ſe ðe zæþ. þonne ſe þe cþýpþ.¹⁷ forþam¹⁸ he mæz cuman ep þiðer¹⁹ ðe he pile ðonne ſe oþer. reze²⁰ eller þ þu pille. þ pat ælc man.²¹ Ða cþæp he. Sþa zelice²² beoþ²³ þam goðum²⁴ 7 ðam²⁵ ýfelum. æzþær hioþa²⁶ pilnaþ for zecýnðe þæt he cume to þam hehtan goðe. Ac ſe goða mæz cuman þýðer he pilnaþ. forþam he hiſ on riht pilnaþ. 7 ſe ýfela ne mæz cuman to þam²⁷ þe he pilnaþ. forþam he hit on poh²⁸ recþ. Ic nat þeah þe eller hþæt ðince. Ða cþæp ic. Ne þincþ me nauht oþer of þinum ſpellum. Ða cþæp he. Enoz þýhte þu hit onzitan. 7 þ iſ eac tacn ðinne hæle.²⁹ ſpa ſpa læca zepuna iſ þ he cþeþaþ ðonne hio ſeocne³⁰ mon zepioþ. zeþ he hþelc³¹ unþæzlic³² tacn him on zeþeoþ. me þincþ nu þ þin zecýnð 7 ðin zepuna þite ſiþe ſiþlice þiþ ðæm ðýrize :-

§ V.^o Ic habbe nu onzitan þ þu eapt zeapo to onzitanne mine lape.³³ forþý ic þe polðe zegæþerizgan manizu ſpell 7

¹ Boet. lib. iv. prosa 2.—Rursus inquit: Si duo sint, &c.

^o Boet. lib. iv. prosa 2.—Sed quoniam te ad intelligendum, &c.

¹ Cott. no. ² Cott. goob. ³ Bod. þ. ⁴ Cott. metað. ⁵ Cott. metað. ⁶ Cott. goodan. ⁷ Cott. anpað. ⁸ Cott. goodan. ⁹ Cott. Se þe ne penð þ þiſ roð rie. ¹⁰ Cott. zelýrð. ¹¹ þær he pile, desunt in MS. Bod. ¹² Cott. meahzen. ¹³ Cott. ſepanne. ¹⁴ Cott. cþeopan. ¹⁵ Cott. tpega. ¹⁶ Cott. mehtizna. ¹⁷ Cott. cþiepð. ¹⁸ Cott. forþæm. ¹⁹ Cott. þýðer. ²⁰ Cott. řaža. ²¹ Cott. mon. ²² Cott. ilce. ²³ Cott. bið. ²⁴ Cott. goodum. ²⁵ Cott. þæm. ²⁶ Cott. heopa. ²⁷ Cott. þæm. ²⁸ Cott. poz. ²⁹ Cott. hælo. ³⁰ Cott. he ſeocne. ³¹ Cott. hi hþilc. ³² Cott. ungeþæzlic. ³³ Cott. mina lapa.

which they desire; but they are wicked because they do not find it, and they do not find it because they do not seek it rightly. Then said I: So it is as thou sayest. Then said he: Therefore there is no doubt that the good are always powerful, and the wicked have no power, because the good seek good rightly, and the wicked wrongly. Then said I: He who thinks that this is not true, then believes he no truth.

§ IV. Then said he: Whether dost thou think? if two men are going to one place, and have equally great desire to arrive there, and one has the use of his feet, so that he may go where he will, as it were natural to all men that they could; and the other has not the use of his feet that he can go, and yet is desirous to go, and begins to creep the same way, whether of the two dost thou think the more powerful? Then said I: There is no comparison. He is more powerful who goes than he who creeps, because he can more easily come whither he will than the other. Say what else thou wilt, every man knows that. Then said he: In like manner it is with the good and with the wicked. Each of them desires naturally that he may come to the highest good. But the good is able to come whither he desires, because he desires it rightly, and the wicked cannot come to that which he desires, because he seeks it wrongly. I know not but thou mayest think differently. Then said I: I do not think at all differently from what thou sayest. Then said he: Very rightly thou understandest it: and that is also a token of thy health; as it is the custom of physicians to say, when they see a sick man, if they perceive in him any healthy token. Methinks now that thy nature and thy habit contends very powerfully against error.

§ V. I have now found that thou art prompt to understand my doctrine: therefore I am desirous to collect for thee many

manega biȝna. be þam ꝥ ðu mihter¹ þý eð onȝitan hræt ic
 reczan pille. Onȝit nu hu unmihtige þa ýfelan men beoþ.²
 nu hi ne maȝon cuman riðer. ðiðer ða unȝerittigan ȝerceafta
 pilniaþ³ to to cumenne.⁴ ȝ hu micle unmihtezpan⁵ hi pæron.
 ȝif hi hiȝ nan ȝecýnðe næfðon.⁶ behealð nu mið hu hefȝne
 pacentan ðýȝer ȝ unȝerælpa hi rint ȝebundene. Ðræt þa cýlð.
 þonne hi furþum ȝan maȝon. ȝ eac ða ealðan ceoplaȝ. ða hpile
 þe hi ȝan maȝon. pilniaþ ȝumer peoþþȝceper ȝ ȝumpe mærippe.
 Ða cild riðað on heopa ȝtafum. ȝ manȝfealðne plegan plegiaþ.
 ðær hi onhýriaþ⁷ ealðum monnum. ȝ ða ðýȝegan nan puht
 nýllaþ onȝinnan. ðær þe hi⁸ him aþper mæȝen topenan oððe
 lofeþ oððe leana. ac ðoþ ꝥ pýȝe iȝ. ipnaþ hiðer ȝ ðiðer⁹ ðpoli-
 ȝenðe under þam hrofe eallra ȝerceafta. ȝ ꝥ te þa unȝeritte-
 ȝan¹⁰ ȝerceafta piton. ꝥ nýton þa ðýȝegan men. foþþý rint ða
 cræftaȝ betran ðonne ða unþeapaȝ. foþþam ðe ælc mon ȝceal
 bion ȝeþaȝa. ȝam he pille ȝam he nýlle. ꝥ ȝe ȝie anpalðeȝoȝt¹¹
 þe mæȝ becuman to þam hehtan hrofe eallra ȝerceafta. ꝥ iȝ
 God. ðam niȝ nan puht bufan. ne nan puht benýþan. ne
 ýmbutan. ac ealle ðing rint binnan him on hiȝ anpealðe. ȝe
 God iȝ ȝriþe to luȝenne. Ðu ne cræðe þu ær ꝥ ȝe pæne an
 feþe mihtigoȝt ȝe þe mihte ȝan. ðeah he polðe. oþ þiȝe eoþþan
 enðe. ȝpa þæt te nan ðæl ðiȝe eoþþan ofeþ ꝥ næne. ꝥ ilce þu
 miht ȝeþencan be Gode. ȝpa ȝpa þe ær cræðon. ꝥ ȝe biþ miht-
 goȝt. þe to him cumon mæȝ. foþþam he no hriðer ofeþ ꝥ
 cumon ne mæȝ:

§ VI.^p Be eallum þiȝum pacum þu miht onȝitan ꝥ þa ȝoðan
 bioþ riðle mihtige. ȝ ýfelan bioþ ælceȝ mæȝeneȝ ȝ ælceȝ
 cræfteȝ beðælðe. hȝý penȝt þu ðonne ꝥ hi foþlætān ða cræfteȝ
 ȝ folȝian ðam unþeapum. Ic pene ðeah ꝥ þu pille reczan ꝥ hiȝ
 ȝie foþ ðýȝe ꝥ hi hi ne cunnon tocnapan. Ac hræt reȝȝt ðu
 ðonne ꝥ ȝie foþ cuþpe. ðonne ȝio unȝerceaþȝineȝ. hȝi ȝeþaȝiaþ
 hi ꝥ hi bioð ðýȝe. hȝý nýllað hi ȝpýȝigan æfteȝ cræftum ȝ
 æfteȝi ȝiȝðome. Ic pat þeah ꝥ ȝponȝorneȝ hi ofȝit ȝ hi mið
 ȝlæpþe ofeȝcýmþ. ȝ ȝitȝunȝ hi ablent. piȝ cræðon ðeah ær ꝥ
 nan puht næne pýȝe þonne unȝerceaþȝineȝ. Ac hræt pillaþ
 þe nu¹² cpeþan. ȝif ða ȝerceaþȝian habbaþ unþeapaȝ ȝ nillaþ

^p Boet. lib. iv. prosa 2.—Ex quo fit, quod huic objacet, &c.

¹ Cott. meahȝe. ² Cott. bioð. ³ Bod. pillað. ⁴ Cott. cumanne.
⁵ Bod. unȝemihȝpan. ⁶ Cott. næfðen. ⁷ Cott. hýȝiað. ⁸ Bod. et
 Cott. hiȝ. ⁹ Cott. hiðer þiðer. ¹⁰ Cott. ȝepittigan. ¹¹ Bod.
 anpealðe heȝoȝt. ¹² Cott. piȝ nu piȝ.

arguments and many examples, so that thou mayest the more easily understand what I am about to say. Observe now, how feeble wicked men are, when they cannot come thither where *even* irrational creatures are desirous to come; and how much more feeble they would be if they had no natural inclination to it. Behold with how heavy a chain of folly and unhappiness they are bound! Even children, when they can just go, and also old men, as long as they can go, are desirous of some honour and some praise. Children ride on their sticks, and play at various sorts of play, wherein they imitate old men. But the unwise are not willing to attempt anything from which they may expect to themselves praise or rewards. But *they* do what is worse; *they* run erring hither and thither under the roof of all things; and that which irrational creatures know, unwise men do not know. Therefore the virtues are better than the vices. For every man must be convinced, whether he will, or whether he will not, that he is the most powerful who is able to arrive at the highest roof of all things, that is God; whom nothing is above, nor anything beneath, nor about, but all things are in him, in his power. God is greatly to be loved. Didst thou not before say, that he was most powerful in walking who could go, if he would, to the end of this earth, so that no part of this earth were beyond it? The same thou mayest conceive with regard to God, as we before said, that he is most powerful who can come to him, because he nowhere beyond that can come!

§ VI. From all these arguments thou mayest understand that the good are always powerful, and the wicked are destitute of all power and all ability. Why, then, dost thou think they forsake virtues and follow vices? But I suppose thou wilt say, that it is through ignorance that they are not able to distinguish them. But what wilt thou then say is worse than this want of reason? Why do they allow themselves to be ignorant? Why will they not inquire after virtues and after wisdom? But I know that drowsiness oppresses them, and overcomes them with sloth, and covetousness blinds them. We have before said, that nothing was worse than ignorance. But what shall we now say, if the intelligent have vices, and

ƿrýpian¹ æfter ƿiſdome 7 æfter cƿæftum. Ic ƿat ðeah ꝥ þu ƿilt cƿeþan ꝥ ƿiænneſ 7 ungemetfærtneſ hi ofſitte. Ac hƿæt iſ ðonne unſtƿengre² ðonne ſe mon þe bioð³ to ungemetlice ofeſſiþeð mið þam⁴ tedeþan flæſce. buton he eft geſſice 7 ƿinne ƿiþ þa unþeapaf ſƿa he ƿiþoſt mæge. Ac hƿæt ƿilt ðu þonne cƿeþan. 7iſ hƿa ƿuht nýlle ƿiþ ƿinnan. ac mið fullan⁵ ƿillan foſlæt ælc goð 7 ſulzæþ þam ýfele. 7 biþ ðeah geſcead- ƿiſe. Ic ſecge ſie unmihtiz 7 eac ealles nauht. foſþam ſƿa hƿa ſƿa ðone gemænan goð eallra goða foſlæt. buton tƿeonne biþ ſe nauht. Ac ſƿa hƿa ſƿa ƿillnaþ ꝥ he cƿæftiz ſie. he ƿillnaþ ꝥ he ƿiſ ſie.⁶ ſƿa hƿa ſƿa þonne cƿæftiz biþ. he biþ ƿiſ. 7 ſe ðe ƿiſ biþ. he biþ goð.⁷ ſe þe ðonne goð biþ. ſe biþ geſæliz. 7 ſe ðe geſæliz biþ. ſe biþ eadiz. 7 ſe þe eadiz biþ. ſe biþ God.⁸ be þam⁹ ðæle ðe ſe ær ſiehton¹⁰ on þiſſe ilcan bec. Ac ic ſene nu hƿonne ꝥ ðýſige men ƿillon ƿunðrian þæſ þe ic ær ſæde. ꝥ ƿaſ ꝥ te ýfele men næron¹¹ nauhtaſ. foſþæmþe þaſa iſ ma ðonne þaſa oþra. Ac ðeah hi hiſ nu næſſe ne geſeſan. þeah ic iſ ſƿa. ne maƿon ſe næſſe geſecean þone ýfelan mon clænne 7 un- tƿiſealde. þe¹² ma þe ſe maƿon haƿan oððe habban ðeaðne mon foſ cƿucene. ne biþ ſe cƿuca ðonne nýttſa þe ſe ðeaða. 7iſ him hiſ ýfel ne hƿeoþþ. Ac ſe þe ungeſeclice hoſaþ. 7 hiſ gecýnð nýle healðan. ne biþ ſe nauht:.

§ VII.^a Ic ſene ðeah ꝥ þu ƿille cƿeþan ꝥ hit ne ſie ealles ſƿa ƿelice. ꝥ ſe ýfela mæge ðon ýfel ðeah he goð ne mæge. 7 ſe ðeaða ne mæge naþeſi ðon. ac ic ðe ſecge þæt ſe anſeald¹³ þaſa ýſlena ne cýmþ of nanum cƿæfte. ac of unþeapum. ac 7iſ þa ýfelan ſýmle goðe¹⁴ ƿæron.¹⁵ ðonne ne ðýðon hi nan ýfel. ne biþ¹⁶ ꝥ nane mihta ꝥ mon mæge ýfel ðon. ac¹⁷ beoþ un- mihta. 7iſ ꝥ ſoþ iſ ꝥ ſe ær geſýrn ſiehtan¹⁸ ꝥ ꝥ ýfel nauht ne ſie. þonne ne ƿýrcþ ſe nauht. ſe ðe ýfel ƿýrcþ. Ða cƿæþ ic. Genoz ſoþ ꝥ iſ ꝥ þu ſeƿſt.¹⁹ Ða cƿæþ he. Nu ne ſiehton²⁰ ſe ær ꝥ nan ƿuht næſe mihtizra ðonne ꝥ hehte goð.²¹ Ða cƿæþ ic. Ðra hit iſ ſƿa ðu ſeƿſt.²² Ða cƿæþ he. Ne hit þeah ne mæg

^a Boet. lib. iv. proſa 2.—Sed poſſunt, inquires, mali, &c.

¹ Bod. ƿrýpigan.

² Cott. unſtƿengra.

³ Cott. bið.

⁴ Cott.

þæm.

⁵ Cott. ſulle.

⁶ Bod. ƿiſſige.

⁷ Cott. goð.

⁸ Bod. goð.

⁹ Cott. þæm.

¹⁰ Cott. ſiehton.

¹¹ Cott. næſen.

¹² Cott. þon.

¹³ Cott. anſald.

¹⁴ Cott. goðe.

¹⁵ Cott. ƿæpen.

¹⁶ Cott. bioð.

¹⁷ Bod. 7.

¹⁸ Cott. ſiehton.

¹⁹ Cott. ſeƿſt.

²⁰ Cott. ſiehton.

²¹ Cott. goð.

²² Cott. ſeƿſt.

will not inquire after wisdom and after virtues? I know, however, that thou wilt say that luxury and intemperance oppress them. But what is weaker than the man who is utterly overcome by the frail flesh, unless he afterwards desist, and contend against vices as he best may? But what wilt thou say if any creature will not contend against *them*, but with full will forsakes all good, and does evil, and is nevertheless intelligent? I say that he is feeble, and moreover altogether nothing! For whosoever forsakes the universal good of all goods, without doubt he is nothing. But whosoever desires that he may be virtuous, desires that he may be wise. Whosoever, then, is virtuous is wise: and he who is wise is good; he then who is good is happy; and he who is happy is blessed; and he who is blessed is a god, so far as we have before mentioned in this same book. But I rather think that foolish men will wonder at that which I have just now said, that is, that wicked men were nothing; because there is a greater number of them than of the others. But though they never believe it, yet it is so. We can never reckon the wicked man pure and sincere, any more than we can call or esteem a dead man living. Nor indeed is the living better than the dead, if he repent not of his evil. But he who lives recklessly, and will not preserve his nature, is not he nothing?

§ VII. I think, however, thou wilt say that this is not altogether so likely, because the wicked can do evil, though he cannot *do* good, and the dead can do neither. But I say to thee that the power of the wicked does not come from any virtues, but from vices. But if the evil were always good, then would they do no evil. It is not from power that any one is able to do evil, but it is from weakness. If that is true which one some time ago asserted, that evil is nothing, then he works nothing who works evil. Then said I: Very true is that which thou sayest. Then said he: Did we not prove before that nothing was more powerful than the highest good? Then said I: So it is as thou sayest. Then said he: Yet it

nan ýfel don. Ða cƿæþ ic. Ðæt iſ ƿop. Ða cƿæþ he. Ðƿæþer ænig mon ƿene ꝥ ænig mon ƿie ƿƿa mihtig ꝥ he mæge don eall ꝥ þæt he ƿille. Ða cƿæþ ic. Ne ƿenþ ðær nan mon ðe hiſ geƿit hæfþ. Ða cƿæþ he. Ðƿæt ýfele men mazon ðeah ýfel don. Ða cƿæþ ic. Eala ꝥ¹ hi ne mihton. Ða cƿæþ he. Ðit iſ ƿƿeotol ꝥ hi mazon don ýfel. 7 ne mazon nan zod. ꝥ iſ ƿopþam ðe ꝥ ýfel niſ nauht. ac þa zodan.² gif hi fulne anpealð habbaþ. hi mazon don to zodæ³ ꝥ ꝥ hi ƿillaþ. ƿopþý iſ re fulla anpealð⁴ to tellanne to þam⁵ hehrtum zodum.⁶ ƿopþam⁷ ægþer ge re anpealð.⁸ ge þa opƿu zod.⁹ and þa cƿæftaſ. þe re longe ær nemdon. ƿindon fæſte on þam hehrtan zodæ.¹⁰ ƿƿa ƿƿa ælceſ hureſ ƿah biþ fæſt ægþer ge on ðære flope. ge on þæm hƿoſe. ƿƿa biþ ælc zod¹¹ on Lode fæſt. ƿopþæm he iſ ælceſ zodæſ ægþer ge hƿoſ ge flop. Ðý iſ á to ƿilnianne þæſ anpealðeſ. ꝥ mon mæge zod¹² don. ƿopþam ꝥ iſ re betſta anpealð.¹³ ꝥ mon mæge 7 ƿille pell¹⁴ don. ƿƿa lærran ƿƿedum ƿƿa maran. ƿƿæþer he hæbbe. ƿopþam ƿƿa hƿa ƿƿa ƿillaþ¹⁵ zod¹⁶ to donne. he ƿillnaþ zod¹⁷ to habbenne.¹⁸ 7 mid zodæ to bionne. ƿop þiſ¹⁹ iſ re Platoneſ cƿide zenog ƿop. ðe he cƿæþ. Ða ƿiſan ane mazon don to zodæ²⁰ ꝥ hi ƿilniap.²¹ Ða ýfelan mazon onginnon ꝥ hi ƿilniap. Ic nat nu þeah ðu ƿille cƿeþan ꝥ Ða zodan onginnon hƿilum ꝥ hi ne mazon ƿopþbriſgan. Ac ic cƿeþe. ꝥ²² hi hit briſgaþ ƿimle ƿopþ. þeah hi ꝥ ƿeoƿc ne mægen fulſƿemman. hi habbaþ ðeah fulne ƿillan. 7 re untƿeoſealða ƿilla bioþ²³ to tellenne²⁴ ƿop fullſƿemoð ƿeoƿc. ƿopþam²⁵ he næfne ne ƿoplyſt ðam leanum oððe heſ. oððe þæſ. oððe ægþæſ. þeah ƿillaþ Ða ýfelan ƿýpcan ꝥ ꝥ hi lýſt. ðeah hit nu ne ƿie²⁶ nýt. ne ƿoſeoſaþ hi eac þone ƿillan. ac habbaþ hiſ ƿite. opþe heſ. oððe elleſ hƿæſ. oððe ægþer. re ýfla ƿilla²⁷ to þonne hiopa ƿelt. ƿopþý hi ne mazon begitan ꝥ zod²⁸ ꝥ hi ƿillniap.²⁹ ƿop ðý hi hit ðuph³⁰ ðone ƿillan geap. naſeſ þuph ƿihtne ƿeġ.³¹ Se ýfela³² ƿilla næfþ nænne geſeſcipe ƿiþ þa geſælþa. Ða re ƿiſdom þa ðiſ ƿpell aƿeht hæfðe. Ða ongan he eft ƿiſgan and ður cƿæþ.

¹ Bod. þap. Cott. þæp. ² Cott. goodan. ³ Cott. goode. ⁴ Cott. anpalð. ⁵ Cott. þæm. ⁶ Cott. goodum. ⁷ Cott. ƿopþæm. ⁸ Cott. anpalð. ⁹ Cott. good. ¹⁰ Cott. goode. ¹¹ Cott. good. ¹² Cott. good. ¹³ Cott. anpalð. ¹⁴ Cott. pel. ¹⁵ Cott. ƿilnað. ¹⁶ Cott. good. ¹⁷ Cott. good. ¹⁸ Cott. habbanne. ¹⁹ Cott. ƿopþý. ²⁰ Cott. goode. ²¹ Cott. ƿillað. ²² Bod. þeah. ²³ Cott. bið. ²⁴ Cott. tellanne. ²⁵ Cott. ƿopþæm. ²⁶ Cott. hit nýt ne ƿie. ²⁷ Bod. ƿilla ýfel. ²⁸ Cott. good. ²⁹ Cott. ƿilniap. ³⁰ Cott. þupġ. ³¹ Bod. nallaſ þupihtne ƿeġ. ³² Cott. ýfla. ³³ Cott. aƿeaht.

cannot do any evil. Then said I: That is true. Then said he: Does any one think that any man can be so powerful that he is able to do all that he wills? Then said I: No man thinks it who has his senses. Then said he: But wicked men, nevertheless, can do evil. Then said I: O that they were not able! Then said he: It is evident that they can do evil, and cannot do any good. That is because evil is nothing. But the good, if they have full power, are able to do whatsoever good they will. Therefore full power is to be reckoned among the highest goods; for both power and the other goods and excellences, which we long ago mentioned, are fixed in the highest good. As the wall of every house is fixed both to the floor and to the roof, so is every good fixed in God, for he is both the roof and floor of every good. Therefore is the power that man may do good, ever to be desired: for that is the best power, that any one is able and willing to do well, whether with less means or with greater, whichever he may have. For whosoever wills to do good, is desirous to have good, and to be with good. Therefore is Plato's saying very true, which he said: The wise alone can do the good which they desire; the wicked can only attempt what they desire. I know not, however, but thou wilt say that the good sometimes begin what they cannot accomplish. But I say that they always accomplish it. Though they may not perfect the work, they have nevertheless full will, and the sincere will is to be reckoned for the perfect work. Therefore they never fail of rewards either here or there, or both. If the wicked have will to work what they list, though it is not now perfect, they lose not also the will, but have its punishment either here or elsewhere, or both. So greatly does the evil will control them! For this reason they cannot obtain the good which they desire, because they seek it through this will, *and* not through the right way. The evil will has no fellowship with happiness. When Wisdom had finished this speech, then began he again to sing, and thus said:

CAPUT XXXVII.^r

§ I. LEƆER nu an ſpell be þam oſermოდum ꝓ þam unſiht-
 ꝓrum cýningum. þa Ƴe geſioþ ſittan on þam hehſtan heahſet-
 lum. þa ſcinaþ on manegra cýnna hræg lum. ꝓ bioþ uton
 ýmbſtandende mið miclon geſerſcipe hioſa þegna. ꝓ þa bioþ
 mið ſetlum. ꝓ mið gýldenum hýlt ſƳeorδum. ꝓ mið manig-
 ſealdum hepegeatſum gehýrte. ꝓ þƳeatiaþ eall moncýnn mið
 hioſa þrýmme. ꝓ Ƴe ðe hioſa ſelt. ne muſnþ nauþer ne ſƳienð
 ne ſienð. þe ma ðe Ƴedenðe hund. ac bioð ſƳiþe ungeſƳæglice
 upahaſen on hƳ Mode ſorþam ungemetlican anpealde. Ac gƳ
 him mon þonne aƳint of þa clapaſ. ꝓ him oftiþ þaſa þenunga
 ꝓ þæſ anpealdeſ. ðonne miht þu geſeon ꝥ he bioþ ſƳiþe anlic
 þaſa hƳ þegna ſumum ðe him ðar þeniaþ. buton he ſorþſa ſie.
 Anð gƳ him nu Ƴear gebýreþ ꝥ him Ƴýrþ ſume hƳile þaſa
 þenunga of tohen. ꝓ þaſa clapa. ꝓ þæſ anpealdeſ. þonne þincþ
 him ꝥ he ſie on carceſne gebroht. oððe on pacentum. ſorþam
 of þam unmetta. ꝓ þam ungemetlican gezeſelan. of þam ſƳet-
 mettum. ꝓ of miſtlicum ðrýncum þæſ hƳeſ. onſæcnaþ ſio
 Ƴode þrað þæſe ſƳænneſſe. ꝓ gebreþ hioſa Mοδ ſƳiþe ſƳiþlice.
 þonne Ƴeaxaþ eac þa oſermetta ꝓ ungeþƳærneſ. ꝓ þonne hi
 Ƴeorþaþ gebolgen. ðonne Ƴýrþ ꝥ Mοδ beſſunzen mið þam ſelme
 þæſe haþeortneſſe. oþþæt hi Ƴeorþaþ geſæſte mið þæſe un-
 Ƴotneſſe. ꝓ ſƳa gehæſte. Siððan ꝥ ðonne gebon biþ. ðonne
 onginþ him leogan ſe tohopa þæſe ſƳæce. ꝓ ſƳa hƳæſ ſƳa hƳ
 Ƴſgunz Ƴillaþ. ðonne gehet him þæſ hƳ Ƴecceleſt. Ic þe ſæðe
 geſýrn ær on þƳſſe ilcan bec. ꝥ ealle geſceaf ta Ƴillnoðon ſumer
 goðeſ. ſor geceýnðe. ac ða unſihtſƳan cýnzaſ ne maƳon nan
 goð ðon. ſor þam ic þe nu ſæðe. niſ ꝥ nan Ƴundor. ſorþam hi
 hi underþioðaþ eallum þam unþeapum þe ic ðe ær nemðe. ſceal
 ðonne neðe to þaſa hlaſorða ðome þe he hine ær underþeodðe.
 ꝓ ꝥ te Ƴýrþe Ƴſ. ꝥ he him nýle ſurþum Ƴiþſunnan. þæſ he hi
 anginnan Ƴolðe. ꝓ ðonne on þam geſinne þurþſumian mihte.
 þonne næſðe he hƳ nane ſcýlðe :

§ II.^s Ða ſe ſƳiðom ða þƳ leoþ aſunzen hæſðe. þa ongan he
 eſt ſpellhan ꝓ þƳ cƳæþ. Geſiht ðu nu on hu miclum. ꝓ on hu

^r Boet. lib. iv. metrum 2.—Quos vides sedere celso, &c.

^s Boet. lib. iv. prosa 3.—Videsne igitur, quanto in cæno, &c.

CHAPTER XXXVII.

§ I. HEAR now a discourse concerning proud and unjust kings, whom we see sitting on the highest thrones; who shine in clothes of many kinds, and are surrounded by a great company of their thanes, who are adorned with belts and golden-hilted swords, and with manifold weapons, and terrify all mankind with their greatness. And he who governs them regards neither friend nor foe, any more than a mad hound; but is inconceivably lifted up in his mind, through unbounded power. But if any man should strip off from him the clothes, and deprive him of the retinue and the power, then wouldest thou see that he is very like to any one of those his thanes who serve him, unless he be worse. And moreover, if it by chance happen unto him that he at any time is deprived of the retinue, and of the clothes, and of the power, then it seems to him that he is brought to prison or to chains. Because from excess, and from immoderate clothing, and from dainty food, and from various drinks of the cup, the fury of lust is excited, and disquiets their minds very greatly: then increases also arrogance and wickedness; and when they are offended, then is the mind scourged with the heat of anger, until they are distracted with unhappiness, and so enslaved! After this takes place, the hope of revenge begins to deceive them, and whatsoever his anger wills his recklessness promises him. I said to thee long before, in this same book, that all creatures were naturally desirous of some good: but unjust kings can do no good, for the reason I have now given thee. That is no wonder, for they subject themselves to all the vices which I have already named to thee. *Every one of them*, therefore, necessarily must *submit* to the judgment of the lords, to whom he has already subjected himself; and what is still worse, that he will not even strive against them. If he were willing to attempt it, and then were able to persevere in the contest, then would he be free from his guilt.

§ II. When Wisdom had sung this lay, then began he again to speak, and thus said: Seest thou in how great, and

ðiorum. 7 on hu ðiorþrum hopaſeaþe¹ þara unþeaþa þa ýfel-
pillendan 7ticiaþ. 7 hu ða 7oðan² 7cinaþ beophþor þonne 7unne.
forþam³ þa 7oðan⁴ næfpe ne beoþ beðæleðe þara eðleana hiora
7oðer.⁵ ne þa ýfelan næfpe þara 7ita ðe hi 7eeapnaþ. Ælc þing
þe on ðirre popule 7eðon biþ. hæfþ eðlean. 7ýnce hpa þ þ he
7ýnce. oððe ðo þ þ he ðo. á he hæfð þ þ he earpaþ.⁶ Nij þ
eac nauht unpeht⁷ 7pa 7pa 7io Romana þeaþ 7ær.⁸ 7 7et⁹ 7 on
manegum ðeodum.¹⁰ þ mon hehþ ænne heafodbeah¹¹ 7ýlðenne
æt 7umer ærnepezeþ enðe. færþ þonne micel folc to. 7 7pnaþ¹²
ealle endemer.¹³ ða þe hiora ærninge tpepaþ. 7 7pa hþile 7pa
æpeþ to ðam beaze cýmþ. þonne mot 7e hine habban him. ælc
7ilnaþ þ he 7eýle æpeþ to cuman 7 hine habban. ac anum he
ðeah 7ebýpaþ.¹⁴ 7pa ðeþ eall moncýnn. on þýr anðpeapðan life
7pnaþ. anð onettaþ. anð pillmað ealler¹⁵ þær hehþtan 7oðer.¹⁶
ac hit 7 nanum¹⁷ men 7etiohhod. ac 7 eallum monnum. for-
þæm 7 ælcum þeaþ þ he higie eallan¹⁸ mægne¹⁹ æfter þære
meðe. þære meðe ne 7ýrþ næfpe nan 7oð²⁰ man beðæleð. ne
mæg hine mon no mið mhte hatan 7e 7ooda. 7if he biþ þær
hehþtan 7oðer beðæleð.²¹ forþæm nan 7oð²² peoþ ne biþ
buton 7oðum²³ eðleanum. ðon ða ýfelan þ þ hi ðon. 7ýmle biþ
7e beah²⁴ 7oðer²⁵ eðleaner þam 7oðum²⁶ 7ehealde on ecneþpe.
ne mæg þara ýfelena ýfel þam 7oðan²⁷ beniman heora 7oðer
7 hiora pliteþ. ac 7if hi þ 7ood buton himþelfum hæþen.
ðonne meahþe hi mon hij beniman.²⁸ oþer tpega oððe 7e ðe
hit ær 7ealde. oððe oþer mon.²⁹ Ac þonne forþeþ 7oð³⁰ man
hij leanum.³¹ ðonne he hij 7oð forlæt. Onzic nu þ te ælcum
men hij azen 7oð³² 7ifþ 7ood eðlean. þ 7oð þ te oninnan him
þelfum biþ. Þpa 7ipra monna pile cpeþan þ æniþ 7oð man 7e
beðæleð ðæþ hehþtan 7oðer. forþam he 7imle æfter þam
7pnceþ. Ac 7emun ðu 7imle ðær miclan 7 þær fægpan eðleaner.

¹ Cott. hopo ſeaþa. ² Cott. goodan. ³ Cott. forþæm. ⁴ Cott. goodan. ⁵ Cott. gooder. ⁶ Cott. geeapnað. ⁷ Cott. unpilht. ⁸ Bod. Romana þeaþ 7ær. ⁹ Cott. 7et. ¹⁰ Cott. þiodum. ¹¹ Cott. beaz. ¹² Cott. ýpnað. ¹³ Bod. endemerþ. ¹⁴ Cott. 7ebýpeð. ¹⁵ Cott. ealle. ¹⁶ Cott. gooder. ¹⁷ Cott. anum. ¹⁸ Cott. ealle. ¹⁹ Cott. mægene. ²⁰ Cott. 7ood. ²¹ Cott. ne mæg hine mon no mið mhte hatan 7e 7ooda. 7if he bið þær hehþtan 7oðer beðæleð. ²² Cott. 7ood. ²³ Cott. goodum. ²⁴ Cott. beaz. ²⁵ Cott. gooder. ²⁶ Cott. goodum. ²⁷ Cott. goodan. ²⁸ Bod. hiora 7oð. buton himþelfum næþen. þonne mhte hi mon hi beniman. ²⁹ Bod. 7ealde oðþa oþer ma. ³⁰ Cott. 7ood. ³¹ Bod. 7eleapan. ³² Cott. 7ood.

in how deep, and in how dark a sink of vices the evil-willing are involved, and how the good shine brighter than the sun? For the good are never destitute of the rewards of their good, nor the wicked ever of the punishments which they deserve. Everything which is done in this world has recompense. Let any one work what he may, or do what he may, he will ever have that which he earns. Moreover, it is not unjust, as was formerly the custom of the Romans, and still is in many nations, that man should have a golden crown at the end of some course. Many people then come thereto, and all run equally, those who have confidence in their running; and whichsoever first arrives at the crown, then may he have it to himself. Every one desires that he may first arrive, and have it; but nevertheless it falls to one. So does all mankind in this present life,—runs and hastens, and is desirous of the highest good. But it is offered to no one man, but is *offered* to all men. Therefore it is needful to every one that he strive with all his power after the reward. Of the reward no good man is ever deprived. A man cannot rightly call himself good if he be destitute of the highest good, for no good servant is without good rewards. Let the wicked do what they may, the crown of good reward will always be possessed by the good for ever. The evil of the wicked cannot deprive the good of their good, and of their excellence. But if they had that good from without them, then might some one deprive them of it; either he who formerly bestowed it, or another man. But a good man then loses his rewards when he forsakes his good. Understand, then, that to every man his own good gives good reward; that good which is in himself. What wise man will say, that any good man is destitute of the highest good? for he always labours after it. But meditate thou always on the great and the fair reward,

forþam¹ ꝥ eðlean iſ ofeſ ealle oþre² lean to lufienne.³ ꝥ ðo þæſ lean to þam forſpeccenan goðum⁴ þe ic ðe ær tealde on ðriððan bec. þonne hi þonne gegaderuðe⁵ bioþ. ðonne miht⁶ þu ongiſtan ꝥ þa geſælpa ꝥ ꝥ hehte goð⁷ biþ eall an. ꝥ ꝥ hiþ Eoð. ꝥ þonne ðu miht⁸ eac ongiſtan ꝥ ælc goð⁹ man biþ eadiġ. ꝥ ꝥ ealle geſælġe men beoþ¹⁰ Eoðar. ꝥ habbaþ ecu eðlean hiopa¹¹ goðeſ :.¹²

§ III.^t Forþam¹³ ne ðearf nænne wiſne mon tpeoġan. ꝥ ða ýfelan nabban eac ece¹⁴ eðlean heopa ýfeleſ. ꝥ biþ ece wiſe. ðeah ðu nu pene ꝥ hiopa hpýlc¹⁵ geſeliġ¹⁶ wiſe heſ for popuðe. he hæfþ ðeah wiſle¹⁷ hiſ ýfel mid him. ꝥ eac þæſ ýfeleſ¹⁸ eðlean ða hpile þe hit him licap. Nis nu nan wiſ man ꝥ nýte ꝥ te goð¹⁹ ꝥ ýfel bioþ wiſle²⁰ unġeþwæpe betwux²¹ him. ꝥ wiſle²² on tpa²³ willap. ꝥ ſpa ſpa ðær goðan goðneſ biþ hiſ aġen goð²⁴ ꝥ hiſ aġen eðlean. ſpa biþ eac þæſ ýfelan ýfel hiſ aġen ýfel. ꝥ hiſ eðlean. ꝥ hiſ aġen wiſe. ne tpeoþ nænne mon ġif he wiſe hæfþ. ꝥ he næbbe ýfel. Ðwæt penaþ þa ýfelan ꝥ he beon beðælðe ðara wiſa ꝥ ġint fulle ælceſ ýfeleſ. nallaſ²⁵ no ꝥ an ꝥ hi bioþ aſýlðe. ac forneah to nauhte ġeðone. Onġit nu be þam goðum hu miſel wiſe þa ýfelan wiſle habbaþ. ꝥ ġehýp ġýt²⁶ ġum biſpell. ꝥ ġeheald þa pel þe ic þe ær ſæðe. Eall ꝥ. ꝥ te annerġe hæfþ. ꝥ þe ſecġaþ þæt te wiſe. ða hpile þe hit æt ſomne biþ. ꝥ ða ſamſwæðneſſe þe haſaþ goð. Spa ſpa an man biþ man. ða hpile ðe wiſo ſaþl ꝥ þe lichoma biþ ætſomne.²⁷ þonne hi þonne ġeſindſeðe bioþ ðonne²⁸ ne bið he ꝥ ꝥ he ær wæſ. ꝥ ilce þu miht²⁹ ġeþencan be ðam lichoman ꝥ be hiſ limum. ġif þara lima hpile³⁰ of biþ. ðonne ne biþ hit no full mon ſpa hit ær wæſ. ġif eac hpýlc goð³¹ man ſſom goðe ġeſiſe. ðonne ne biþ he þe³² ma fullice goð. ġif he eallunġa ſſom goðe³³ ġeſiſe. þonan hit ġebýraþ ꝥ ða ýfelan ſoþlætara ꝥ ꝥ hi ær diðon³⁴ ne³⁵ bioþ

^t Boet. lib. iv. proſa 3.—Quæ cum ita ſint, &c.

¹ Cott. forþæm. ² Cott. oðru. ³ Cott. lufianne. ⁴ Cott. goodum.
⁵ Cott. gegaderuðe. ⁶ Cott. meahſ. ⁷ Cott. good. ⁸ Cott. meahſ.
⁹ Cott. good. ¹⁰ Cott. bioð. ¹¹ Cott. heopa. ¹² Cott. goodeſ. ¹³ Cott. forþæm.
¹⁴ Cott. næbben eac ecu. ¹⁵ hpýlc; deest in MS. Bod.
¹⁶ Bod. geſælpe. ¹⁷ Cott. wiſle. ¹⁸ Cott. ýfeleſ. ¹⁹ Cott. good.
²⁰ Cott. wiſle. ²¹ Cott. betwex. ²² Cott. wiſle. ²³ Cott. tu.
²⁴ Cott. good. ²⁵ Cott. nalleſ. ²⁶ Cott. ġet. ²⁷ Cott. ætſomne bioð.
²⁸ hi þonne ġeſindſeðe bioð þonne, deſunt in MS. Bod. ²⁹ Cott. meahſ.
³⁰ Cott. hpýlc. ³¹ Cott. good. ³² Cott. þon. ³³ goðe, deest in MS. Cott.
³⁴ Cott. diðon. ³⁵ Cott. ꝥ ne.

for that reward is above all other rewards to be loved: and add that reward to the before-mentioned goods which I formerly recounted to thee in the third book. When they are added together, then mayest thou perceive that happiness and the highest good are all one, and that is God. And then thou mayest also perceive that every good man is happy, and that all happy men are gods, and have eternal reward of their good!

§ III. Therefore no wise man needs to doubt that the evil have also eternal recompense of their evil, that is, eternal punishment. Though thou mayest think that any of them is happy here in respect of the world, he nevertheless has always his evil with him, and also the recompense of the evil, *even* whilst it gives him pleasure. There is no wise man who is ignorant that good and evil are always discordant between themselves, and always are at variance in their wishes. And as the goodness of the good is his own good, and his own reward, so is also the evil of the wicked his own evil, and his reward, and his own punishment. No man if he has punishment, doubts that he has evil. What! do the wicked think that they are exempted from punishments, and *yet* are full of all evil? Not only are they foul, but almost brought to nothing. Understand, therefore, from the good, how great punishment the wicked always have: and hear, moreover, an example; and well retain those which I before mentioned to thee. Whatsoever has unity, that we say exists while it remains together; and this unity we call good. Thus a man is a man whilst the soul and the body are together. But when they are separated, then is he not that which he was before. The same thou mayest conceive concerning the body, and concerning its limbs. If any of the limbs is off, then it is not full man, as it was before. So if any good man depart from good, then is he not any more fully good, if he at all depart from good. When it happens that the wicked leave off what they before did, *they* are not what they before were.

þ þ hi ær pæron. Ac þonne hi þ Ʒoð¹ forlætaþ Ʒ peorþaþ
ýfele. ðonne ne beoþ² hi nauhtaþ buton anlicneþ. þ mon mæƷ
Ʒerion þ hi Ʒio men pæron.³ ac hi habbaþ þær menniƷceþ
ðonne þone betƷtan ðæl forlopen. Ʒ þone forcuþerƷtan⁴ Ʒe-
healþen. hi forlætaþ þ Ʒecýnþelice Ʒoð. þ⁵ Ʒint menniƷchce
þearaþ. Ʒ habbaþ þeah manneþ anlicneþre ða hpile þe hi
libbaþ:.

§ IV.^u Ac Ʒpa Ʒpa manna Ʒoðneþ⁶ hi aheþþ ofeþ þa men-
niƷcan Ʒecýnþ. to þam⁷ þ hi beoþ Loðaþ Ʒenemneþe.⁸ Ʒpa eac
hiopa ýfelneþ aþýppþ hi unþeþ ða menniƷcan Ʒecýnþ. to þam⁹
þ hi bioþ ýfele Ʒehatene. þ þe cpeþaþ Ʒie nauht. Forþam Ʒiþ
ðu Ʒpa Ʒeplætne mon meƷƷ þ he biþ aþeþpeþ fƷom Ʒoðe¹⁰ to
ýfele. ne miht¹¹ ðu hine na mið pihte nemnan man. ac neaþ.
Liþ þu þonne¹² on hƷilcum men onƷiƷƷ. þ he biþ ƷiƷeþe Ʒ
neaeþe. ne Ʒealt þu hine na hatan man. ac pulþ. Anð þone
neþan þe biþ þpeoƷeme. þu Ʒealt hatan hunð. nallaþ¹³ mann.
Anð ðone leaƷan lýteƷan. þu Ʒealt hatan fox. næþ mann. Anð
ðone unƷemetlice moðeƷan Ʒ ýþrienþan.¹⁴ ðe to micelne anþan
hæþþ. ðu Ʒealt hatan leo. næþ mann. Anð þone Ʒænan. þe biþ
to Ʒlaþ. ðu Ʒealt hatan aþa ma þonne man. Anð þone unƷe-
metlice eaƷan. þe him onþræþ maþe¹⁵ þonne he þupþe.¹⁶ þu
miht¹⁷ hatan hara. ma ðonne man. Anð þam¹⁸ unƷeƷtæþþeƷan
Ʒ ðam¹⁹ hælgan.²⁰ þu miht²¹ ƷecƷgan²² þ hi biþ Ʒinþe Ʒelicþa.
oðþe unƷtillum ƷuƷelum. ðonne ƷemetƷæƷtum monnum. Anð
þam þe ðu onƷiƷƷ þ he liþ²³ on hiþ lichaman luƷtum. þ he bið
anlicoƷƷ Ʒettum ƷƷinum. þe Ʒimle Ʒillnaþ²⁴ heƷan on Ʒulum
Ʒolum. Ʒ hi nýllaþ aþþýliƷan²⁵ on hlutƷum þæteƷum.²⁶ ac
þeah hi Ʒelþum hþonne beþþemþe þeoþþon. ðonne Ʒleaþ he eft
on þa Ʒolu Ʒ beþealþiaþ þæþ on. Ða Ʒe ƷiƷþom þa þiƷ Ʒpell
aþeht hæþþe. ða onƷan he ƷinƷan Ʒ þuþ cpeþþ.

^u Boet. lib. iv. prosa 3.—Sed cum ultra homines, &c.

¹ Cott. Ʒoðþ. ² Cott. bioð. ³ Cott. pæpen. ⁴ Bod. forcuþerpan.

⁵ Bod. Ʒ. ⁶ Cott. Ʒoðneþ. ⁷ Cott. þon. ⁸ Cott. Ʒenemþe. ⁹ Cott.
þon. ¹⁰ Cott. Ʒoðþe. ¹¹ Cott. meahþ. ¹² þonne, deest in MS. Cott.

¹³ Cott. naller. ¹⁴ Bod. ýþrienþe. ¹⁵ Cott. ma. ¹⁶ Cott. þýþþe.

¹⁷ Cott. meahþ. ¹⁸ Cott. þæm. ¹⁹ Cott. þæm. ²⁰ Cott. Ʒalan.

²¹ Cott. meahþ. ²² Cott. Ʒecgan. ²³ Cott. liƷþ. ²⁴ Cott. Ʒýmle

þillaþ. ²⁵ Cott. næþþe nellaþ aþþýhan. ²⁶ Cott. þæteƷum.

But when men forsake good, and become wicked, then are they nothing but a resemblance; so that one may see that they formerly were men, but they have lost the best part of humanity, and kept the worst. They forsake the good of their nature, that is human manners, and have nevertheless the likeness of man while they live.

§ IV. But as the goodness of men raises them above human nature, so far that they are named gods; so also their wickedness degrades them below human nature, so far that they are called evil, which we say is nothing. Therefore if thou shouldest meet a man so debased that he is turned from good to evil, thou canst not rightly name him man, but beast. If then thou observest with respect to any man, that he is a rapacious man, and a spoiler, thou shouldest not call him a man, but a wolf. And the fierce *man* who is a brawler, thou shouldest call a hound, not a man. And the deceitful, crafty *man*, thou shouldest call a fox, not a man. And the immoderately proud and angry *man*, who has great malice, thou shalt call a lion, not a man. And the dull *man* who is too slow, thou shouldest call an ass more than a man. And the excessively timid *man* who is more fearful than he needs, thou mayest call a hare more than a man. And to the inconstant and the light, thou mayest say, that they are more like the wind, or restless birds, than modest men. And to him whom thou observest that he is lying in the lusts of his body, *thou mayest say*, that he is most like to fat swine, which always desire to lie in foul mire, and will not wash *themselves* in pure waters; but if they sometimes rarely are made to swim, then cast they *themselves* again into the mire, and wallow therein. When Wisdom had ended this speech, then began he again to sing, and thus said:

CAPUT XXXVIII.^v

§ I. IE ðe¹ mæg peccan of ealdum leaſum ſpellum ſum
ſpiſe anlic ſpell þære ſppæce þe ƿit nu ýmbe ſppæcon. Ðit ge-
býrebe ȝio on Troiana ȝepinne ꝥ þær ƿær an cýning þær nama
Aulixeſ. ȝe hæfde tƿa ðioða unðer þam Kaſere. Ða ðioða
ƿæron hatene Iƿaciȝe ȝ Retie. ȝ ðær Kaſereſ nama ƿær Aza-
memnon. Ða ȝe Aulixeſ mið þam Kaſere to þam ȝefiohte fop.
ða hæfde he ſume hundƿeð ſcipa. ða ƿæron hi ſume ten ȝear
on þam ȝepinne. ða ȝe cýning eft ham ceƿde fƿom þam Kaſere.
ȝ hi ꝥ land hæfdon ȝepunnen. ða næfde ma ſcipa þonne an. ꝥ
ƿær ðeah þƿe neþƿe. ða ȝeƿtoð hine heah ƿeðer ȝ ƿorm ſæ.
ƿearþ ða fopðriƿan on an iȝlonð ut on² ðære ſendel ſæ. þa
ƿær þær Apollineſ dohtor. Iober ſuna. ȝe Iob ƿær hioƿa
cýning. ȝ licette ꝥ he ſceolde bion ȝe hehƿta God. ȝ ꝥ ðýrȝe
fole him ȝelyfde. fopþamþe he ƿær cýne cýnner. ȝ hi nýrton
næanne oþerne God on ðæne timan. buton hioƿa cýningaſ hi
ƿeopƿodon fop Godaſ. ða ſceolde ƿær Iober fæðer beon eac
God. þær nama ƿær Saturnuſ. ȝ hiſ ſƿa ilce eal cýn³ hi hæfdon
fop God. þa ƿaſ hioƿa an ȝe Apollinuſ ðe ƿe ær ýmb ſppæcon.
ðær Apollineſ dohtor ſceolde bion ȝýdene. þære nama ƿær
Kipke. ſio hi fædon ſceolde bion ſpiſe ðrýcƿæftȝu. ȝ ſio
ƿunode on ðam iȝlande þe ȝe cýning on fopðriƿen ƿearþ ðe ƿe
ær ýmbe ſppæcon. Ðio hæfde ðær ſpiſe miccle ƿeioðe hiƿe
ðeȝna. ȝ eac oþerſa mæðena. Sona ſƿa hio ȝeſeah ðone fop-
ðriƿenan cýning þe ƿe ær ýmbſppæcon. þær nama ƿær Aulixeſ.
ða onȝan hio hine luſian. ȝ hioƿa æȝþer oþerne ſpiſe unge-
metlice. ſƿa ꝥ te he fop hiƿe luſan foplet hiſ ƿice eall. ȝ hiſ
cýnpen. ȝ ƿunode mið hiƿe of ðone fupſt ꝥ hiſ þeȝnaſ him ne
mihton lenȝ mið ȝepunian. ac fop hioƿa earðer luſan ȝ fop
ðære ƿƿace tihoðon hine to foplætanne. Ða onȝunnon leaȝe
men ƿýrcan ſpell. ȝ fædon ꝥ hio ſceolde mið hiƿe ðrýcƿæft.
þa men fopþƿedan. ð ƿeoppan hi an ƿilðe ðeopa lic. ȝ ſiððan
ſlean on þa ƿaccentan ȝ on coſpaſ. Sume hi fædon ꝥ hio
ſceolde fopſceoppan to leon. ȝ ðonne ȝeo ſceolde ſppæcan.
þonne ƿýnðe hio. Sume ſceolðan bion efopar. ȝ ðonne hi
ſceolðan hioƿa ſaſ ſioſian. þonne ȝrýmetoðan hi. Sume
ƿurðon to ƿulſan. ða ðuton. ðonne hi ſppæcan ſceolðon.

^v Boet. lib. iv. metrum 3.—Vela Neritii ducis, &c.¹ Bod et Cott. þa. ² Bod. et Cott. uton. ³ Bod. et Cott. ælcine.

CHAPTER XXXVIII.

§ I. I CAN relate to thee, from ancient fables, a story very like to the subject which we have just now spoken about. It happened formerly in the Trojan war, that there was a king whose name *was* Ulysses, who had two countries under the Cæsar. The countries were called Ithaca and Retia, and the Cæsar's name was Agamemnon. When Ulysses went with the Cæsar to the battle, he had some hundred ships. Then were they some ten years in that war. When the king again returned homeward from the Cæsar, and they had conquered the land, *he* had not more ships than one; but that was *a ship* with three rows of oars. Then opposed him a great tempest and a stormy sea. *He* was then driven on an island out in the Wendel sea. Then was there the daughter of Apollo, the son of Jove. Jove was their king, and pretended that he should be the highest god, and that foolish people believed him because he was of royal lineage, and they knew not any other God at that time, but worshipped their kings for gods. Then should the father of Jove be also a god, whose name was Saturn; and likewise all his kindred they held for gods. Then was one of them the Apollo whom we before mentioned. Apollo's daughter should be a goddess, whose name was Circe. She, they said, should be very skilful in sorcery; and she dwelt in the island on which the king was driven, about whom we before spoke. She had then a very great company of her servants, and also of other maidens. As soon as she saw the king driven *thither*, whom we before mentioned, whose name was Ulysses, then began she to love him, and each of them the other, beyond measure; so that he for love of her neglected all his kingdom, and his family, and dwelt with her until the time that his thanes would no longer remain with him; but for love of their country, and on account of exile, determined to leave him. Then began false men to work spells. And they said that she should by her sorcery overthrow the men, and cast them into the bodies of wild beasts, and afterwards throw them into chains and fetters. Some, they said, she should transform to lions, and when *they* should speak then they roared. Some should be wild boars, and when they should lament their misfortune then they grunted. Some became wolves. These howled

Sume purdon to þam ðeorcýnne þe mon hæf tizgriþ. Spa peorð eall geferþeape forþherfeð to mihtlicum ðeorcýnnum. ælc to sumum ðiore. buton þam cýninge anum. Ælcne mete hi onfcunedon þe men etap. 7 pilnodon ðara þe ðeor etap. Næfdon hi nane anlicneþre manna ne on lichoman ne on ſtemme. 7 ælc purhte ðeah hiſ ƒerit ſpa ſpa he ær purhte. þ ƒerit þaſ ſpife forƒienbe for þam erimþum ðe hi ðrozan. Þræt þa menn ðe þýſum leaſungum zelefðon. ðeah purhton þæt hio mið þam ðrýcrafte ne mihte ðara manna Modon penðan. þeah hio ða lichoman onpenbe. Eala þ hit iſ micel craeft ðær Modes for ðone lichoman. Be ſpilcum 7 be ſpilcum þu miht onƒitan þ ƒe craeft þæſ lichoman biþ on þam Mode. 7 þ te ælcum men ma ðerpaþ hiſ Modes unþearpaſ. ðær Modes tiop eallne þone lichoman to him. 7 þæſ lichoman mettrumneſ ne mæg þ Mod eallunga to him ƒetion :

§ II.^w Ða cræþ ic. Ic eom ƒeþaſa þ þ iſ forþ. þ þu ær ƒæðerþ. þ þæſ þ hit nauht unriht þæpe þæt mon ða ýfel-pillenðan men hete netenu. oððe pilðeor.¹ ðeah hi manneſ onlicneþre hæbben. Ac ƒiſ ic hæfðe ſpilcne anpealð.² ſpýlce ƒe ælmihteƒa God hæfþ. ðonne ne lete ic no ða ýfelan ðerian ðam³ ƒodum⁴ ſpa ſpife ſpa hi nu ðop. Ða cræþ he. Niſ hit him no ſpa longe alefeð ſpa þe ðýncþ. ac ðu miht onƒitan þ him biþ ſpife hræðlice ƒerþneð⁵ hioþa onforƒneþre. ſpa ic þe nu rihte ƒeƒgan pille. ðeah ic ƒet emtan⁶ næbbe for oþerpe⁷ ſppæce. ðær hi ðone unnýtcan anpealð⁸ næfðen þe hi penap þ hi habbaþ.⁹ ðonne næfdon hi ſpa micel pite ſpa hi habban ſeulon. Ða ýfelan biþ micle¹⁰ unƒeælizpan þonne. ðonne¹¹ hi maƒan þurhtion¹² þæt ýfel þ hi lýrt. þonne hi þonne bion. þonne hi hit ðon ne maƒon. ðeah ðiſ¹³ ðýſiƒe men ne zelefān.¹⁴ Ðit iſ ſpife ýfel þ mon¹⁵ ýfel pille. 7 hit¹⁶ iſ þeah micle þýſpe þ hit mon mæg ðon.¹⁷ forþæm¹⁸ ƒe ýfela¹⁹ pilla biþ toƒtenceð. ſpa þe pecelþ²⁰ beforan ſýpe. ƒiſ mon þ peorc þurhtion²¹ ne²² mæg. Ac ða ýfelan²³ habbaþ hþilum ðrio unƒeælþa.²⁴ an iſ þ hi ýfel pillap. oþer þ þ hi maƒon. þriððe þ hi hit þurhtior.²⁵

^w Boet. lib. iv. prosa 4.—Tum ego, Fateor, inquam, &c.

- ¹ Cott. pilðior. ² Cott. anpalð. ³ Cott. þæm. ⁴ Cott. ƒoodum.
⁵ Cott. ƒerþneð. ⁶ Cott. æmettan. ⁷ Cott. oðpe. ⁸ Cott. un-
 nettan anpalð. ⁹ Cott. hæbben. ¹⁰ Cott. bioð ſýmle. ¹¹ Bod. þone.
¹² Cott. maƒon þurhtion. ¹³ Cott. hiſ. ¹⁴ Cott. zelefān. ¹⁵ Cott.
 mon þ. ¹⁶ Bod. he. ¹⁷ ðon, deest in MS. Cott. ¹⁸ Cott. forþæm
 forþæm. ¹⁹ Cott. ýfla. ²⁰ Cott. þæp pec. ²¹ Cott. þurhtion. ²² ne,
 deest in MS. Bod. ²³ Cott. ýplan. ²⁴ Cott. unƒælþa. ²⁵ Cott.
 þurhtioð.

when they should speak. Some became that kind of wild beast that man calls tiger. Thus was all the company turned to wild beasts of various kinds; each to some beast, except the king alone. Every meat they refused which men eat, and were desirous of those which beasts eat. They had no resemblance of men either in body or in voice, yet every one knew his mind, as he before knew *it*. That mind was very sorrowful through the miseries which they suffered. Indeed, the men who believed these fictions, nevertheless knew that she by sorcery could not change the minds of men, though she changed the bodies. How great an excellence is that of the mind in comparison of the body! By these *things*, and the like thou mayest learn, that the excellence of the body is in the mind; and that to every man the vices of his mind are more hurtful. *Those* of the mind draw all the body to them, and the infirmity of the body cannot entirely draw the mind to it.

§ II. Then said I: I am convinced that that is true which thou before saidst, that is, that it would not be unfit that we should call evil-willing men cattle, or wild beasts, though they have the resemblance of man. But if I had such power as the Almighty God has, then would I not let the wicked injure the good so much as they now do. Then said he: It is not permitted to them so long as thou supposest. But thou mayest be assured that their prosperity will very soon be removed, as I will shortly inform thee, though I have not leisure now on account of other discourse. If they had not the vain power, which they think they have, then would they not have so great punishment as they shall have. The wicked are much more unhappy when they are able to accomplish the evil which they list, than they are when they are unable to do it; though these foolish men do not believe it. It is very wicked that any man wills evil, and it is still much worse that he is able to do it, for the evil will is dispersed like incense before the fire, if man is not able to accomplish the work. But the wicked have sometimes three misfortunes: one is, that they will evil; the second, that they are able *to do it*; the third,

forþamþe¹ ƿoð hæfþ ȝetiohhooð to ȝellenne² ƿitu ȝ ermþa þam ýfelum³ monnum for hiora ýflum ƿeorcum. Ða cƿæþ ic. Ðra hit iſ ȝra ðu ȝeȝr. ȝ þeah ic ƿolde ȝeȝȝcan. ȝiſ ic mihte.⁴ ꝥ hi næfðon þa hearðȝælþa ꝥ hi mihton ýfel ðon. Ða cƿæþ he. Ic ƿene þeah ꝥ him loȝiȝe ȝe anƿeald⁵ ær þonne ðu ƿoldeſt.⁶ oððe hi ƿenen. forþæm nan ƿuht niſ lang⁷ færeſ on þiſ and-ƿearðan liſe. þeah monnum þýnce ꝥ hit lang ȝie. Ac ȝiþe oft ȝe micla anƿeald⁸ ðara ýfelena ȝehƿiſt ȝiþe færlíce. ȝra ȝra ȝneat beam on ƿýða⁹ ƿýrcþ hluðne ðýnt ðonne men læȝt ƿenaþ. ȝ forþam¹⁰ eȝe hi bioþ¹¹ ȝimle ȝiþe earme. ƿiſ hi ðonne hiora ýfel earme ȝeðeð. hu ne biþ þonne ȝimle ꝥ lange ýfel ƿýpȝe ðonne ꝥ ȝcoſte. Ðeah nu þa ýflan næfpe ne ƿurðon¹² ðeade. ðeah ic¹³ ƿolde cƿeþan ꝥ hi ƿæron¹⁴ earmorſte.¹⁵ ƿiſ þa earmþa ealle¹⁶ ȝoþe¹⁷ ȝint. ðe ƿe lange¹⁸ ær ýmbe ȝeahton.¹⁹ ꝥ ða ýfelan²⁰ heſ on ƿoþulde²¹ habban ȝceoldan.²² þonne iſ ƿæt ȝƿeotol. ꝥ þa earmþa beoþ²³ enðeleaſe ƿe ece²⁴ bioþ. Ða cƿæþ ic. Ðæt iſ ƿunðorlic ꝥ ðu ȝeȝr.²⁵ ȝ ȝiþe earmforlic ðýȝezum monnum to onȝitanne. Ac ic onȝite þeah ꝥ hit belimþþ ȝenoz ƿel to þære ȝƿræce ƿe ƿit ær ýmbe ȝƿræcon. Ða cƿæþ he. Ic ne ȝƿrece nu no to ðýȝezum monnum. ac ȝƿrece to þam ƿe ƿillniap²⁶ ȝiſðom onȝitan. forþæm ꝥ biþ tacn ȝiſðomeſ. ꝥ hine mon ƿilniȝe²⁷ ȝehewan²⁸ ȝ onȝitan. Ac ȝiſ ðýȝiȝra hƿone tƿeȝe²⁹ æniȝeſ ðara ȝpella. ðe ƿe ær ýmbe³⁰ ȝƿræcon on þiſſe ilcan bec. ðonne ȝeƿeccc he. ȝiſ he mæȝe. oþer tƿeȝa oððe þara ȝpella ȝum leaſ oððe unȝelic ðære ȝƿræce ƿe ƿit æfter ȝƿýriap. oððe þƿiððe ƿenð onȝite ȝ ȝeleſe ꝥ ƿit on ƿiht ȝƿiſien.³¹ ȝiſ he þara nan ne ðeþ.³² ðonne naſ he hƿæt³³ he menþ.³⁴

§ III.^x Ac ic ðe mæȝ ȝet³⁵ tæcan oþer ðinȝ ƿe ðýȝezum monnum ƿile ðincan ȝet³⁶ unȝeleſenðlicpe.³⁷ ȝ iſ ðeah ȝenoz

^x Boet. lib. iv. prosa 4.—Nam hoc quoque quod dicam, &c.

¹ Cott. forþamþe. ² Cott. ȝellanne. ³ Cott. ýflum. ⁴ Cott. meahȝ. ⁵ Cott. anƿald. ⁶ Cott. ƿolde. ⁷ Cott. long. ⁸ Cott. anƿald. ⁹ Cott. ƿuða. ¹⁰ Cott. forþæm. ¹¹ Cott. beoð. ¹² Cott. ƿurðen. ¹³ ic, deest in MS. Cott. ¹⁴ Cott. ƿæpen. ¹⁵ Cott. earmorſte ȝ unȝeſæl-ȝorſte. ¹⁶ Cott. ealla. ¹⁷ Cott. ȝoþa. ¹⁸ Cott. longe. ¹⁹ Cott. ȝeahton. ²⁰ Cott. ýflan. ²¹ Cott. ƿeoþulde. ²² Cott. ȝceolden. ²³ Cott. ýmþa bioð. ²⁴ Cott. eac. ²⁵ Cott. ȝæȝr. ²⁶ Cott. ƿel ƿilniap. ²⁷ Cott. ƿelniȝe. ²⁸ Bod. ȝeþan. ²⁹ Cott. tƿeȝe. ³⁰ Cott. ýmb. ³¹ Cott. ȝƿýriȝen. ³² Cott. niȝte. ³³ Cott. nan þara hƿæt. ³⁴ Cott. mænð. ³⁵ Cott. ȝiet. ³⁶ Cott. ȝiet. ³⁷ Cott. ungeleſenðlicpe.

that they accomplish it. For God has decreed to give punishments and miseries to wicked men for their wicked works. Then said I: So it is as thou sayest; and yet I would wish, if I might, that they had not the unhappiness of being able to do evil. Then said he: I think, however, that that power will be lost to them sooner than *either* thou or they would expect. For nothing is of long duration in this present life, though it seem to men that it be long. But very frequently the great power of the wicked falls very suddenly, even as a great tree in a wood makes a loud crash when men least expect; and through fear they are always very miserable. But if their wickedness makes them miserable, is not then the long evil always worse than the short? Though the wicked never died, I should still say that they were most miserable. If the miseries are all true, which we long ago discoursed about, that the wicked should have in this world, then is it evident that those miseries are infinite which are eternal. Then said I: That is wonderful which thou sayest, and very difficult to be understood by foolish men. But I nevertheless perceive that it appertains well enough to the discourse which we were before holding. Then said he: I am not now speaking to foolish men, but am speaking to those who desire to understand wisdom; for it is a token of wisdom that any one is willing to hear and understand it. But if any of the foolish doubt any of the reasonings which we have already uttered in this same book, let him show, if he can, some one of the arguments *which* is either false, or inapplicable to the subject about which we are inquiring; or thirdly, let him turn, understand, and believe that we argue rightly. If he will do none of these *things*, then he knows not what he means.

§ III. But I can still teach thee another thing, which to foolish men will seem yet more incredible, and is nevertheless suitable enough to the argument which we are holding. Then

zelic þam ƿpelle ðe ƿit æfter ƿƿýriap. Ða cƿæþ ic. Ðƿæt iƿ þ
 la ðinga. Ða cƿæþ he. Ðit iƿ þ þ ða ýfelan¹ biop micle zefæli-
 gan ðe on ðiſſe ƿopulde² habbaþ micelne ƿean 7 manizfeald
 ƿite³ ƿop hýra⁴ ýfelum.⁵ ðonne þa ƿien þe nane ƿƿæce nabbap.
 ne nan ƿite on þiſſe ƿopulde ƿop hiopa ýfle. Ne ƿene ðeah nan
 mon þ ic ƿop þæm anum ðýllic ƿƿiece. ðe ic ƿolde unƿearp
 tælan. 7 zoðe heſian. 7 mið ðæne biſne⁶ men ðƿeatian 7
 tihtan⁷ to zoðum ðearum. ƿopþam⁸ ege ðæſ ƿiteſ. ac ƿop
 opþum þingum⁹ ic hit ƿƿiece¹⁰ zet ƿƿiþop. Ða cƿæþ ic. ƿop
 hƿilcum¹¹ opþum ðingum ƿoldeſt¹² ðu þ ƿƿiecan.¹³ buton ƿop-
 þam¹⁴ ðe þu nu gædeſt. Ða cƿæþ he. Gemunſt¹⁵ ðu þ ƿit æp
 ƿƿræcon. þ ƿæſ þ þa zoðan¹⁶ hæfðen¹⁷ gýmle anƿeald¹⁸ 7 ze-
 gælpa. 7 þa ýfelan¹⁹ næfðen næfſe nauƿer. Ða cƿæþ ic. Ðæt
 ic zeman. Ða cƿæþ he. Ðƿæt ƿenſt ðu nu. zif þu zefihſt
 hƿýlcne ƿƿiþe unzeræliſne mon. 7 onziſt ðeah hƿæt hƿegu²⁰
 zoðeſ²¹ on him. hƿæſer he gie ƿpa unzeræliſ ƿpa ie þe nan ƿiht
 zoðeſ²² næfþ. Ða cƿæþ ic. Se me þýncþ zeræliſga. ðe hƿæt
 hƿegu²³ hæfþ. Ða cƿæþ he. Ac hu þýncþ ðe þonne be þam²⁴ þe
 nan ƿiht zoðeſ²⁵ næfþ. zif he hæfþ²⁶ gumne eacan ýfeleſ. ie þu
 ƿilt reczan þonne zet²⁷ gie unzeræliſga ðonne ie oþer. ƿop þæſ
 ýfeleſ²⁸ eacan. Ða cƿæþ ic. Ðƿi ne ſceolde me ƿpa ðincan.²⁹
 Ða cƿæþ he. Telo þonne þ ðe ƿpa þincþ.³⁰ onziſt ðonne mið
 inneƿearðan³¹ Moðe þ þa ýfelan³² habbaþ gimle³³ hƿæt hƿegu³⁴
 zoðeſ on zemonz hiopa ýfel. þ iƿ hiopa ƿite þ mon mæg ƿiðe
 eaðe zeƿeccan mið ƿihte him to zoðe.³⁵ Ac þa þe him biþ un-
 ƿitnoðe eall hiopa ýfel on ðiſſe ƿopulde. habbaþ gum ýfel
 heſigne 7 ƿƿecenðlicpe þonne æniſ³⁶ ƿite gie on þiſſe ƿopulde.
 þ iƿ þ him biþ unzeritnoðe³⁷ hiopa ýfel on þiſſe ƿopulde.³⁸ þ
 iƿ þ ƿƿeotoloſte tacn³⁹ þæſ mæſtan ýfeleſ on þiſſe ƿopulde.⁴⁰

¹ Cott. ýplan. ² Cott. ƿeopulde. ³ Cott. ƿitu. ⁴ Cott. hiopa.
⁵ ýfelum, deest in MS. Cott. ⁶ Cott. býrne. ⁷ Cott. þƿeatigan 7
 zýhtan. ⁸ Cott. ƿopþæm. ⁹ Cott. þincgum. ¹⁰ Cott. ƿƿræc. ¹¹ Cott.
 hƿýlcum. ¹² Cott. ƿoldeſ. ¹³ Cott. ƿƿræcan. ¹⁴ Cott. ƿopþæm.
¹⁵ Cott. zemanſt. ¹⁶ Cott. zoðan. ¹⁷ Cott. hæfðen. ¹⁸ Cott.
 anpald. ¹⁹ Cott. ýplan. ²⁰ Cott. hƿegu. ²¹ Cott. zoðeſ. ²² Cott.
 zoðeſ. ²³ Cott. hƿegu. ²⁴ Cott. þæm. ²⁵ Cott. zoðeſ. ²⁶ Bod.
 næfð. ²⁷ Cott. ziet. ²⁸ Cott. ýfleſ. ²⁹ Cott. þýncan. ³⁰ Ða
 cƿæð he. Telo þonne þ þe ƿpa þincð, desunt in MS. Cott. ³¹ Cott. in-
 neƿearðpe. ³² Cott. ýplan. ³³ Cott. gýmle. ³⁴ Cott. hƿegu. ³⁵ Cott.
 zoðe. ³⁶ Bod. ani. ³⁷ Cott. unƿitnoð. ³⁸ Cott. ƿeopulde. ³⁹ Cott.
 tacen. ⁴⁰ Cott. ƿeopulde.

said I: What thing is that? Then said he: It is this, that those wicked persons are much happier who in this world have great misery, and manifold punishment for their evil, than those are who have no suffering nor punishment in this world for their guilt. Let no one, however, think that I speak thus merely because I would reprove vices, and praise virtue, and by the example urge and persuade men to good conduct through fear of punishment: but I speak it still more for other reasons. Then said I: For what other reasons wouldest thou speak it, except what thou hast just mentioned? Then said he: Dost thou recollect what we before said, that is, that the good always had power and happiness, and the wicked never had either? Then said I: That I remember. Then said he: But what thinkest thou, if thou seest any man very unhappy, and yet perceivest something of good in him; is he as unhappy as the man who has no good *in him*? Then said I: He appears to me happier, who has something *of good*. Then said he: But what then dost thou think concerning him who has no good, if he has some addition of evil? He, thou wilt say, is still more unhappy than the other, through the addition of evil. Then said I: Why should not I think so? Then said he: Consider that it so appears to thee, *and* understand with inward mind that the wicked have always something of good among their evil, that is their punishment, which we may very easily, and justly reckon to them as good. But those whose evil is all unpunished in this world, have an evil heavier and more dangerous than any punishment in this world is; that is, that their evil is unpunished in this world, which is the most evident token of the greatest evil in this world, and of the worst recompense

7 þær pýpŕtan¹ eðleaner æfter ðirre populðe. Ða cƿæð ic. Ne²
 mæz ic ðær oþracan. Ða cƿæþ he. Forþæm ƿint ungerælizpan
 þa ýfelan. forþæm him biþ buton zepýrhtum forziŕfen hiopa
 ýfel ðonne þa ƿien þe him biþ hiopa ýfel zeleanoð be
 heopa³ zepýrhtum. forþæm hit iŕ ƿiht ꝥ mon ýfelize
 þa ýfelan.⁴ 7 hit iŕ ƿoh⁵ ꝥ hi mon læte unƿitnoðe. Ða
 cƿæþ ic. Ðra oþræcþ þær. Ða cƿæþ he. Ne mæz nan man
 oþracan ꝥ hit ne ƿie eall goð⁶ ꝥ te ƿiht biþ.⁷ 7 eall ýfel ꝥ te
 ƿoh biþ. Ða cƿæþ ic. Ic eom ƿiþe zednefeð mið ðirre ƿræce.
 7 ƿunðrize⁸ forþp⁹ ƿra ƿihtƿiŕ ðema æniŕe unƿihtze ziŕe ƿille
 forziŕfan. Ða cƿæþ he. Be hƿam¹⁰ cƿeŕt þu ꝥ. Ða cƿæþ ic.
 Forþamþe¹¹ ðu ær cƿæðe ꝥ he unƿiht ðýðe. ꝥ he lete unƿýt-
 noð¹² þa ýfelan. Ða cƿæþ he. Ðæt iŕ hiŕ ƿeopþŕcipe. ꝥ he ƿra
 ziŕol¹³ iŕ. 7 ƿra ƿumeblice ziŕð. ꝥ iŕ micel ziŕu¹⁴ ꝥ he zebit
 oððæt ða ýfelan¹⁵ onziŕap hýpa¹⁶ ýfel 7 zecýŕpaþ¹⁷ to goðe.¹⁸
 Ða cƿæþ ic. Nu ic onziŕte ꝥ hit niŕ ece ziŕu ꝥ he ziŕþ þam¹⁹
 ýflum. ac iŕ hƿæt hƿeŕu²⁰ elbunz²¹ 7 anbis þær hehŕtan ðeman.
 Forþam²² anbide 7 forþam²³ zepýlðe me ƿincþ ꝥ he ƿie þe
 ƿiþor forŕepen. 7 þeah me licap ðiŕ ƿpell zenoz ƿell. 7 þýncþ
 me zenoz zeliç²⁴ þæm þe ðu ær ŕæðeŕt : .

§ IV.^y Ac ic ðe halŕize²⁵ zet²⁶ ꝥ ðu me ƿezze²⁷ hƿæpeþ ðu
 ƿene ꝥ þa ýfelan²⁸ habban æniŕ ƿite æfter ðirre populðe.²⁹
 oððe þa goðan³⁰ æniŕ eðlean heopa³¹ goðeŕ.³² Ða cƿæþ he. Þu
 ne ŕæðe ic ðe ær ꝥ þa goðan³³ habbaþ eðlean hiopa³⁴ goðeŕ.³⁵
 æzþeŕ ze heŕ. ze on ecneŕŕe. 7 ða ýfelan³⁶ eac habbaþ eðlean
 heopa³⁷ ýfeleŕ.³⁸ æzþeŕ ze heŕ. ze eft on ecneŕŕe. Ac ic ƿille
 ðælan ða ýfelan³⁹ ðam ýfelum⁴⁰ nu on tƿa.⁴¹ forþamþe⁴² oþeþ
 ðæl þapa ýfelena⁴³ hæfð ece ƿite. forþam hi nanne miðþeopŕ-
 neŕŕe ne zeeapnoðon. oþeþ ðæl ƿeal beon zeclænŕoð.⁴⁴ and ða

^y Boet. lib. iv. prosa 4.—Sed, quæso, inquam, te, &c.

¹ Cott. pýpŕtan. ² Ne, deest in MS. Bod. ³ Cott. hiopa. ⁴ Cott.
 ýŕlize þa ýflan. ⁵ Cott. ƿoð. ⁶ Cott. goð. ⁷ bið, deest in MS. Cott.
⁸ Cott. ƿunðŕie. ⁹ Cott. forþpý. ¹⁰ Cott. hƿæm. ¹¹ cƿeŕt þu ꝥ.
 Ða cƿæð ic forþam, desunt in MS. Cott. ¹² Cott. unƿitnoð. ¹³ Cott.
 ziŕol. ¹⁴ Cott. ziŕo. ¹⁵ Cott. ýflan. ¹⁶ Cott. hiopa. ¹⁷ Cott.
 zecieppað. ¹⁸ Cott. goode. ¹⁹ Cott. þæm. ²⁰ Cott. hƿilc hƿugu.
²¹ Cott. elbunz. ²² Cott. forþæm. ²³ Cott. forþæm. ²⁴ Cott.
 zezongeliç. ²⁵ Cott. healŕize. ²⁶ Cott. zet. ²⁷ Cott. ƿezze. ²⁸ Cott.
 ýflan. ²⁹ Cott. ƿeopulðe. ³⁰ goðan, deest in MS. Cott. ³¹ Cott.
 hiopa. ³² Cott. goodeŕ. ³³ Cott. goðan. ³⁴ Cott. heopa. ³⁵ Cott.
 goodeŕ. ³⁶ Cott. ýflan. ³⁷ Cott. hiopa. ³⁸ Cott. ýŕleŕ. ³⁹ Cott.
 ýflan. ⁴⁰ þam ýfelum, desunt in MS. Cott. ⁴¹ Cott. tƿua. ⁴² Cott.
 forþæm þe. ⁴³ Cott. ýflena. ⁴⁴ Cott. zeclænŕoð.

after this world. Then said I: I cannot deny this. Then said he: Therefore the wicked are more unhappy, because their wickedness is undeservedly forgiven them, than they are if their wickedness is recompensed according to their deserts. Therefore it is right that evil should be inflicted on the wicked, and it is wrong that they should be suffered to go unpunished. Then said I: Who denies this? Then said he: No man can deny that everything is good which is right, and everything evil which is wrong. Then said I: I am very much troubled with this discourse, and wonder why so righteous a judge should bestow any unjust gift. Then said he: Wherefore sayest thou that? Then said I: Because thou before saidst that he did wrong, inasmuch as he left the wicked unpunished. Then said he: That is his glory, that he is so bountiful, and bestows so abundantly. It is a great gift that he waits till the wicked are sensible of their evil and turn to good. Then said I: Now I understand that it is not an eternal gift which he gives to the wicked, but is rather the delay and waiting of the highest judge. On account of *his* waiting and forbearance, methinks he is the more despised; and yet this argument pleases me well enough, and seems to me like enough to what thou before saidst.

§ IV. But I beseech thee, now, that thou wouldest tell me whether thou thinkest that the wicked have any punishment after this world; or the good any reward for their goodness? Then said he: Did I not say to thee before, that the good have recompense for their goodness both here and for ever; and the wicked also have recompense for their evil, both here, and also for ever? But I will now divide the wicked from the wicked in two parts. For one part of the wicked shall have eternal punishment, because they have deserved no mercy; *and* the other part shall be cleansed and proved in the

amepes on þam¹ heofonlicon fýne. ꝥa her biþ fýlfor.² for-
þam³ he hæfþ rume geeapnunga rumepe mildheortneſſe. for-
þam⁴ he mot cuman æfter þam⁵ eapfoþum to ecre afe. Lit
ic þe mihte peccan mape.⁶ ægþer ge be þam⁷ goðum.⁸ ge be
þam⁹ ýrlum. Ʒif¹⁰ ic nu æmtan¹¹ hæfðe. Ac ic onðræðe þ
ic forlete¹² þ ꝥit ær æfter aƿýpeðon.¹³ þ ꝥæf þ ꝥit ƿoðon
gepeccan þ ðu ongeate þ þa ýflan næfðon¹⁴ nænne anpealð.¹⁵
ne nænne peopþſcipe. ne on ðiſſe populðe.¹⁶ ne on þære to-
peapðan. forþæm þe þuhte ær þ eallra ðinga fýrnerc þ þu
penðeſt¹⁷ þ hi hæfðon¹⁸ to micelne. Ʒ þ ealne peƷ¹⁹ fiofoðeſt²⁰
þ hi ealne peƷ²¹ næfon on ƿite. Ʒ ic þe fæðe ealne²² peƷ þ hi
næfpe ne bioþ buton ƿite. peah ðe ꝥa ne ðince. Ac ic ƿæt
ðeah þ þu ƿilt fiofian þ hi ꝥa langne²³ fýrſc habbaþ leaf²⁴ ýfel
to ðonne. Ʒ ic þe fæðe ealne peƷ þ re fýrſc biþ fꝥiþe lýtle hpile.
and ic ðe fecge Ʒet.²⁵ ꝥa ꝥa he lengra biþ. ꝥa hi bioþ unge-
fæliƷran. þ him ƿære eallra mæſc unfealþ þ²⁶ þ re fýrſc ƿære
oþ ðomef ðæg. And ic ðe fæðe eac þ ða ƿæfon ungerfæliƷran
ðe him unƿihtlice hioa ýfel forþonen ƿære. þonne þa ƿæfen
þe him²⁷ hioa²⁸ ýfel ƿýhtlice ongerpeccen ƿære. Ʒet²⁹ hit ge-
býneþ þ ðe þincþ þ þa oꝥfoꝥan biþ³⁰ ƷerfæliƷran³¹ ðonne³² þa
Ʒepitnoðan :

Ʒ V.^z Ða cƿæþ ic. Ne ðincþ me næfpe nanƿuht ꝥa foþlic
ꝥa me þincþ ðin³³ ƿell þæm timum³⁴ þe ic þa Ʒehere. Ac Ʒif
ic me penðe to ðiſſe folceſ ðome. þonne niſ hit no þ an þ hi
nýllaþ fýſſe ðinpe pace Ʒelefan. ac hi hit nellap³⁵ fupþum Ʒe-
hian.³⁶ Ða cƿæþ he. Niſ þ nan ƿunðoꝥ. Ðræt þu ƿaꝛc þ þa
men þe habbaþ unhale eaƷan. ne maƷon ful eaþe locian onƷean
þa funnan ðonne hio beoꝥtoꝛc³⁷ fcinþ. ne fupþum on fýpe.³⁸
ne on nan ƿuht beoꝥteſ³⁹ hi ne lýꝛc locian. Ʒif re æppel lef

^z Boet. lib. iv. proſa 4.—Tum ego, Cum tuas, inquam, &c.

¹ Cott. þæm. ² Cott. feolfor. ³ Cott. forþæm. ⁴ Cott. for-

þæm. ⁵ Cott. þæm. ⁶ Cott. meahce mape peccan. ⁷ Cott. þæm.

⁸ Cott. goðum. ⁹ Cott. þæm. ¹⁰ Cott. þær. ¹¹ Cott. æmettan.

¹² Cott. forlæte. ¹³ Cott. ƿýpeðon. ¹⁴ Cott. næfðen. ¹⁵ Cott.

anpalð. ¹⁶ Cott. peopulðe. ¹⁷ Cott. penðeſ. ¹⁸ Cott. hæfðen.

¹⁹ Cott. eall neƷ. ²⁰ Cott. fiofoðeſ. ²¹ Cott. eall neƷ. ²² Cott.

eallne. ²³ Cott. longne. ²⁴ Cott. leaſe. ²⁵ Cott. Ʒiet. ²⁶ þ, deest

in MS. Cott. ²⁷ þe him, deſunt in MS. Cott. ²⁸ Cott. heopa. ²⁹ Cott.

Ʒit. ³⁰ Cott. bioð. ³¹ Bod. et Cott. ungerfæliƷran. ³² Cott. þonne

þonne. ³³ Cott. þincað þine. ³⁴ Cott. tidum. ³⁵ Cott. nýllað.

³⁶ Cott. Ʒehedan. ³⁷ Cott. beoꝥtoꝛc. ³⁸ Cott. oꝥýp. ³⁹ Cott.

beoꝥteſ.

heavenly fire, as silver here is, because it has some deserving of some mercy, wherefore it may come after these troubles to everlasting honour. Still I could instruct thee more both concerning the good and concerning the evil, if I now had leisure. But I fear that I should neglect what we were before seeking after, that is, that we would argue so that thou mightest perceive that the wicked have no power, nor any honour, either in this world or in that to come. For formerly this appeared to thee the worst of all things, that thou thoughtest they had too much; and thou always didst lament that they were not always punished: and I always said to thee, that they never are without punishment, though it appear not so to thee. But I know, however, that thou wilt lament that they have so long time permission to do evil; and I have always said to thee, that the time is a very little while; and I now say to thee, that the longer it is, the more unhappy they are, *and* it would be to them the greatest unhappiness of all, that the time continued till doomsday. And I said to thee also, that they would be more unhappy if their evil were unjustly passed over, than they would be if their evil were justly punished. Yet it so happens that thou thinkest those who have impunity are happier than those who are punished.

§ V. Then said I: Nothing ever appears to me so true as thy arguments appear to me, at the times when I hear them. But if I turn myself to the judgment of this people, they not only are unwilling to believe this thy doctrine, but they will not even hear it. Then said he: That is no wonder. Thou knowest that the men who have unsound eyes cannot very easily look at the sun when she shines brightest, nor indeed do they choose to look on fire, or on anything bright, though the apple of *the eye* be left. In like manner the sinful minds

bīþ. ꝛpa bioþ¹ þa ȝynnfullan Mōð ablenð mið hioþa² ȝþelan³ pillan. ꝥ hi ne maȝon ȝerion ꝥ hioht⁴ þæpe beophtan ȝoþfæst-
neſſe. ꝥ iſ ȝe hehȝta ȝiȝdom. Ac him biþ ꝛpa þæm fuȝlum. ȝ
þæm diorūm. þe maȝon⁵ bet locian on niht ðonne on ðæg. ȝe
ðæg blent ȝ ðioȝtþaþ hioþa eazan. ȝ ðæpe nihte þioȝtþo hi
onlihtaþ. Forþȝ penaþ ða ablenðan Mōð. ꝥ ꝥ ȝie ȝio mæȝte ȝe-
rælp ꝥ men ȝeo alefeð ȝfel to ðonne. ȝ ȝio ðæð him mote bion
unwiȝnoð. forþæm hi ne⁶ lȝȝt ȝwiȝian æfter ælcpe ȝwiȝæce ꝛpa
lange oð he ꝥ ȝȝht wiȝon. ac penðaþ on hioþa unwiȝtan⁷ pillan
ȝ ȝwiȝiȝaþ æfter þæm. Ðȝ ic nat hu nȝta⁸ þu me tæhȝt to
þæm ðȝȝezum monnum. ðe næſpe æfter me ne ȝwiȝiaþ. Ic
ne ȝwiȝe næſpe to þæm. Ac ic ȝwiȝe to ðe. forþæm ðu
teohhaȝt ꝥ ðu ȝwiȝiȝe æfter me. ȝ ȝwiȝoþ ȝwiȝeȝt on þam
ȝwope ðonne hi ðon. Ne ȝeccc ic hƿæt hi ðeman. Ic læte nu
to ðinum ðome ma þonne to hioþa. forþam hi ealle lociaþ mið
bam⁹ eazum on þaȝ eoþþlican ðinȝ. ȝ hi him liciaþ eallunȝa.
æȝþeþ ȝe on þaȝ Mōðeȝ eazum. ȝe on þaȝ lichoman. Ac ðu
ana hƿilum beȝcȝlȝt mið oþpe eazan on þa heoþenlican þinȝ.
mið oþpe¹⁰ þu locaȝt nu ȝet on þaȝ eoþþlican. forþæm penaþ
þa ðȝȝzan ꝥ ælc mon ȝie blind ꝛpa hi ȝint. ȝ ꝥ nan mon ne
mæȝe ȝeon¹¹ ꝥ hi ȝerion ne maȝon. Ðæt ðȝȝȝ iſ anliccoȝt þe
ȝum cild ȝie full hal ȝ full æltæpe ȝebopen. ȝ ꝛpa fullice ðionðe
on eallum cȝȝtum ȝ cƿæȝtum. þa hƿile þe hit on cnihtaðe
bioþ.¹² ȝ ꝛpa forþ eallne ðonne ȝioȝoþ hað. oþ þe he ȝȝȝ ælceȝ
cƿæȝteȝ meðeme. ȝ ðonne lȝtle ær hiȝ miðſeþhþe ȝeoþþe¹³
bæm¹⁴ eazum blind. ȝ eac þaȝ Mōðeȝ eazan ȝeoþþan ꝛpa ab-
lenðe ꝥ he¹⁵ nanpuht ne ȝemune þaȝ ðe he æſpe ær ȝeȝeah
oððe ȝeheþðe. ȝ ȝene þeah ꝥ he ȝie ælceȝ ðinȝeȝ ꝛpa meðeme
ȝpa he æſpe meðemaȝt¹⁶ þæpe. ȝ penþ ꝥ ælcum men ȝie ꝛpa ꝛpa
him ȝi. ȝ ælcum men¹⁷ þȝnce¹⁸ ꝛpa ꝛpa him þinceþ. þeah þe¹⁹ he
ðonne ꝛpa ðȝȝȝ ȝie ꝥ he þaȝ ȝene. hƿæþeþ þe ðonne pillon²⁰
ealle penan ðæȝ þe he penþ. ic ȝene þeah ꝥ þe nȝllen.²¹ Ac
polðe wiȝan hu þe þuhte be þam²² monnum ðe wiȝ ær cƿæðon

¹ Cott. beoð. ² Cott. heopa. ³ Cott. ȝþlan. ⁴ Cott. leohȝ. ⁵ Bod. þa maȝ. ⁶ Bod. et Cott. hine. ⁷ Cott. unnættan. ⁸ Cott. nȝt. ⁹ Cott. bæm. ¹⁰ mið oðpe, desunt in MS. Cott. ¹¹ Cott. ȝerion. ¹² Cott. bið. ¹³ ȝeoþþe, deest in MS. Bod. ¹⁴ Bod. bam. ¹⁵ Cott. hie. ¹⁶ Cott. meðomiȝt. ¹⁷ ȝie ꝛpa ꝛpa him ȝi. ȝ ælcum men, desunt in MS. Cott. ¹⁸ Cott. þince. ¹⁹ þeah þe, desunt in MS. Cott. ²⁰ Cott. pillen. ²¹ Bod. nȝllað. ²² Cott. bæm.

are blinded by their evil will, so that they are not able to behold the light of bright truth, which is the highest wisdom. But it is with them, as with the birds and the beasts which can see better by night than by day. The day blinds and darkens their eyes, and the darkness of the night enlightens them. Therefore the blinded minds think that this is the greatest happiness, that a man should be permitted to do evil, and his deed should be unpunished. For they are not desirous to inquire after every instruction, until they know what is right, but turn to their evil will, and seek after it. Therefore I know not to what purpose thou teachest me to the foolish men who never inquire after me. I never speak to them; but I speak to thee, because thou art inclined to seek after me, and labourest more in the pursuit than they do. I care not what they judge. I approve thy judgment more than theirs, for they all look with both eyes, as well with the eyes of the mind as with *those* of the body, on these earthly things, which excessively delight them. But thou alone sometimes lookest with one eye on the heavenly things, and with the other thou lookest as yet on these earthly *things*. For the foolish think that every man is as blind as they are, and that no man is able to see what they cannot behold. Such folly is most like *to this*; that a child should be born full sound and full healthy, and so flourishing in all excellences and virtues, during childhood and afterwards throughout youth, that he becomes capable of every art; and then a little before his middle-age, *he* should become blind in both eyes, and also the eyes of the mind should become so blinded, that he remembers nothing which he ever before saw or heard: and nevertheless he should think that he is as capable of everything as he ever was *when* most capable: and should think that it is with every man as it is with him; and that it seems to every man as it seems to him. But though he were so foolish as to think so, should we all think as he thinks? I think, however, that we should not. But *I* wish to know what thou thinkest concerning the men of whom we before

þ unc þuhte þ æapon¹ pilbiorum gelicpan ðonne monnum. hu micelne ſiſdom þa hæfðon.² me þincþ ðeah þ hi næbbæn³ nænne:

§ VI.^a Ic ðe polde zet⁴ peccan ſume rihtne pace.⁵ Ac ic pat þ þiſ folc hiſ nýle⁶ gelefan.⁷ þ iſ þ þa bioþ geſælegrian þe mon ritnoþ.⁸ ðonne þa bion þe hi ritniap. Ða punðrode ic þær 7 cſæþ. Ic polde þ þu me zereahhte⁹ hu¹⁰ hit ſpa bion mihte.¹¹ Ða cſæþ he. Ðræþer þu onziſe þ ælc ýfelſillende mon 7 ælc ýfelſýpcende ſie riſer ſýrþe. Ða cſæþ ic. Genoz ſpeotole ic þ onziſe. Ða cſæþ he. Ðu ne iſ ſe þonne ýfelſillende and ýfelſýpcende ðe þone unſcýlðgan ritnoþ.¹² Ða cſæþ ic. Ðpa hit iſ ſpa þu rezſt.¹³ Ða cſæþ he. Ðræþer þu pene þ þa ſien eapme 7 unzeſælize þe riſer ſýrþe bioþ. Ða cſæþ ic. Ne pene ic hiſ no. ac pat zeapa.¹⁴ Ða cſæþ he. Gif þu nu ðeman moſte.¹⁵ hræþerne polberſt¹⁶ þu ðeman riſer ſýrþan. ðe þone unſcýlðgan¹⁷ ritnoðe. þe ðone þe þ riſe polode.¹⁸ Ða cſæð ic. Niſ þ gelic. ic polde helpan þær þe ðær unſcýlðiz pæpe. and henan þone¹⁹ þe hine ýfelode.²⁰ Ða cſæþ he. Ðonne þe þincþ ſe eapmſa ſe þ. ýfel ðep. ðonne ſe þe hit þaſaþ. Ða cſæþ ic. Ðær ic geleſe þ te ælc unriht ritnunz ſie þær ýfel þe hit ðep. næſ þær þe hit þaſaþ. ſopþam²¹ hiſ ýfel hine zeðep eapmne. 7 ic onziſe þ þiſ iſ ſpibe²² riht pacu þ þu nu pecſt. 7 ſpibe anlic þæm þe ðu ær pehteſt.²³ ac ic pat þeah þ þýſ²⁴ folce ſpa ne þincþ:

§ VII.^b Ða cſæþ he. Fel þu hit onziſt. Ac þa þinzeap þinziap nu hpilum þæm ðe læſſan þearſe ahton. þinziap þæm þe²⁵ þær man ýflap. 7 ne þinziap þam²⁶ þe þ ýfel doþ. þæm pæpe mare þearſe. þe þa oþpe unſcýlðize ýfelap.²⁷ þ him mon þýnzoðe to þam²⁸ ſicum. 7 bæðe þ him²⁹ mon ðýðe ſpa micel riſe ſpa hi ðain³⁰ oþrum unſcýlðezum ðýðon. ſpa ſpa ſe ſoca

^a Boet. lib. iv. proſa 4.—Nam ne illud quidem, &c.

^b Boet. lib. iv. proſa 4.—Atqui nunc, ait, contra faciunt, &c.

¹ Cott. pæpen. ² Cott. hæfðen. ³ Cott. næbben. ⁴ Cott. zet.

⁵ Cott. riſe pihte paca. ⁶ Cott. nele. ⁷ Cott. gelýran. ⁸ Cott.

ritnað. ⁹ Bod. zerehteſt. ¹⁰ Bod. hi. ¹¹ Cott. meahhte. ¹² Cott.

ritnað. ¹³ Cott. rægzſt. ¹⁴ Cott. zeape. ¹⁵ Bod. moſtoſt. ¹⁶ Cott.

polber. ¹⁷ Bod. nonerſcýlðgan. ¹⁸ Cott. þolade. ¹⁹ Bod. þonne.

²⁰ Cott. ýfelode. ²¹ Cott. ſopþæm. ²² Bod. ſpa. ²³ Cott. peahhteſt.

²⁴ Cott. þiſ. ²⁵ þe, deest in MS. Cott. ²⁶ Cott. þæm. ²⁷ Cott. ýflað.

²⁸ Cott. þæm. ²⁹ Bod. þam þ. ³⁰ Cott. þæm.

said, that it appeared to us that they were more like wild beasts than men? How much wisdom had they? Methinks, however, they have none.

§ VI. I would now utter to thee a true observation, but I know that this people will not believe it: that is, that those *persons* whom men injure are happier than those are who injure them. Then wondered I at this, and said: I wish that thou wouldest explain to me how it can be so. Then said he: Dost thou understand that every evil-willing man and every evil-doing *man* is deserving of punishment? Then said I: Clearly enough I understand that. Then said he: Is he not then evil-willing and evil-doing, who injures the innocent? Then said I: So it is as thou sayest. Then said he: Dost thou think that they are miserable and unhappy, who are deserving of punishment? Then said I: I not only think it, but know *it* very well. Then said he: If thou wert now to judge, which wouldest thou judge more deserving of punishment, him who injured the innocent, or him who suffered the injury? Then said I: There is no comparison. I would help him who was innocent, and oppose him who injured him. Then said he: Then, in thy opinion, he *is* more miserable who does the evil, than he who suffers it. Then said I: This I believe, that every unjust punishment is the evil of him who inflicts it, not of him who suffers it; therefore his evil makes him miserable. And I perceive that this is a very just observation which thou now makest, and very agreeable to those which thou madest before; but I nevertheless know that this people will not think so.

§ VII. Then said he: Thou understandest it well. But advocates now-a-days plead for those who have less need *of it*. *They* plead for those who are injured, and do not plead for those who do the injury. It were more needful to those who injure others *who are* innocent, that some one should plead for them before the magistrates, and pray that as great hurt might be done to them, as they had done to other innocent *persons*. As the sick man has need that some one should

ah þearfe ꝥ hine mon læde to þam¹ læce. ꝥ he hƳ tiliƳe. ꝥa
ah Ƴe þe² ꝥ Ƴfel ðeƳ. ꝥ hine mon læde to þam³ Ƴicum ꝥ mon
þær mæƳe Ƴniþan Ƴ bæƳnan hƳ unþearƳ. Ne cƳeþe ic na ꝥ ꝥ
Ƴfel Ƴie ꝥ mon helpe þær unƳcƳlðƳan⁴ Ƴ him Ƴoreþingie. Ac ic
cƳeþe ꝥ hit Ƴ betƳe⁵ ꝥ mon ƳƳeƳe þone ƳcƳlðƳan.⁶ Ƴ ic ƳecƳe
ꝥ Ƴio ƳoreƳƳræc ne ðƳƳe⁷ nauþer ne þam⁸ ƳcƳlðƳan.⁹ ne þam¹⁰
þe him Ƴore þingab. Ƴif hi þær Ƴilniab ꝥ him hiopa¹¹ Ƴfel un-
ƳƳecen Ƴie be þær ƳƳlter anðeƳne. Ac ic Ƴæt Ƴif þa ƳcƳlðƳan¹²
æniƳne ƳƳearcan ƳiƳðomeƳ hæƳðon¹³ Ƴ be ænƳum ðæle on-
Ƴitan.¹⁴ ꝥ hi mihtan¹⁵ hiopa ƳcƳlða þuþ¹⁶ Ƴite¹⁷ Ƴebetan. þe
him heƳ on Ƴopulðe¹⁸ on become. ðonne nolðon hi na cƳeþan
ꝥ hit Ƴæne Ƴite. ac Ƴolðon cƳæþan ꝥ hit Ƴæne hiopa¹⁹ clæn-
ƳunƳ. Ƴ heopa betƳunƳ. Ƴ nolðon nænne þingere Ƴecan.²⁰ ac
luƳtlice hi Ƴolðon lætan ða Ƴican hie tucian æfter hiopa
aƳnum Ƴillan. Ƴorþæm ne ƳcƳle nan ƳiƳ man nænne mannan
hatian. ne hatab nan mon þone Ƴoðan. buƳon Ƴe ealƳa²¹ ðƳƳe-
ƳorƳa.²² ne ꝥ niƳ nan Ƴiht ꝥ mon þone Ƴfelan hatiƳe. ac hit Ƴ
Ƴihtre þæt him mon miðƳiƳe.²³ ꝥ Ƴ þonne hiopa miðƳunƳ. ꝥ
mon ƳƳece hiopa unþearƳ be hiopa ƳeƳƳphtum.²⁴ Ne Ƴceal²⁵
nan mon Ƴiocne monnan²⁶ ƳeƳarƳoðne²⁷ ƳƳecan. ac hine mon
Ƴceolðe²⁸ læðan to ðam²⁹ læce ꝥ he hƳ tiliƳe. Ða Ƴe ƳiƳðom
þa ðiƳ Ƴpell aƳeahc hæƳðe. ða onƳan he eft ƳinƳan Ƴ þuƳ
cƳæþ.

CAPUT XXXIX.º

§ I. FORÐƳI ðƳeƳe Ƴe eopƳu Moð mið unƳihtre ƳiounƳe
ƳƳa ƳƳa Ƴþa Ƴor þinðe þa Ƴæ hƳeƳab. oððe Ƴor hƳƳ ætƳite Ƴe
eopƳƳe ƳƳnðe ꝥ hio nan ƳeƳealð nah. oððe hƳi ne maƳon Ƴe
Ƴebidan ƳecƳnðeliceƳ ðeaðeƳ. nu he eop ælce ðæƳ toƳeapðeƳ
onet. ÐƳi ne maƳon Ƴe ƳeƳion ꝥ he ƳƳƳab ælce ðæƳ æfter
ƳuƳlum. Ƴ æfter ðionum. Ƴ æfter monnum. Ƴ ne Ƴorlæt nan

º Boet. lib. iv. metrum 4.—Quid tantos juvat excitare motus, &c.

¹ Cott. þæm. ² þe, deest in MS. Cott. ³ Cott. þæm. ⁴ Cott.
unƳcƳlðƳan. ⁵ Cott. beteƳe. ⁶ Cott. ƳcƳlðƳan. ⁷ Bod. ðƳƳiƳe.
⁸ Cott. þæm. ⁹ Cott. ƳcƳlðƳan. ¹⁰ Cott. þæm. ¹¹ Cott. heopa.
¹² Cott. ƳcƳlðƳan. ¹³ Cott. hæƳðen. ¹⁴ Cott. ongeaten. ¹⁵ Cott.
meahcen. ¹⁶ Cott. þuþƳ. ¹⁷ Cott. ꝥ Ƴite. ¹⁸ Cott. Ƴeopulðe. ¹⁹ Cott.
heopa. ²⁰ Cott. ƳeƳecan. ²¹ Cott. eallƳa. ²² Cott. ðƳƳƳorƳa. ²³ Cott.
miðƳiƳe. ²⁴ Cott. unƳƳphtum. ²⁵ Cott. ƳcƳle. ²⁶ Bod. monna.
²⁷ Cott. Ƴ ƳeƳarƳoðne. ²⁸ Cott. Ƴcel. ²⁹ Cott. þæm.

lead him to the physician, that he may cure him; so has he who does evil, that some one should lead him to the magistrates, that they may cut off and burn his vices. I do not say that it is wrong that men should help the innocent, and defend him; but I say that it is better that we should accuse the guilty; and I say that the defence does no good either to the guilty or to him who pleads for him, if they wish that their evil should not be punished in proportion to its guilt. But I know that if the guilty had any spark of wisdom, and in any measure knew that they might make amends for their crimes by punishment, which came upon them here in this world, then they would not say that it was punishment, but would say that it was their purification and their amendment; and would seek no advocate, but they would cheerfully suffer the magistrates to punish them according to their own will. Hence no wise man ought to hate any one. No one hates the good, except the most foolish of all. Nor is it right that we hate the wicked; but it is more right that we have mercy on him. This then is mercy to them, that we punish their vices according to their deservings. No one ought to afflict a sick person *who is* troubled; but we should lead him to a physician, that he may cure him. When Wisdom had finished this discourse, then began he again to sing, and thus said:

CHAPTER XXXIX.

§ I. WHEREFORE vex ye your minds with evil hatred, as waves through the wind agitate the sea? Or wherefore upbraid ye your fortune, that she has no power? Or why cannot ye wait for natural death, when he every day hastens towards you? Why cannot ye observe that he seeks every day after birds, and after beasts, and after men, and forsakes

ƿræþ ær he Ʒereþ ꝥ ꝥ he æfter ƿrýneþ. Ʊala ƿa ꝥ þa unƷe-
 ƷælíƷan menn ne maƷon Ʒebíðon hƿonne he him to cume. ac
 Ʒorƿceotaþ hine Ʒoran. ƿra ƿra ƿíðe ðeor ƿíllnaþ oþer to ac-
 Ʒellenne. Ac hit næpe no manna ƿýht ꝥ hiora æniz oþerne
 ƿíðe. Ac ꝥ ƿære ƿýht. ꝥ hiora ælc Ʒulde oþrum eðlean ælceƷ
 ƿeorceƷ æfter hī Ʒerýhtum. ꝥ ī ꝥ mon lufoðe þone Ʒoðan.
 ƿra ƿra ƿíht ī ꝥ mon ðo. Ʒ mīðrize þam ýfelum. ƿra ƿe ær
 cƿæðon. luƿie þone man. Ʒ haƷize hī unþearƿ. ceorfe him of
 ƿra he ƿrīþort mæƷ :

§ II.^d Ða he þa þīr leof aƷunƷen hæfðe þa ƷerƿeoƷoðe¹ he
 ane hƿile. Ða cƿæþ ic. Nu ic onƷíte openlice ꝥ īo Ʒoþe Ʒe-
 Ʒælþ ꝑtent on Ʒoðra monna Ʒe eapnunƷa. Ʒ īo unƷælþ ꝑtent
 on ýfelra monna Ʒe eapnunƷum. Ac ic ƷecƷe Ʒet ꝥ me ne
 þīncþ nauht lýtel Ʒoð² þīrfe anðþearðan līfe ƷeƷælþa. ne eac
 nauht lýtel ýfel hī unƷeƷælþa. Ʒorþæm ic nærfe ne Ʒereah ne
 Ʒehýrðe nænne þīrne mon þe ma ƿoðe bīon ƿrecca. Ʒ eapm. Ʒ
 ælþíoðiz.³ Ʒ Ʒorfeƿen. ðonne ƿelīƷ. Ʒ ƿeorþ. Ʒ ƿice. Ʒ Ʒoræmære
 on hī aƷnum eapðe. Ʒorþæm hī ƷecƷaþ⁴ ꝥ hī mæƷen⁵ þý⁶ eþ
 hiora Ʊīrðome ƱulƷan Ʒ hine Ʒehealðan. Ʒīf hiora anpealð bīþ
 Ʊullice oþer ꝥ Ʊolc þe him unðer bīþ. Ʒ eac on⁷ Ʊumum ðæle
 oþer þa ðe him on neapeƷte bīþ ýmbuƷon.⁸ Ʒorþam⁹ ꝥ hī
 mæƷen¹⁰ henan ða ýflan. anð fýrþƱan¹¹ þa Ʒoðan.¹² Ʒorþæm Ʒe
 Ʒoða¹³ bīþ Ʊīmlæ appýrþe. æƷþer Ʒe on þīr anðþearðan līfe. Ʒe
 on ðam¹⁴ toþearðan. Ʒ Ʒe ýfela. þe mon hī ýfles¹⁵ ƷerƷýpan ne
 mæƷ. bīþ Ʊīmlæ ƿīteƷ ƿýrþe. Ʒe on þīrfe ƿorulðe. Ʒe on þære
 toþearðan. Ac ic Ʊunðrize Ʊīþe Ʊrþlice Ʒor hī hit Ʊra ƿent
 Ʊra hit nu of ðeþ. ꝥ ī ꝥ mīrƷlice Ʊīta¹⁶ Ʒ manīƷfealðe¹⁷
 eapfoþa¹⁸ cumaþ to ðam¹⁹ Ʒoðum Ʊra hī to þam²⁰ ýfelum
 Ʊeolðon. Ʒ ða Ʒoð²¹ þe Ʊeolðon bīon eðlean Ʒoðum monnum
 Ʒoðra ƿeorca. cumaþ to ýflum monnum. Ʒorþæm ic ƿoðe
 Ʊītan nu æt þe hu þe līcobe ꝥ ƷerƱīxle. Ic hī Ʊunðroðe mīcle
 þý læf. Ʒīf ic Ʊīrfe²² ꝥ hit Ʊear Ʒebýreðe buƷon Ʊoðer Ʊīllan Ʒ
 buƷon hī ƷerƱīneffe. Ac Ʒe ælmīhtīƷa²³ Ʊoð hæþ Ʒeeceð

^d Boet. lib. iv. prosa 5.—Hic ego, video, inquam, &c.

¹ Cott. ƷerƱuƷoðe. ² Cott. Ʒoð. ³ Cott. elþíoðiz. ⁴ Cott. ƱæƷað.
⁵ hī mæƷen, desunt in MS. Bod. ⁶ Cott. þe. ⁷ Cott. be. ⁸ Cott.
 bīoð ýmbuƷan. ⁹ Cott. Ʒorþæm. ¹⁰ Cott. mæƷen. ¹¹ Cott. fýrþƱan.
¹² Cott. Ʒoðan. ¹³ Cott. Ʒoðað. ¹⁴ Cott. þæm. ¹⁵ Bod. ýfel. ¹⁶ Cott.
 mīrheƷ Ʊītu. ¹⁷ Cott. manīƷealð. ¹⁸ Cott. eapfoþa. ¹⁹ Cott.
 þæm. ²⁰ Cott. þæm. ²¹ Cott. Ʒoð. ²² Cott. þīrfe. ²³ Cott.
 ælmēhtēƷa.

no track till he seizes that which he pursues? Alas! that unhappy men cannot wait till he comes to them, but anticipate him, as wild beasts wish to destroy each other! But it would not be right in men, that any one of them should hate another. But this would be right, that every one of them should render to another recompense of every work according to his deserts; that is, that one should love the good, as it is right that we should do, and should have mercy on the wicked, as we before said; should love the man, and hate his vices; and cut them off, as we best may.

§ II. When he had sung this lay, then was he silent for some time. Then said I: Now I clearly understand that true happiness is founded on the deservings of good men, and misery is founded on the deservings of wicked men. But I will yet say that methinks the happiness of this present life is no little good, and its unhappiness no little evil. For I never saw nor heard of any wise man who would rather be an exile, and miserable, and foreign, and despised, than wealthy, and honourable, and powerful, and eminent in his own country. For they say that they can the better fulfil their wisdom, and observe it, if their power be ample over the people that are under them, and also in some measure over those who are in the neighbourhood round about them, because they are able to repress the wicked, and promote the good. For the good is always to be honoured, both in this present life and in that to come; and the wicked, whom man cannot restrain from his evil, is always deserving of punishment, both in this world and in that to come. But I very much wonder why it should so fall out, as it now often does; that is, that various punishments and manifold misfortunes come to the good, as they should to the wicked; and the blessings which should be a reward to good men for good works, come to wicked men. Therefore I would now know from thee, how that course of events were approved by thee. I should wonder at it much less, if I knew that it happened by chance, without God's will, and without his knowledge. But the Almighty God has increased my

minne ege 7 mine þarunga mid ðijrum þingum. forþæm he
 hwilum ſelþ ða geſælþa ðæm goðum.¹ 7 þæm ýflum unſælþa.
 ſwa hit riht þære ꝥ he ſimle² dýðe. hwilum he eft geþaſaþ ꝥ þa
 goðan³ habbaþ unſælþa 7 ungelimp on mænegum þingum. 7 ða
 ýfelan habbaþ geſælþa. 7 him gelimpp⁴ oft æfter hiopa agnum
 pillan. þý ic ne mæg nan oþer geþencan. buton hit ſear ſwa ge-
 býrige. buton ðu me geƿ þý geſceadlicor oþer geſeccc. Ða
 andſƿarode he ýmbe long. 7 cpæþ. Ný hit nan punðor ðeah
 hƿa ſene ꝥ ſpýlceſ hƿæt⁵ unmýnðlinga gebýrige.⁶ þonne he ne
 can⁷ ongiƿan 7 geſeccan for hƿi Loð ſpýlc⁸ geþaſaþ. Ac ðu ne
 ſcalt no tƿeoƿan⁹ ꝥ ſwa goð¹⁰ ſceoppenð 7 ƿealðenð¹¹ eallra ge-
 ſceapta rihtlice ſceop¹² eall ꝥ he ſceop.¹² 7 rýhte ðemp 7
 ƿealt¹³ eallre. þeah þu nýte for hƿi¹⁴ he ſwa 7 ſwa do :-

§ III.^c Ða he ða þiſ ſpell aƿeht¹⁵ hæfðe. ða ongan he ſingan
 7 cpæþ. Ðƿa unlæpeðra ne punðraþ þæſ roðereſ fæpelðer 7
 hiſ ſƿiƿterneſſe. hu he ælce ðæg uton ýmbhƿýppð ealne ðiſne
 miððaneapð. oððe hƿa ne punðraþ ꝥ te ſume tunzlu habbaþ
 ſcýptra hƿýpft ðonne ſume habban. ſwa ſwa tunzlu habbaþ
 þe ƿe hataþ ƿæneſ ðiſla. for þý hi habbaþ ſwa ſceoptne ýmbh-
 ƿýpft. forþi hi ſint ſwa neah ðam norþenðe þære eaxe. ðe eall
 þeſ roðor on hƿenſþ. oððe hƿa ne ƿaſaþ þæſ. buton ða ane þe
 hit ƿiton. ꝥ ſume tunzlu habbaþ lenzian ýmbhƿýpft. þonne
 ſume habban. 7 ða lenzerne þe ýmb þa eaxe miððeapðe
 hƿearfaþ. ſwa nu Boetieſ ðeþ. 7 Saturnuſ ſe ſceopra. ne cýmp
 þæſ ær ýmb þriƿtig ƿintra þæſ he ær ƿæſ. Oððe hƿa ne
 punðraþ ðæg ꝥ ſume ſceopra geƿitaþ unðeſ þa ſæ. ſwa ſwa
 ſume men ƿenaþ ꝥ ſio ſunne do ðonne hio to ſetle gæþ. Ac
 hio ne biþ ðeah þý neap þære ſæ þe hio biþ on miðne ðæg.
 Ðƿa ne ƿaſaþ ðæg ðonne ſe fulla mona rýpp oſertozen mid
 þioſtrum. oððe eft ꝥ ða ſceopra ſcinaþ beforan þam monan.
 7 ne ſcinaþ beforan þære ſunnan. ðiſeſ hi punðraþ 7 manieſ
 þýlliceſ. 7 ne punðriað na ꝥ te men 7 ealle cƿuca rihta habbaþ
 ſingalne 7 unnýtne andan betƿuh him. Oððe hƿi ne punðriaþ
 hi þæſ ꝥ hit hwilum punpaþ. hwilum na ne onginþ. oððe eft ge-
 ƿinner ſæ. 7 ƿinda. 7 ýpa. 7 landeſ. oððe hƿi ꝥ iſ ƿeopþe 7 eft

^c Boet. lib. iv. metrum 5.—Si quis Arcturi sidera nescit, &c.

¹ Cott. goðum.

² Cott. ſýmle.

³ Cott. goðan.

⁴ Cott. limpð.

⁵ Cott. gehƿæt.

⁶ Cott. gebepige.

⁷ Cott. con.

⁸ Cott. for hƿý

ſpýlc Loð.

⁹ Cott. on tƿioƿan.

¹⁰ Cott. goð.

¹¹ Cott. ƿalðenð.

¹² Cott. geſceop.

¹³ Cott. ƿelt.

¹⁴ Cott. hƿý.

¹⁵ Cott. aƿeahƿ.

fear and my astonishment by these things. For he sometimes gives felicities to the good, and infelicities to the wicked, as it were right that he always did. Sometimes again he permits that the good have infelicities and misfortunes in many things; and the wicked have happiness, and it frequently happens to them according to their own desire. Hence I cannot think otherwise but that it so happens by chance, unless thou still more rationally show me the contrary. Then answered he, after a long time, and said: It is no wonder if any one think that something of this kind happens undesignedly, when he cannot understand and explain wherefore God so permits. But thou oughtest not to doubt that so good a creator and governor of all things, rightly made all that he has made, and rightly judges and rules *it* all, though thou knowest not why he so and so may do.

§ III. When he had made this speech, then began he to sing, and said: Who of the unlearned wonders not at the course of the sky, and its swiftness; how it every day revolves about all this middle-earth? Or who wonders not that some stars have a shorter circuit than others have, as the stars have which we call the waggon's shafts? They have so short a circuit, because they are so near the north end of the axis, on which all the sky turns. Or who is not astonished at this, except those only who know it, that some stars have a longer circuit than others have, and those the longest which revolve midward about the axis, as Bootes does? And *that* the star Saturn does not come where it before was till about thirty winters? Or who wonders not at this, that some stars depart under the sea, as some men think the sun does when she sets? But she nevertheless is not nearer to the sea than she is at mid-day! Who is not astonished when the full moon is covered over with darkness? or again, that the stars shine before the moon, and do not shine before the sun? At this and many a like thing they wonder, and wonder not that men and all living creatures have continual and useless enmity with each other. Or why wonder they not at this, that it sometimes thunders, and sometimes begins not? Or, again, at the strife of sea and winds, and waves and land? or why

for þære sunna ſciman to hī agnum gecȳnðe weorþe. Ac þ̅ ungetæððige folc pundraþ þær þe hit ſelðort ȝerihþ. ðeah hit læſſe pundor ſie. ȝ penað þ̅ þ̅ ne¹ ſie ealð ȝerſeaft. ac ſie þear ȝeorþden niþane. Ac ða þe ſippet ȝeorþne weorþaþ ȝ onȝinnað þonne leornian. ȝif him God abrit of þam Mode þ̅ dȳriȝ þ̅ hit ær mið oferppriȝen þær. ðonne ne pundraþ hi no ſela þær þe hi nu pundraþ:.

§ IV.^f Ða ſe ȝiſðom þa þiſ leoþ aſungen hæfðe. ða ȝeppuȝode he anelȳtle hpile. Ða cƿæþ ic. Sƿa hit iſ ſƿa ðu ſeȝt.² Ac ic polðe ȝet þ̅ þu me hƿæt hƿeȝu³ openlicor ȝepeahite⁴ be þære piſan þe min Mod ſƿiþort ȝeðreſeð hæfþ. þ̅ iſ þ̅ ic ðe ær ȳmb acraðe. forþam hit þær ſimble⁵ ȝet þin ȝepuna þ̅ ðu polðeſt ælcum Mode diȝlu ðinȝ tæcan ȝ ſelðcuþe:.⁶ Ða onȝan he ſmeapcian ȝ cƿæþ to me. Ðu ſpenȝt⁷ me on ða mæſtan ſppæce ȝ on ða eaſfoſertan to ȝepeccenne. þa pace rohton ealle uþritan ȝ ſƿiþe ſƿiþlice ȳmbſpuncon. ȝ uneaþe æniȝ com to ende þære ſppæce. forþam⁸ hit iſ þear þære ſppæce ȝ ðære aſcunȝe.⁹ þ̅ te ſimle¹⁰ þonne ðær an tƿeo ofaðon biþ. þonne biþ ðær unrim aſtȳpeð. ſƿa ſƿa mon on ealð ſpellum ſeȝþ¹¹ þ̅ an næðre þære ðe hæfðe niȝan¹² heafðu. ȝ ſimle.¹³ ȝif mon anpa hpile ofſloh.¹⁴ þonne weoxon þær ſioſon of þam¹⁵ anum heafðe. ða ȝebȳpeðe¹⁶ hit þæt þær com ſe foremæra Erculuſ to. ſe þær Iobeſ ſunu. þa ne mihte he ȝeþencan hu he hi mið æniȝe cƿæfte ofercuman ſceolðe. ær he hi beƿæȝ mið puða utan. ȝ forbernðe¹⁷ ða mið fȳpe. Sƿa iſ ðiſſe ſppæce þe ðu me æfter aſcaſt.¹⁸ uneaþe hȳpe cȳmþ æniȝ mon of. ȝif he æreſt on cȳmþ.¹⁹ ne cȳmþ he næfre to openum ende. buton he hæbbe ſƿa ſcearp andȝet²⁰ ſƿa þ̅ fȳr. forþam ſe ðe ȳmb þ̅ aſcian pile. he ſceal æreſt ƿitan hƿæt ſie ſio anſealde forſceapung Godes. ȝ hƿæt pȳrð ſie. ȝ hƿæt þear ȝebȳriȝe. ȝ hƿæt ſie ȝoðcunð andȝit. ȝ ȝoðcunð foretiohhung. and hƿæt monna ſƿeodom ſie. Nu ðu miht onȝitan. hu heſiȝ ȝ hu ȝeaſfoþe²¹ þiſ iſ eall to ȝepeccanne. Ac ic ſceal þeah

^f Boet. lib. iv. prosa 6.—Ita est, inquam, &c.

¹ ne, deest in MS. Bod. et Cott.

² Cott. ſeȝt.

³ Cott. hpugu.

⁴ Bod. ȝepehteſt.

⁵ Cott. ſimle.

⁶ Cott. ſelðcuð.

⁷ Cott. ſpænȝt.

⁸ Cott. forþæm.

⁹ Cott. aſcunȝe.

¹⁰ Cott. ſimle.

¹¹ Cott. ſeȝð.

¹² Cott. niȝon.

¹³ Cott. ſimle.

¹⁴ Cott. hƿelc ofaſlog.

¹⁵ Cott.

þæm.

¹⁶ Cott. ȝebepeðe.

¹⁷ Cott. forþærnðe.

¹⁸ Cott. acſaſt.

¹⁹ Cott. cemð.

²⁰ Cott. andȝit.

²¹ Cott. eaſfoþe.

ice is formed, and again by the shining of the sun returns to its own nature? But the inconstant people wonder at that which it most seldom sees, though it be less wonderful; and thinks that that is not the old creation, but has by chance newly happened. But they who are very inquisitive and endeavour to learn, if God removes from their mind the folly with which it was before covered, then will they not wonder at many *things* which they now wonder at.

§ IV. When Wisdom had sung this lay, then was he silent a little while. Then said I: So it is as thou sayest. But I am still desirous that thou wouldest instruct me somewhat more distinctly concerning the thing which has chiefly troubled my mind, that is, what I before asked thee. For it was always hitherto thy wont that thou wouldest teach every mind abstruse and unknown things. Then began he to smile, and said to me: Thou urgest me to the greatest argument, and the most difficult to explain. This explanation all philosophers have sought, and very diligently laboured about, and scarcely any one has come to the end of the discussion. For it is the nature of the discussion and of the inquiry, that always when there is one doubt removed, then is there an innumerable multitude raised. So men in old tales say, that there was a serpent which had nine heads, and whenever any one of them was cut off, then grew there seven from that one head. Then happened it that the celebrated Hercules came there, who was the son of Jove. Then could not he imagine how he by any art might overcome them, until he surrounded them with wood, and then burned *them* with fire. So is this argument which thou askest about: with difficulty comes any man out of it, if he enter into *it*. He never comes to a clear end, unless he have an understanding as sharp as the fire. For he who will inquire concerning this ought first to know what the simple providence of God is, and what fate is, and what happens by chance, and what the divine knowledge is, and the divine predestination, and what the freedom of men is. Now thou mayest perceive how weighty and difficult all this is to explain. But I will nevertheless endeavour to

hƿæt hƿeƷa¹ hƿ onƷinnan þe to tæcanne. forþam² ic habbe on-
 Ʒiten þ̅ hit iſ ƿiþe micel læcedom ðinre forƷe. Ʒif þu ƿiſer
 auht onƷitſt. ðeah hit me lang to lærenne iſe. forþæm hit iſ
 neah þære tibe ðe ic Ʒetiohhod hæfde on oðer peopc to fonne.
 Ʒ Ʒet næbbe ðiſ Ʒeðon. Ʒ me ðincþ eac þ̅ þu faðige hƿæt
 hƿeƷnunƷer³ and þe þincen to ælenge þaſ langan ƿell. ƿelce
 ðe nu lýtſe leoþa.⁴ ic ƿat eac þ̅ ðe heopa⁵ lýſt. Ac ðu ƿcealt
 þeah Ʒeþolian ſume hƿile. ic ne mæƷ hit nu ƿƿa hƿaþe aſingan.
 ne æmtan⁶ nabbe. forþæm hit iſ ƿiþe long ƿell. Ða cƿæþ ic.
 Do ƿƿæþer þu ƿille.⁷

§ V.⁸ Ða onƷon he ƿƿecan ƿiþe ƿeoppnan ýmbuton. ƿilce
 he na þa ƿƿæce ne mænðe. Ʒ tiohhode hit þeah þideƿƿearðer
 Ʒ cƿæþ. Ealle⁹ Ʒerceafta. Ʒerepenlice and unƷerepenlice.⁹ ƿtillu
 Ʒ unƿtillu¹⁰ onfoþ æt þæm ƿtillan.¹¹ Ʒ æt þam ƷerceaþþiƷan. Ʒ
 æt þam¹² anfealðan Gode. enðebýrðneſſe. Ʒ andƿlitan. Ʒ Ʒe-
 metƷunƷe. Ʒ forhƿæm hit ƿƿa Ʒerceapen ƿæſ. forþæm he þat
 þý¹³ he Ʒerceop eall þ̅ he Ʒerceop. niſ him nan ƿuht¹⁴ unnýt
 þæſ ðe he Ʒerceop. Se God ƿunaþ ſimle¹⁵ on þære hean ceaſtne
 hƿ anfealðneſſe Ʒ bileƿitneſſe. ðonan he ðælþ maneƷa Ʒ miſt-
 lice¹⁶ ƷemetƷunƷa eallum hƿ Ʒerceaftum. and þonon¹⁷ he ƿelt
 eallra. Ac þ̅. þ̅ te ƿe hataþ Godes foſeþonc Ʒ hƿ foſerceapunƷ.
 þ̅ biþ. Ða hƿile þe hit þæſ mið him biþ. on hƿ Mode. ærþam¹⁸
 þe hit Ʒerfmed peopþe. Ða hƿile þe hit Ʒeþoht biþ. Ac riððan
 hit fullfmed biþ. ðonne hataþ ƿe hit ƿýrð. Be þý mæƷ ælc
 mon ƿitan þ̅ hi¹⁹ riht æƷþer Ʒe tƿegen naman. Ʒe tƿa ðinƷ.²⁰
 foſeþonc Ʒ ƿýrð. Se foſeþonc iſ ƿio Ʒoðcunðe Ʒerceaþþiſneſ.
 ƿio iſ fæſt on þam hean ƿceoppende²¹ þe eall foſeƿat hu hit
 Ʒereoppnan ƿceal ær ær hit Ʒereopþe. Ac þ̅ þ̅ ƿe ƿýrð hataþ. þ̅
 biþ Godes peopc þe he ælce ðæƷ ƿýrcþ. æƷþer Ʒe þæſ þe ƿe Ʒe-
 reop. Ʒe þæſ þe uſ unƷerepenlic biþ. Ac ƿe Ʒoðcunða foſeþonc.
 heaþeſað ealle Ʒerceafta þ̅ hi ne moton toſlupan of heopa
 enðebýrðneſſe.²² Ðio ƿýrð ðonne ðælþ eallum Ʒerceaftum and-
 ƿlitan. Ʒ ƿopa. Ʒ tida. Ʒ ƷemetƷunƷa. Ac ƿio ƿýrð cýmþ of

⁸ Boet. lib. iv. prosa 6.—Tum velut ab alio orsa principio, &c.

¹ Cott. hƿuƷu. ² Cott. forþæm. ³ Cott. hƿuƷununƷer. ⁴ Cott. hoþa. ⁵ Cott. hioþa. ⁶ Cott. æmettan. ⁷ Cott. polde. ⁸ Cott. Ealla. ⁹ Cott. Ʒerepenlica and unƷerepenlica. ¹⁰ Bod. ƿille Ʒ unƿille. ¹¹ Bod. unƿtillan. ¹² Cott. þæm. ¹³ Cott. hƿý. ¹⁴ Cott. ƿiht. ¹⁵ Cott. ƿýmle. ¹⁶ Cott. miſleca. ¹⁷ Cott. þonan. ¹⁸ Cott. ærþæm. ¹⁹ Bod. et Cott. hit. ²⁰ Cott. þincƷ. ²¹ Cott. ƿceppende. ²² Bod. ƿýrðneſſe.

teach thee a little of it, because I have conceived it to be a very powerful remedy for thy sorrow, if thou learn something of this, though it be long for me to teach. For it is near the time when I had intended to begin other work, and I have not yet finished this: and methinks, too, thou art rather weary, and these long discourses appear to thee too lengthy, so that thou art now desirous of *my* songs. I know, too, that they give thee pleasure. But thou must nevertheless bear *with me* for some time. I cannot so readily sing it, nor have I leisure, for it is a very long argument. Then said I: Do as thou wilt.

§ V. Then began he to speak very far about, as if he intended not that discourse, and nevertheless approached thitherward, and said: All creatures visible and invisible, still and moving, receive from the immovable, and from the steadfast, and from the singly-existing God, order, and form, and measure; and therefore it was so ordained, because he knew wherefore he made all that he made. Nothing of that which he has created is useless to him. God dwells always in the high city of his unity and simplicity. Thence he distributes many and various measures to all his creatures, and thence he governs *them* all. But that which we call God's providence and foreknowledge, is *such* while it is with him, in his mind, before it is fulfilled, *and* so long as it is designed; but after it is fulfilled, then we call it fate. Hence may every man know that these are both two names, and two things, providence and fate. Providence is the divine intelligence which is fixed in the high Creator, who foreknows all, how it shall come to pass, before it happens. But that which we call fate, is God's work which he every day works, both what we see, and what is invisible to us. But the divine providence restrains all creatures, so that they cannot slip from their order. Fate, then, distributes to all creatures, forms, and places, and times, and measures. But fate comes from

þam¹ ȝeritte ȝ of þam¹ forþeþonce þær ælmihtigan² Loðer. ȝe
pýrcþ æfter hīr unarecȝendlicum forþeþonce þonne³ ȝra hƿæt
ȝra he⁴ ƿile :

§ VI.^h Sƿa ȝra ælc cræfteȝa þencþ ȝ mearƿaþ hīr ƿeopc on
hīr Moðe ær ær he it pýrce. ȝ pýrcþ riððan eall. þioȝ ƿanð-
rienðe pýrð þe ƿe pýrð hataþ. færcþ æfter hīr forþeþonce. ȝ
æfter hīr ȝeƿeahte. ȝra ȝra he tiohhap þ̅ hīt ȝie. þeah hīt uȝ
manȝrealdlic ðince. ſum ȝoð.⁵ ſum ȝfel. hīt iȝ þeah him anfealð
ȝoð.⁵ forþam⁶ he hīt eall to ȝoðum ende bƿinȝþ.⁷ ȝ for ȝoðe⁸
ðeþ eall þ̅ þ̅ he ðeþ. Siþþan ƿe hīt hataþ pýrð. ȝýððan hīt ȝe-
ƿorht biþ. ær hīt ƿær Loðer⁹ forþeþonc ȝ hīr foretiohhunȝ. Ða
pýrð he ðonne pýrcþ. oððe þurh ða ȝoðan¹⁰ enȝlaȝ. oððe þurh
monna ȝapla. oððe þurh oþerra ȝerċeafta liȝ. oððe þurh heo-
fener tunȝl. oþþe þurh ðara ȝcuccena¹¹ miȝlice lotȝƿencar.
hƿilum þurh an þara. hƿilum þurh eall ða. Ac þ̅ iȝ openlice
cuþ. þ̅ ȝio ȝoðcunðe forē teohhunȝ iȝ anfealð ȝ unapenðendlic.¹²
ȝ ƿelt ælceȝ ȝinȝer endeþýrðlice. and eall ȝinȝ ȝehƿaþ. Sume¹³
ȝinȝ þonne on ðiȝre ƿoƿulðe¹⁴ ȝint underþieð þære pýrðe. ſume
hiȝe nane¹⁵ ƿuht underþieðe¹⁶ ne ȝint. ac ȝio pýrð. ȝ eall þa
ðinȝ þe hiȝe underþieð ȝint. ȝint underþieð þam¹⁷ ȝoðcunðan
forþeþonce. be þam¹⁷ ic þe mæȝ ſum biȝpell ȝecȝan. þ̅ ðu miht¹⁸
ðý ȝƿeotolop onȝitan hƿýlce men biop underþieð þære pýrðe.
hƿýlce¹⁹ ne biop. Eall²⁰ ðioȝ unȝille ȝerċeaft ȝ þeoȝ²¹ hƿear-
rienðe hƿearfaþ²² on ðam²³ ȝtillan Loðe. ȝ on þam ȝerċæððe-
ȝan. ȝ on þam²³ anfealðan. ȝ he ƿelt eallra ȝerċeafta ȝra ȝra
he æt ƿuman ȝetihhoð hæfðe ȝ ȝet hæfþ :

§ VII.ⁱ Sƿa ȝra on ƿæneȝ eaxe hƿearfaþ²⁴ þa hƿeol. ȝ ȝio eax
ȝtenȝ ȝille. ȝ býrþ þeah eallne²⁵ ðone ƿæn. and ƿelt eallȝ ƿær
færcelðer.²⁶ þ̅ hƿeol hƿerfþ. ýmbuȝan.²⁷ ȝ ȝio naȝa²⁸ nehȝt ðære
eaxe. ȝio færcþ micle færclicop ȝ oȝƿorȝlicop ðonne þa ȝelȝan²⁹
ðon. ȝƿelce ȝio eax ȝie þ̅ hehȝte ȝoð. þe ƿe nemnaþ Loð. ȝ

^h Boet. lib. iv. prosa 6.—Sicut enim artifex, faciendæ rei, &c.

ⁱ Boet. lib. iv. prosa 6.—Nam ut orbium circa eundem, &c.

¹ Cott. þæm. ² Cott. ælmehtigan. ³ þonne, deest in MS. Cott.

⁴ Cott. hƿa. ⁵ Cott. ȝoð. ⁶ Cott. forþam. ⁷ Cott. bƿenȝð. ⁸ Cott. ȝoðe.

⁹ Cott. Loðer. ¹⁰ Cott. ȝoðan. ¹¹ Bod. ȝcuccena lot.

¹² Cott. unandpenðlic. ¹³ Cott. ſumu. ¹⁴ Cott. ƿeoƿulðe. ¹⁵ Cott.

nan. ¹⁶ Cott. underþieð. ¹⁷ Cott. þæm. ¹⁸ Cott. meht. ¹⁹ hƿýlce,

deest in MS. Bod. ²⁰ Bod. eal. ²¹ Cott. þioȝ. ²² Bod. hƿearfoð.

²³ Cott. þæm. ²⁴ Cott. hƿearfað. ²⁵ Cott. ælne. ²⁶ Cott. færcelȝer.

²⁷ Cott. ýmbuȝan. ²⁸ Cott. naȝa. ²⁹ Cott. ȝelȝa.

the mind, and from the providence of Almighty God. He, therefore, works after his unspeakable providence, whatsoever he wills.

§ VI. As every artificer considers and marks out his work in his mind before he executes it, and afterwards executes *it* all; this varying fortune which we call fate, proceeds after his providence and after his counsel, as he intends that it should be. Though it appear to us complicated, partly good, *and* partly evil, it is nevertheless to him singly good, because he brings it all to a good end, and does for good all that which he does. Afterwards, when it is wrought, we call it fate; before, it was God's providence and his predestination. He therefore directs fortune, either through good angels, or through the souls of men, or through the life of other creatures, or through the stars of heaven, or through the various deceits of devils; sometimes through one of them, sometimes through them all. But this is evidently known, that the divine predestination is simple and unchangeable, and governs everything according to order, and fashions everything. Some things, therefore, in this world are subject to fate, others are not at all subject to it. But fate, and all the things which are subject to it, are subject to the divine providence. Concerning this, I can mention to thee an example, whereby thou mayest the more clearly understand which men are subject to fate, *and* which are not. All this moving and this changeable creation revolves on the immovable, and on the steadfast, and on the singly-existing God; and he governs all creatures as he at the beginning had, and still has determined.

§ VII. As on the axle-tree of a waggon the wheel turns, and the axle-tree stands still, and nevertheless supports all the waggon, and regulates all *its* progress—the wheel turns round, and the nave, *being* nearest to the axle-tree, goes much more firmly and more securely than the fellies do—so the axle-tree may be the highest good which we call God, and

ða selestan men fapan nehrt Gode. ꝥa ꝥa ȝio naƿu seƿþ nehrt¹ þære eaxe. and þa miðmeƿtan ꝥa ꝥa ȝpacan. ƿoþþamþe² ælceƿ ȝpacan biþ oþeƿ ende fært on þære nafe. oþeƿ on ðære felge. ꝥa biþ þam³ miðselestan monnum. oþre hƿile he ȝmeaþ on hiȝ Gode ýmb þȝ eorþlice lif.⁴ oþre hƿile ýmb þ̅ ȝodcundlice. ȝpelce⁵ he locie mið oþre eazan to heofonum. mið oþre to eorþan. ꝥa ꝥa þa⁶ ȝpacan ȝtacaþ⁷ oþeƿ ende on þære felge. oþeƿ on þære nafe. miðdeƿeaƿð ȝe ȝpaca⁸ bið æȝðrum emn neah. þeah oþeƿ ende bio fært on þære nafe. oþeƿ on þære felge. ꝥa bioþ ða miðmeƿtan⁹ men on miððan þam ȝpacan. ȝ þa betƿan¹⁰ neap þære nafe. ȝ þa mæƿtan¹¹ neap þam¹² felgum. bioþ þeah fæƿte. on þære nafe.¹³ ȝ ȝe nafa on þære eaxe. Ðƿæt ða felga ðeah hangiaþ¹⁴ on ðam ȝpacan. þeah hi eallunga ƿealorȝen on þære eorþan. ꝥa ðoþ þa mæƿtan men on þam miðmeƿtum. ȝ þa miðmeƿtan¹⁵ on þam betƿtan. ȝ ða betƿtan on Gode. Ðeah þa mæƿtan ealle hiopa lufe ƿenðen to ðȝre ƿopulðe. hi ne maȝon þæƿ onȝunian. ne to nauhte ne ƿeoþþaþ. ȝȝ hi be nanum ðæle ne bioþ ȝeƿæƿtnode to Gode. ƿon ma þe þæƿ hƿeohtleȝ¹⁶ felga maȝon bio on¹⁷ þam fæƿelðe.¹⁸ ȝȝ hi ne bioþ fæƿte on þam¹⁹ ȝpacum.²⁰ ȝ ða ȝpacan on ðære eaxe. Ða felga²¹ bioþ fȝȝƿeƿt þære eaxe. ƿoþðæm hi ƿaƿað unȝeȝýðelicorȝ.²² ȝio naƿu fæƿþ nehrt ðære eaxe. ƿoþþý hio fæƿþ ȝeȝunðfullicorȝ.²³ ꝥa ðoþ ða selestan men. ꝥa hi hiopa lufe neap Gode lætaþ. and ȝȝioþ þa eorþlican ðing ƿoþƿeoð.²⁴ ꝥa hi bioþ opƿoȝȝu.²⁵ ȝ læf ƿeccaþ. hu ȝio ȝýð ƿanðȝe. oððe hƿæt hio²⁶ hƿenȝe. ꝥa ꝥa ȝio naƿu bið ȝimle²⁷ ȝa ȝeȝunð. hnæppen ða felga on þ̅ ðe hi hnæppen. ȝ ðeah biþ ȝio naƿu hƿæt hƿuȝu toðæleð ƿrom þære eaxe. Be þý ðu miht²⁸ onȝitan þ̅ ȝe²⁹ ƿæn biþ micle lenȝ ȝeȝunð þe læf biþ toðæleð ƿrom þære eaxe. ꝥa bioþ ða men eallȝa opƿoȝȝorȝe³⁰ æȝþeƿ ȝe ðȝes andƿeaƿðan liȝe eapfoða.³¹ ȝe ðæƿ toƿeaƿðan. þa ðe fæƿte bioþ on Gode. ac ꝥa hi ȝȝioþ³² bioþ aȝýðƿode³³ ƿƿam Gode. ꝥa hi ȝȝioþ³⁴

¹ Cott. neahrt. ² Cott. ƿoþþamþe. ³ Cott. þæm. ⁴ hȝ, deest in MS. Cott. ⁵ Cott. ȝpelce. ⁶ Bod. þæƿ. ⁷ Cott. ȝtaciað. ⁸ Bod. miðdeƿeaƿðre ȝpaca. ⁹ Bod. mæƿtan. ¹⁰ Bod. beƿan. ¹¹ Bod. et Cott. mæƿtan. ¹² Cott. þæm. ¹³ Cott. næfe. ¹⁴ Cott. hongiað. ¹⁵ Cott. mæƿtan. ¹⁶ Cott. hƿeohtleȝ. ¹⁷ on, deest in MS. Bod. ¹⁸ Cott. þæm fæƿelte. ¹⁹ Cott. þæm. ²⁰ Bod. ȝpacanum. ²¹ Cott. felgea. ²² Cott. unȝeȝedelicorȝ. ²³ Cott. ȝeȝunðlicorȝ. ²⁴ and ȝȝioþ þa eorðlican þing ƿoþƿeoð, desunt in MS. Cott. ²⁵ Cott. opƿoȝȝan. ²⁶ Cott. hi. ²⁷ Cott. ȝýmle. ²⁸ Cott. meahȝ. ²⁹ Cott. þe. ³⁰ Cott. opƿoȝȝeȝe. ³¹ Cott. eapfoðe. ³² Cott. ȝȝioþ. ³³ Cott. aȝýðƿede. ³⁴ Cott. ȝȝioþ.

the best men go nearest to God, as the nave goes nearest to the axle-tree; and the middle *class of men* as the spokes. For of every spoke, one end is fixed in the nave, and the other in the felly. So is it with respect to the middle *class* of men. One while he meditates in his mind concerning this earthly life, another while concerning the heavenly: as if he should look with one eye to the heavens, *and* with the other to the earth. As the spokes stick, one end in the felly, *and* the other in the nave, *and* the spoke is midward, equally near to both, though one end be fixed in the nave, *and* the other in the felly; so are the middle *class* of men in the middle of the spokes, and the better nearer to the nave, and the most numerous *class* nearer to the fellies. *They* are nevertheless fixed in the nave, and the nave on the axle-tree. But the fellies depend on the spokes, though they wholly roll upon the earth. So do the most numerous *class of men* depend on the middle *class*, and the middle *class* on the best, and the best on God. Though the most numerous *class* turn all their love towards this world, they are not able to dwell there, nor do they come to anything, if they are not in some measure fastened to God, any more than the fellies of the wheel can make any progress if they are not fastened to the spokes, and the spokes to the axle-tree. The fellies are farthest from the axle-tree, therefore they go the most roughly. The nave goes nearest the axle-tree, therefore it goes the most securely. So do the best men. As they place their love nearer to God, and more despise these earthly things, so are they more free from care, and are less anxious how fortune may vary, or what it may bring. Provided the nave be always thus secure, the fellies may rest on what they will. And yet the nave is in some measure separated from the axle-tree. As thou mayest perceive that the waggon is much longer secure, which is less separated from the axle-tree; so, of all men, those are most untroubled, with the difficulties either of this present life, or of that to come, who are fixed in God; but as they are farther

bioþ Ʒeðnefðe Ʒ Ʒerpencte. æƷþer Ʒe on Mobe Ʒe on lichoman.
 Ðpýlc Ʒ þæt þ̅ Ʒe pýrð hataþ. . . .

§ VIII.^k . . . Be þam¹ Ʒoðcundan forþonco Ʒpýlce Ʒio
 ƷmeaunƷ Ʒ Ʒio Ʒerceaþpýrnej Ʒ to metanne Ʒiþ þone Ʒearopitan²
 and Ʒpelce þ̅ hpeol biþ to metanne Ʒiþ ða eaxe. forþæm Ʒio eax
 pelt ealler þæŷ pænej. Ʒpa ðeþ Ʒe Ʒoðcunda forþonc. he Ʒtýrþ³
 ðone roðor Ʒ ða tunƷlu. Ʒ ða eorþan Ʒeðeþ Ʒtille. Ʒ ƷemetƷap
 þa feoper Ʒerceafta. þ̅ Ʒ pæter. Ʒ eorþe. Ʒ Ʒýr. Ʒ lýft. ða he
 þpapaþ Ʒ ƷepliteƷap.⁴ hpilum eft unþliteƷap Ʒ on oþrum hipe
 ƷebpenƷþ Ʒ eft Ʒeeðniþaþ. Ʒ týðrþ⁵ ælc tuðor. and hit⁶ eft
 Ʒehýt Ʒ Ʒehelt. ðonne hit forþealðoð biþ. and forþearoð. Ʒ eft
 Ʒeeorþ Ʒ Ʒeeðniþaþ þonne þonne he pile.⁷ Sume uppitan⁸ þeah
 ƷecƷap þ̅ Ʒio pýrð pealde⁹ æƷþer Ʒe Ʒeŷælþa Ʒe unƷeŷælþa ælceŷ
 monnej. Ic ðonne ƷecƷe. Ʒpa Ʒpa ealle Cþiŷtene men ƷecƷap. þ̅
 Ʒio Ʒoðcunðe forþetiohhunƷ hiŷ pealde. næŷ Ʒio pýrð. Ʒ ic þæt þ̅
 hio ðemp eal þinƷ Ʒpibe Ʒihtce. ðeah unƷerceaþpýrum monnum¹⁰
 Ʒpa ne þince. Ði penap þ̅ ðapa ælc Ʒie Loð. ðe hioþa Ʒillan
 fulƷæþ. Niŷ hit nan punðor. forþæm hi bioþ ablenðe mið
 ðam¹¹ þioŷtþum hioþa¹² Ʒcýlða. Ac Ʒe Ʒoðcunða forþonc hit
 unðerþtent eall Ʒpibe Ʒýhte.¹³ ðeah Ʒ þince. for uprum ðýŷŷe.
 þ̅ ic on poþ Ʒape. forþam¹⁴ Ʒe ne cunnon þ̅ Ʒiht unðer-
 Ʒtanðan. Ðe ðemp ðeah eall Ʒpibe Ʒýhte. ðeah Ʒ hpilum Ʒpa ne
 ðince : .

§ IX.¹ Ealle men Ʒpýriap¹⁵ æfter þam hehŷtan Ʒoðe.¹⁶ Ʒe
 Ʒoðe¹⁶ Ʒe ýfele. Ac forþý ne maƷon ða¹⁷ ýfelan cuman to
 þam¹⁸ hean hpoŷe eallþa Ʒoða.¹⁹ forþam²⁰ hi ne Ʒpýriap on
 Ʒiht æfter. Ic þæt²¹ ðeah ðu cpeþe²² nu hponne to me. Ðpýle
 unþýht mæƷ bion²³ mape ðonne he²⁴ Ʒeþaŷe þ̅ hit Ʒepýrþe.²⁵
 Ʒpa hit hpilum Ʒepýrþ. þ̅ þæm Ʒoðum²⁶ becýmþ anfealð ýfel on
 þiŷŷe populðe.²⁷ Ʒ þam ýflum anfealð Ʒoð. Ʒ oþpe²⁸ hpile æƷþer
 ƷemenƷeð. æƷþer Ʒe þæm Ʒoðum.²⁹ Ʒe þæm ýflum. Ac ic þe

^k Boet. lib. iv. prosa 6.—Igitur uti est ad intellectum, &c.

¹ Boet. lib. iv. prosa 6.—Nihil est enim quod mali causâ, &c.

¹ Cott. þæm. ² Bod. Ʒearopiton. Cott. Ʒearopitan Ʒ Ʒpýlce þar
 lænan þinƷ bioð to metanne Ʒið þa ecan Ʒ Ʒpýlce þ̅ hpeol. ³ Cott.
 aŷteþeð. ⁴ Cott. Ʒeðpapað Ʒ pliteƷað. ⁵ Cott. tidþeð. ⁶ Bod. et
 Cott. hi. ⁷ he pile, desunt in MS. Cott. ⁸ Cott. uðpitan. ⁹ Cott.
 pold. ¹⁰ Cott. men. ¹¹ Cott. þæm. ¹² Cott. heopa. ¹³ Cott.
 þihtce. ¹⁴ Cott. forþæm. ¹⁵ Cott. Ʒpýriap. ¹⁶ Cott. Ʒoð. ¹⁷ Cott. þ̅.
¹⁸ Cott. þæm. ¹⁹ Cott. Ʒoða. ²⁰ Cott. forþæm. ²¹ Cott. naŷ.
²² Cott. cpeþe. ²³ Cott. beon. ²⁴ Cott. Ʒe. ²⁵ Cott. Ʒeþeopþe.
²⁶ Cott. Ʒoðum. ²⁷ Cott. peopulðe. ²⁸ Cott. oðþe. ²⁹ Cott. Ʒoðum.

separated from God, so are they more troubled and afflicted both in mind and in body. Such is what we call fate. . . .

§ VIII. . . . With respect to the divine providence; as argument and reasoning is, compared with the intellect, and such the wheel is, compared with the axle-tree. For the axle-tree regulates all the waggon. In like manner does the divine providence. It moves the sky and the stars, and makes the earth immovable, and regulates the four elements, that is, water, and earth, and fire, and air. These it tempers and forms, *and* sometimes again changes their appearance, and brings *them* to another form, and afterwards renews *them*: and nourishes every production, and again hides and preserves *it* when it is grown old and withered, and again discovers and renews *it* whensoever he wills. Some philosophers however say, that fate rules both the felicities and the infelicities of every man. But I say, as all Christian men say, that the divine predestination rules over him, not fate. And I know that it decrees everything very rightly; though to unwise men it does not appear so. They think that everything which fulfils their desire, is God. It is no wonder, for they are blinded by the darkness of their sins. But the divine providence understands everything very rightly, though it seems to us, through our folly, that it goes wrongly; because we cannot perfectly understand it. He, however, ordains all very rightly, though to us it sometimes does not appear so.

§ IX. All men, the good as well as the wicked, seek after the highest good. But the wicked are unable to come to the high roof of all goods for this reason, that they do not seek after it rightly. I know, however, that thou wilt on some occasion say to me, What injustice can be greater, than *that* he should permit it to come to pass, as it sometimes does, that to the good unmixed evil happens in this world, and to the wicked unmixed good; and at other times both mixed, as well to the good as to the wicked? But I ask thee whether thou

arcige hræþer þu yene þ ænig mon rie gpa andgætfull¹ þ he mæge ongitan ælcne mon on rýht hpele he rie. þ he nauþer ne rie ne betera ne yýrpa ðonne he hir yene. Ic pat ðeah þ hi ne mazon. Ac peorþaþ riþe ofc on pon re riðo. ðe rume men geczaþ þ rie mebe yýrþe. rume men geczaþ þ he rie yýter yýrþe. ðeah hpa mæge ongitan hræt oþer ðo. he ne mæg ritan hræt he ðencþ. ðeah he mæge rume hir yillan ongitan. þonne ne mæg he eallne. Ic þe mæg eac peccan rum biþpell be þæm þ þu miht ðý rpeotolon ongitan. ðeah hit ungeſceadriþe men ongitan ne mægen. þ iſ for hri re goða læce jelle ðam halum men reftne ðrenc 7 rpetne. 7 oþrum halum biteþne 7 rþrangne. 7 hþilum eft þæm unhalum. rumum liþne. rumum rþrangne. rumum rpetne. rumum biteþne. Ic pat þ ælc þapa þe ðone crafct ne can. rile þær punðrian for hpy hi gpa ðon. Ac hir ne punðriaþ ða læcaſ nauht. forþæm hi riton þ þa oþpe nýton. forþæm hi cunnon ælceſ hioþa meðtrumneſſe ongitan 7 tœcnapan.² 7 eac ða crafctar þe þær riþ rceolon. Ðræt iſ ſapla hælo. bute rihtriþneſ. oððe hræt iſ hioþa untþýmneſ. bute unþeapar. Ðpa iſ þonne betera læce þæpe ſaple. þonne he³ ðe hi geſceop. þ iſ Eoð. he apaþ þa goðan.⁴ 7 ritnaþ ða ýplan. he pat hræſ ælc yýrþe biþ. niſ hit nan punðor. forþæm he of þæm hean hrofe hit eall geſiþ. and þonan miſcaþ and metzaþ ælcum be hir geſýrhtum.⁵

§ X.^m Ðæt þe ðonne hataþ yýrð. ðonne re geſceadriþa Eoð. ðe ælceſ monneſ ðeapſe pat. hræt yýrcþ oððe geþaſaþ þær ðe þe ne penaþ.⁶ And get⁶ ic þe mæg rume biþne ſearum porðum geczan be þam⁷ ðæle þe rið menmiſce geſceadriþneſ mæg ongitan ða goðcunðneſſe. þ iſ ðonne þ þe ongitap þhilum⁸ mon⁹ on oþpe riþan. on oþpe hine Eoð ongit.¹⁰ Ðþilum þe tiðhhiap þ he rie þe betſta.¹¹ 7 þonne pat Eoð þ hit gpa ne biþ. Ðonne hræm hræt cýmþ oððe goðer¹² oððe ýfeleſ maþe þonne þe þincþ þ he yýrþe rie. ne biþ rið unriþtriþneſ no on Eoðe. ac rið ungleapneſ biþ on ðe reſum. þ ðu hit ne canſc on riht gecnapan. Ofc gebyneþ þeah þ te men ongitap man on þa ilcan riþan. ðe hine Eoð ongit. Ofc hit gebyneþ þ te manige men bioþ gpa ungetrume.¹³ æþþer ge on Moe ge on lichoman. þ

^m Boet. lib. iv. proſa 6.—Hinc jam fit illud fatalis ordinis, &c.

¹ Cott. andgætfull. ² Cott. oncnapan. ³ Cott. re. ⁴ Cott. þæm goðan. ⁵ Cott. nað. ⁶ Cott. git. ⁷ Cott. þæm. ⁸ Cott. hþilum. ⁹ mon, deest in MS. Cott. ¹⁰ Cott. andgit. ¹¹ Cott. betpa. ¹² Cott. goðer. ¹³ Cott. untþrume.

thinkest that any man is so discerning, that he is able to know every one aright, what he is, so that he may be neither better nor worse than he thinks him? I know, however, that they cannot. Yet it is very often improperly the custom for some persons to say that *a man* is deserving of reward, *while* others say that he is deserving of punishment. Though any one may observe what another does, he cannot know what he thinks. Though he may know some *part* of his disposition, yet he cannot *know* it all. I can moreover relate to thee an example, whereby thou mayest more clearly understand *this*, though unwise men cannot understand it. That is: Why does the good physician give to this healthy man mild and sweet drink, and to another healthy *man* bitter and strong? And sometimes also to the sick; to one mild; to another strong; to one sweet; to another bitter? I know that every person who is unacquainted with the art will wonder at it, why they do so. But the physicians wonder not at it, because they know what the others are ignorant of. For they know how to discover and distinguish the infirmity of each of them; and also the arts which should be *used* with respect to it. What is the health of souls, but virtue? or what is their infirmity, but vices? Who then is a better physician of the soul, than he who made it, that is, God? He honours the good, and punishes the wicked. He knows what each is deserving of. It is no wonder, because he from the high roof sees it all; and thence disposes and metes to each according to his deserts.

§ X. This then we call fate; when the wise God, who knows every man's necessity, does or permits anything which we expect not. And yet I may give thee some examples, in few words, so far as human reason is able to understand the divine nature. That is, then, that we sometimes know man in one wise, *and* God knows him in another. Sometimes we judge that he is the best, and then God knows that it is not so. When anything comes to any person, either of good or of evil, more than it appears to thee that he deserves, the injustice is not in God, but the want of skill is in thyself, that thou canst not rightly understand it. Yet it often happens that men know a man in the same manner that God knows him. It often happens that many men are so infirm, both in mind and in body, that they cannot of their own accord do

hi ne maƷon ne nan Ʒoð¹ ðon. ne nan ýfel nýllaþ unneðige. 7 biop eac ŷpa unþýlðige² ꝥ hi ne maƷon nan earfoþa³ Ʒeþýlðelice aberan. forþæm hit Ʒebýreþ oft ꝥ Ʒoð nýle⁴ for hiŷ mildheortneŷŷe nan unabependlice⁵ broc him anŷettan. ðý læŷ hi forlætæn⁶ hiopa unŷceapfulneŷŷe.⁷ 7 peorþan⁸ þýrpan. Ʒif hi aŷtýneðe⁹ biop 7 Ʒeppenceð.¹⁰ Sume men biop¹¹ ælceŷ cŷæfteŷ full cŷæftige and full halige weaŷ 7 rihtŷiŷe. ðonne þincþ ꝥ Ʒoðe unriht ꝥ he ŷpelce¹² ŷpence. Ʒe fupþum þone¹³ ðeaþ. þe eallum monnum Ʒecýnde iŷ¹⁴ to þolienne.¹⁵ he him Ʒeðeþ reŷtran ðonne oþrum monnum. ŷpa ŷpa Ʒio ŷum¹⁶ þiŷ man¹⁷ cŷæþ. ꝥ ŷe Ʒoðcunða anpealð Ʒeŷriþoðe hiŷ ðioplingaŷ¹⁸ under hiŷ¹⁹ fipepa ŷceaðe.²⁰ 7 hi ŷeilðe ŷpa Ʒeopnlice. ŷpa ŷpa²¹ man ðeþ ðone æpl²² on hiŷ eagan. ManeƷe tilizap²³ Ʒoðe to cŷe-manne to ðon Ʒeopne ꝥ hi pillniap. hiopa anum pillum. mani-ŷealð earfoþe²⁴ to þropianne. forþam þe hi pillniap maŷan aŷe. 7 maŷan hliŷan. 7 maŷan peopþŷciŷe mið Ʒoðe to habbanne. þonne þa habbaþ²⁵ þe foŷtop libbaþ :

§ XI.ⁿ Oft eac becýmð ŷe anpealð²⁶ ðiŷŷe populðe to ŷriþe Ʒoðum²⁷ monnum. forþæm ŷe anpealð²⁸ þapa ýflana²⁹ peopþe toŷoppen. Sumum monnum Ʒoð ŷelleþ³⁰ æƷþeŷ Ʒe Ʒoð³¹ Ʒe ýfel ƷemenƷeð. forþæm hi æƷþreŷ earniap. Sume he beŷeaŷaþ hiopa pelan ŷriþe hŷaþe. þæŷ ðe hi æŷeŷt Ʒeŷælize peopþaþ. þý læŷ hi for longum Ʒeŷælþum hi to up ahæbben. 7 ðonan on oŷermettum peopðen. Sume he³² let þŷeaƷan mið heaŷdum broce. þæt hi leornize ðone cŷæft Ʒeþýlðe³³ on ðam³⁴ langan Ʒeppince. Sume him onðŷeaðaþ earfoþu ŷriþop þonne hý þýrþen. ðeah hi hi eaþe aðŷeoƷan mæƷen. Sume hi ƷebýcƷaþ peopþlicne hliŷan ðiŷŷeŷ andŷeaŷðan liŷeŷ mið hiopa aƷnum ðeaþe. forþæm hi weaþ ꝥ hi næbben nan oþeŷ fioh ðæŷ hliŷan³⁵ þýrþe buton

ⁿ Boet. lib. iv. prosa 6.—Fit autem sæpe uti bonis, &c.

¹ Cott. Ʒoðð. ² Cott. ungeþýlðige. ³ Cott. earfoþu. ⁴ Cott. nýlle. ⁵ Bod. nanum abependlic. ⁶ Cott. forlætæn. ⁷ Cott. unŷceðfulneŷŷe. ⁸ Cott. peopþen. ⁹ Cott. aŷtepeðe. ¹⁰ Cott. Ʒeppence. ¹¹ Cott. beoð. ¹² Cott. ŷpýlce. ¹³ Bod. þonne. ¹⁴ Cott. iŷ Ʒecýnde. ¹⁵ Cott. þolianne. ¹⁶ ŷum, deest in MS. Cott. ¹⁷ Cott. mon. ¹⁸ Cott. Ʒeŷriþoðe hiŷdeoplingaŷ. ¹⁹ hiŷ, deest in MS. Cott. ²⁰ Cott. ŷceate. ²¹ ŷpa, deest in MS. Cott. ²² Cott. æppel. ²³ Cott. ManeƷe tiliað. ²⁴ Cott. earfoþu. ²⁵ Cott. hæbben. ²⁶ Cott. anpað. ²⁷ Cott. Ʒoðum. ²⁸ Cott. anpað. ²⁹ Cott. ýflana. ³⁰ Cott. ŷeleð. ³¹ Cott. Ʒoðð. ³² hi to up ahæbben 7 þonan on oŷermettum peopþen. Sume he, desunt in MS. Bod. ³³ Cott. Ʒeþýlðelice. ³⁴ Cott. þæm. ³⁵ Bod. habben nan oþeŷŷioð þæŷ hliŷan.

any good, or avoid any evil; and are, moreover, so impatient, that they cannot with resignation bear any troubles. Therefore it often happens that God, through his mercy, wills not to impose on them any intolerable affliction, lest they should forsake their innocence, and become worse, if they are moved and troubled. Some men are full virtuous in all virtue, and full holy and righteous men. Then seems it to God unjust that he should afflict such; and moreover death, which is natural to all men to suffer, he makes more tranquil to them than to other men: as formerly a certain wise man said, that the divine power saved his darlings under the shadow of his wings, and protected them as carefully as man does the apple of his eye. Many so earnestly endeavour to please God, that they desire of their own accord to suffer manifold troubles; because they desire to have greater honour, and greater fame, and greater dignity with God, than those have who live more pleasantly.

§ XI. Frequently also the power of this world comes to very good men, in order that the power of the wicked may be overthrown. To some men God gives both good and evil mixed, because they earn both. Some he bereaves of their wealth very soon, when they first are happy, lest through long felicities they should too much exalt themselves, and thence become proud. He permits some to be vexed with severe trouble, that they may learn the virtue of patience by the long affliction. Some fear difficulties more than they need, though they may easily bear them. Some purchase the honourable fame of this present life by their own death; because they think that they have no other price worthy of this fame, except their own life. Some men were formerly unconquerable, so that no one could overcome them with any

hiopa aznum fione. Sume men pæron ȝio unoferspiþeðlice. ȝpa
 ꝥ hi nan ne mihte¹ mið nanum ȝite oferspiþan. Ða biȝnodon
 hiopa æfter ȝenzum ꝥ hi næren mið ȝitum oferspiþe. on
 ðæm pær ȝpeotol ꝥ hi for heopa ȝodum peorcum hæfdon ðone
 cƿært ꝥ hi² mon ne mihte oferspiþon.³ Ac þa ýfelan⁴ for
 hiopa ýflum peorcum pæron ȝeritnode oferspiþe.⁵ forþæm ꝥ
 ða ȝitu ȝeritodon⁶ oppum ꝥ hi ȝpa ðon⁷ ne ðorȝten. ȝ eac ða
 ȝebetan þe hi ðonne bƿociap. ꝥ iȝ ȝpiþe ȝpeotol tacn ðam⁸ ȝiȝan
 ꝥ he ne ȝceal lupian to unȝemetlice ðar populð ȝerælpa. for-
 þæm hi oft cumap to ðæm ȝȝȝtan⁹ monnum. Ac hƿæt pille
 ȝe cƿeþan be ðam¹⁰ andƿearðan pelan. ðe oft cȝmȝ to þæm
 ȝodum.¹¹ hƿæt he elles ȝie butan tacn ðær toƿearðan pelan ȝ
 ðær eðleanes anȝin ðe him Țod ȝetiħhod¹² hæfþ for hiȝ ȝodan¹³
 pillan. Ic ȝene eac ꝥ te Țod ȝelle manegum ýflum¹⁴ monnum
 ȝerælpa forþæm þe¹⁵ he ȝat heopa¹⁶ ȝecȝnd and heopa¹⁶ pillan
 ȝpa ȝerapne. ꝥ hi for nanum eapmȝum¹⁷ ne biȝ¹⁸ no ðȝ
 betȝpan.¹⁹ ac ðȝ²⁰ ȝȝȝan. ac ȝe ȝoda læce. ꝥ iȝ Țod. lacnaþ
 hiopa Țod mið ðam²¹ pelan. ȝile ꝥ hi onȝiten hƿonan him ȝe
 pela come and olecce ðæm ȝylær he him þone pelan aƿeȝpe²²
 oððe hine þam pelan. ȝ ȝende hiȝ ðeapȝ to ȝode. ȝ forlæte ða
 unþeapȝ ȝ þa ýfel ðe he ær for hiȝ eapmȝum ðȝðe. Sume
 beoȝ²³ ðeah þȝ ȝȝȝon ȝiȝ hi pelan habbaþ. forþæm hi²⁴ ofers-
 modȝap²⁵ for ðæm pelan ȝ hiȝ unȝemetlice bƿucað :

§ XII.^o Manegum men bioþ eac forȝifene forþam²⁶ þær
 populð²⁷ ȝerælpa. ꝥ hi ȝeȝle ðam²⁸ ȝodum²⁹ leanian hiopa ȝod.³⁰
 ȝ ðam³¹ ýflum hiopa ýfel. forþam³² ȝimle bioþ þa ȝodan³³ ȝ ða
 ýflan unȝeppæne betȝȝ³⁴ him. ȝe eac hƿilum ða ýflan bioþ un-
 ȝerapne betȝuh him ȝelfum. ȝe fupȝum an ýfel man bið hƿilum³⁵
 unȝeppæne him ȝelfum. forþamþe³⁶ he ȝat ꝥ he untela ðeð. ȝ

^o Boet. lib. iv. prosa 6.—Quibusdam permissum puniendi jus, &c.

¹ Cott. meahȝ. ² Cott. him. ³ Cott. meahȝe oferspiþan. ⁴ Cott.
 ýflan. ⁵ Cott. ȝpiðe. ⁶ Cott. ȝeritdon. ⁷ Cott. ȝedon. ⁸ Cott.
 þæm. ⁹ Cott. ȝȝȝum. ¹⁰ Cott. þæm. ¹¹ Cott. ȝoodum. ¹² Cott.
 tiħhod. ¹³ Cott. ȝoodan. ¹⁴ Cott. mænegum ýflum. ¹⁵ Bod.
 þeah. ¹⁶ Cott. hiopa. ¹⁷ Cott. eapmȝum. ¹⁸ Cott. biȝð. ¹⁹ Cott.
 betȝpan. ²⁰ Bod. ne na þȝ. ²¹ Cott. þæm. ²² Cott. aȝȝpe. ²³ Cott.
 bioð. ²⁴ hi, deest in MS. Bod. ²⁵ Bod. ofersmodȝiam. ²⁶ Cott.
 forþæm. ²⁷ Cott. peopulð. ²⁸ Cott. þæm. ²⁹ Cott. ȝoodum. ³⁰ Cott.
 ȝood. ³¹ Cott. þæm. ³² Cott. forþæm. ³³ Cott. ȝoodan. ³⁴ Cott.
 betȝuh. ³⁵ Cott. ȝimle. ³⁶ Cott. forþamþe.

torment. These set an example to their successors that they should not be overcome by torments. In these it was evident that they, for their good works, had the strength that man might not overcome them. But the wicked, for their evil works, have been punished beyond measure, in order that the punishments might restrain others from daring to do so, and also might amend those whom they then afflict. It is a very clear token to the wise, that he ought not to love these worldly goods immoderately, because they often come to the worst men. But what shall we say concerning the present wealth which often comes to the good? What is it else but a token of the future wealth, and a beginning of the reward which God has decreed to him for his good disposition? I suppose also that God gives felicities to many wicked men because he knows their nature and their disposition to be such, that they would not for any troubles be the better, but the worse. But the good physician, that is God, heals their minds with the wealth, until they learn whence the wealth came to them, and *the man* submits to him lest he take away the wealth from him, or him from the wealth, and turns his manners to good, and forsakes the vices and the evil which he before through his poverty did. Some indeed are the worse if they have wealth, because they become proud on account of the wealth, and enjoy it without moderation.

§ XII. To many men also these worldly felicities are therefore given, that they may recompense the good for their good, and the wicked for their evil. For the good and the wicked are ever at variance with each other; and also sometimes the wicked are at variance between themselves, and moreover a wicked man is sometimes at variance with himself. For he knows that he does amiss, and bethinks himself of the retribu-

penð him þara¹ leana. 7 nele² ðeah þær ƷerƷican. ne hit Ʒur-
þum him ne læt hƷeopan. 7 ðonne Ʒor ðam ƷinƷalan³ eƷe ne
mæƷ no Ʒeorþan Ʒerþære on him Ʒelfum. Of hit eac⁴ Ʒebýræð
þ̅re ýpla Ʒorlæt hiƷ ýfel Ʒor Ʒumer oþreƷ ýfleƷ monneƷ⁵ andan.
Ʒorþam⁶ he Ʒolde mið þý tælan⁷ þone oþerne þ̅ he onƷcuneðe
hiƷ þeapaf. ƷƷince þ̅ ðonne ýmb þ̅ ƷƷa he ƷƷiþorƷt mæƷ. þ̅ he tiolaþ
unƷelic to bion þam⁸ oþrum. Ʒorþam⁹ hit iƷ þær Ʒoðcundan
anpealðeƷ ƷeƷuna þ̅ he Ʒýncþ of ýple Ʒoð. Ac hit niƷ nanum
men aleƷeð þ̅ he mæƷe Ʒiton eall þ̅ Ʒoð Ʒetiohhod hæƷð. ne
eac aƷecan þ̅ þ̅ he ƷeƷorht hæƷþ. Ac on ðæm hi habbaþ
Ʒenoz. to onƷitanne þ̅ re Ʒceoppenð¹⁰ 7 re Ʒealbenð eallra Ʒe-
Ʒeafra Ʒelt. 7 Ʒýhte ƷerƷeop eall þ̅ he ƷerƷeop. 7 nan ýfel ne
Ʒorht. ne Ʒet ne Ʒýrcð. ac ælc ýfel he aðriþ of eallum hiƷ
Ʒice. Ac ƷiƷ ðu æfter ðam hean¹¹ anƷalðe ƷƷýrian¹² Ʒilt ðær
ælmihƷigan¹³ ƷoðeƷ. þonne ne onƷiƷt þu nan ýfel on nanum
þinƷe. þeah ðe nu þince þ̅ heƷ micel on ðiƷ¹⁴ miððanƷearðe Ʒie.
Ʒorþæm hit iƷ Ʒiht þ̅ þa Ʒoðan habban Ʒoð¹⁵ eðlean hiopa
ƷoðeƷ. 7 ða ýplan habban¹⁶ Ʒite hiopa ýfleƷ. ne biþ þ̅ nan ýfel.
þ̅ te Ʒýht biþ. ac biþ Ʒoð. Ac ic onƷite þ̅ ic þe hæbbe aþƷiet
nu mið þiƷ langan Ʒpelle.¹⁷ Ʒorðæm þe lýrt nu hiopa.¹⁸ Ac
onfoh hiopa nu. Ʒorþam¹⁹ hit iƷ re læceðom and re ðƷenc ðe
ðu lange ƷilnoðeƷt. þæt ðu þý eð mæƷe ðære²⁰ lape onfoƷ :.

§ XIII.^p Ða re ƷiƷðom ða þiƷ Ʒpell aƷeht²¹ hæƷðe. þa onƷan
he eft ƷinƷan. 7 þuƷ cƷæþ. ƷiƷ þu ƷillniƷe mið hlutrum moðe
onƷitan ðone hean anpealð. behealð þa tunƷlu þær hean
heofneƷ. þealðaþ þa tunƷlu þa ealðan Ʒibbe ðe hi on ƷerƷeapne
ƷæƷon. ƷƷa þ̅ Ʒio ƷýƷene Ʒunne ne onhƷiƷþ no ðær ðæleƷ þær
heofeneƷ ðe Ʒe mona oniƷiƷþ. ne Ʒe mona no ne onhƷiƷþ þær
ðæleƷ ðe Ʒio Ʒunne oniƷiƷþ. ða hƷile þe hio þær on biþ. ne re
Ʒeopra. ðe þe haƷaþ UƷra. ne cýmþ næƷe on þam ƷeƷtðæle.
þeah ealle oþre ƷeopraƷan Ʒapen mið þam Ʒoðore æfter þære
Ʒunnan on þa eorþan. niƷ hit nan Ʒunðor. Ʒorþam he iƷ Ʒiþe
neah þam up ende þære eaxe. Ac re Ʒeopra ðe þe haƷaþ
æƷenƷeopra. ðonne he biþ ƷeƷt ƷeƷeƷen. þonne tacnaþ he

^p Boet. lib. iv. metrum 6.—Si vis celsi jura tonantis, &c.

¹ Bod. mapan. ² Cott. nýle. ³ Cott. þæm ƷinƷalum. ⁴ eac,
deest in MS. Cott. ⁵ Cott. manneƷ. ⁶ Cott. Ʒorþæm. ⁷ Bod. lætan.
⁸ Cott. bionne þæm. ⁹ Cott. Ʒorþæm. ¹⁰ Cott. Ʒcippenð. ¹¹ hean,
deest in MS. Bod. ¹² Bod. anpealðe Ʒcýrian. ¹³ Cott. ælmehƷigan.
¹⁴ Cott. þýr. ¹⁵ Cott. Ʒoðan habben Ʒoð. ¹⁶ Cott. hæbban. ¹⁷ Cott.
aƷeƷne mið þý langan Ʒpell. ¹⁸ Cott. leoþa. ¹⁹ Cott. Ʒorþæm.
²⁰ þære, deest in MS. Cott. ²¹ Cott. aƷeahƷ.

tion, and yet will not cease therefrom, nor indeed suffer himself to repent of it; and therefore through perpetual fear he cannot be at peace with himself. Frequently it also happens that the wicked forsakes his evil for hatred of some other wicked man; because he would thereby upbraid the other, by avoiding his manners. *He* labours then about this as he best may; that *is*, he takes care to be unlike the other; for it is the custom of the divine power to work good from evil. But it is permitted to no man that he should be able to know all that God has decreed, or indeed to recount that which he has wrought. But in these *things* they have enough, to understand that the creator and the governor of all things, guides, and rightly made all that he made, and has not wrought, nor yet works any evil, but drives away every evil from all his realm. But if thou wilt inquire concerning the supreme government of the Almighty God, then wilt thou not perceive evil in anything, though it now seem to thee that here is much in this middle-earth. Since it is just that the good have good reward for their good, and the wicked have punishment for their evil; that is no evil which is just, but is good. But I perceive that I have wearied thee with this long discourse, wherefore thou art now desirous of songs. And now accept them, for it is the medicine and the drink which thou hast long wished for, that thou mayest more easily receive the instruction.

§ XIII. When Wisdom had ended this speech, then began he again to sing, and thus said: If thou desirest with pure mind to understand the supreme government, behold the stars of the high heaven. The heavenly bodies preserve the ancient peace in which they were created; so that the fiery sun does not touch that part of the heaven in which the moon moves; nor does the moon touch that part in which the sun moves, so long as she is therein. Nor does the star which we call *Ursa* ever come into the west, though all other stars go with the sky after the sun to the earth. It is no wonder, for it is very near to the upper end of the axis. But the star which we call the evening star, when it is seen westwardly, then betokens it the evening. It then goes after the sun

æfen. færþ he þonne æfter þære runnan on þære eorþan
 ſceade. of he ofyrnþ þa runnan himðan. 7 cýmþ riþ foran þa
 runnan up. þonne haten we hine morſenſteorpa. forþam he
 cýmþ earþan up. bodap þære runnan cýme. Ðio runne 7 we
 mona habbaþ toðæleb butruht him þone dæg and þa niht riþe
 emne 7 riþe geþræpelice riþiaþ riþh godcundan forſcear-
 punza 7 unapnotenlice þioriaþ þam ælmihtigan. Ðode of ðomeſ
 dæg. for þý hi ne læt. Ðod on ane healfre þæſ heofoneſ bion.
 Ðý læſ hi forðon ofra geſceafta. Ac geſiþſuma Ðod gemetzaþ
 ealla geſceafta 7 geþræraþ þa he betruh him puniaþ. hwi-
 lūm flūht we ræta þ̅ ðrýge. hwi-
 lūm he gemenzep þ̅ fýr biþ þam cile.
 hwi-
 lūm þ̅ leohte fýr 7 þ̅ beorhte up geſit. 7 rið heſe eorþe
 rit þær niþere be þæſ cýningeſ gebode. brengeð eorþe ælcne
 peſtm 7 ælc tudor ælce geara. 7 we hata ſumor ðrýzþ 7
 gearpaþ ræð 7 bleða. 7 peſtmbæra hærfert brýnzþ riþa bleða.
 hæglar and ſnapar 7 we oft ræða wen leccaþ ða eorþan on
 rihta. forþam underfehþ rið eorþe þ̅ ræð 7 geðep þ̅ hit
 gnepaþ on lenzten. Ac we metod eallra geſceafta ſet on
 eorþan ealle gniopenðe peſtmar 7 ealle forþbrenzþ. 7 gehýt
 þonne he rýle. 7 eorpaþ ðonne he pile. 7 nimþ þonne he pile. Ða
 hwile ðe þa geſceafta þioriaþ. rit we hehta ſceoppennð on hiſ
 heah ſetle. þanon he ſelt þam geſealdleþerum ealle geſceaftu.
 Niſ nan punðor. forðamþe he iſ cýning. 7 ðrýhten. 7 æpelm.
 7 ſuma. 7 æ. 7 riðom. 7 rihtriþ dema. he ſent ealla ge-
 ſceaftu on hiſ ærenda. 7 he het ealle eft cuman. Ðæt we an
 geſtæððega cýning ne ſtaþelode ealla geſceafta. ðonne punðon
 hi ealle toſlovene 7 toſtencte. and to nauhte punðon ealle ge-
 ſceafta. Ðeah habbaþ gemænelic ða ane luſe. þ̅ hi ſeopian
 riþcum hlaforðe. and ſægnaþ þæſ þ̅ he heora realt. niſ þ̅ nan
 punðor. forþam hi ne mihton elleg bion. gif he ne riþeðon
 hiora ſuman. Ða ſoþet we ſiðom þ̅ hioþ.¹ and cweþ to me.

CAPUT XL.^a

§ I. ÞÆÐER Ðu nu onzite hwiðer þioſ ſpræce wille. Ða
 cweþ ic. Sege me hwiðer hio wille. Ða cweþ he. Ic wille ſecgan
 þæt ælc wýrð bio god.² ſam hio monnum god³ wince. ſam hio
 him ýfel wince. Ða cweþ ic. Ic wene þ̅ hit eape ſwa bion mæge.
 þeah uſ hwilum ofen wince. Ða cweþ he. Niſ þæſ nan trý⁴ þ̅

^a Boet. lib. iv. proſa 7.—Jamne igitur wdes, quid hæc omnia, &c.

¹ Cott. leoð.

² Cott. good.

³ Cott. good.

⁴ Cott. tpeo.

into the earth's shade, till it runs off behind the sun, and comes up before the sun. Then we call it the morning star, because it comes up in the east, and announces the sun's approach. The sun and the moon have divided the day and the night very equally between them; and they reign very harmoniously through divine providence, and unceasingly serve the Almighty God till doomsday. God does not suffer them to be on one side of the heaven, lest they should destroy other creatures. But the peace-loving God regulates and adapts all creatures, when they exist together. Sometimes the wet flies the dry. Sometimes he mingles the fire with the cold. Sometimes the light and bright fire goes upwards, and the heavy earth is stationed beneath by the king's command. The earth brings yearly every fruit, and every production; and the hot summer dries and prepares seeds and fruits; and the fruitful harvest brings ripe corn. Hails, and snows, and frequent rain moisten the earth in winter. Hence the earth receives the seed, and causes it to grow in spring. But the creator of all things nourishes in the earth all growing fruits, and produces *them* all; and hides when he will, and shows when he will, and takes away when he will. While the creatures obey, the supreme creator sits on his throne. Thence he guides with reins all creatures. It is no wonder; for he is king, and lord, and fountain, and origin, and law, and wisdom, and righteous judge. He sends all creatures on his errands, and he commands *them* all to come again. If the only steadfast king did not support all creatures, then would they all be dissolved and dispersed; and all creatures would come to nought. But they have in common one love in serving such a lord, and rejoice because he rules over them. That is no wonder, for they could not else exist, if they served not their author. Then ceased Wisdom the song, and said to me:

CHAPTER XL.

§ I. Dost thou now perceive whither this discourse tends? Then said I: Tell me whither it tends. Then said he: I would say, that every fortune is good, whether it seem good to men, *or* whether it seem evil to them. Then said I: I think that it perhaps may be so, though it sometimes appears otherwise to us. Then said he: There is no doubt of

ælc pýrð bioþ Ʒoð.¹ ðara þe riht Ʒ nýtþýrþe bioþ.² forþæm ælc pýrð. ram hio rie pýnrum. ram hio rie unþýnrum. for þý cýmþ to þæm Ʒoðum³ þ hio oþer tpeƷa ðo. oððe hine þreatize to ðon þ he bet ðo. þonne he ær dýðe. oððe him leanize þ he ær tela dýðe. And eft ælc pýrð þara þe to ðam⁴ ýflum cýmþ. cýmþ⁵ forþam tpeam⁶ þingum ram hio rie rieþe. ram hio rie⁷ pýnrum. Ʒif to ðam⁸ ýflum cýmþ rieþu pýrð. þonne cýmþ he to ebleane hiƷ ýfla. oððe to þreatunge⁹ Ʒ to lape þ he eft¹⁰ rpa ne ðo. Ða onƷann ic punðriƷan and cpeþ. If þ for inpearðlice riht pacu þ ðu þær pecƷt. Ða cpeþ he. Ðpa hiƷ if rpa þu reƷƷt. Ac ic polðe. Ʒif ðu polðeƷt. þ riƷ unc penðon¹¹ rume hpile to þiƷer folceƷ rpræce. þýlæƷ hi cpeþon¹² þ riƷ rpræcon¹³ oþer monner andƷet.¹⁴ Ða cpeþ ic. Ðppec þ ðu pille :

§ II.^r Ða cpeþ he. ÞenƷt ðu þ þ ne rie Ʒoð.¹⁵ þ nýt¹⁶ biþ. Ða cpeþ ic. Ic þene þæt hiƷ rie. Ða cpeþ he. Ælc pýrð¹⁷ if nýt þara ðe auþer ðeþ.¹⁸ oððe lærþ. oððe Ʒpicþ.¹⁹ Ða cpeþ ic. Ðæt if Ʒoþ. Ða cpeþ he. Ðio riþerþearðe pýrð if þæm Ʒoð²⁰ þe rinnaþ riþ unþearƷ Ʒ penðaþ hi to Ʒoðe.²¹ Ða cpeþ ic. Ne mæƷ ic þæƷ oþracan. Ða cpeþ he. Ðræt þenƷt þu be ðære Ʒoðan²² pýrðe. ðe oft cýmþ to Ʒoðum²³ monnum on ðiƷre populðe.²⁴ Ʒpílce²⁵ hiƷ rie ƷoƷetacn ecra Ʒoða.²⁶ hpeþer þiƷ folc mæƷe cpeþan þ hiƷ rie ýfel pýrð. Ða rmeƷcobe²⁷ ic²⁸ Ʒ cpeþ. Ne cpiþ þ nan mon. ac cpeþ²⁹ þ hio rie rpiþe Ʒoð.³⁰ rpa hio eac biþ. Ða cpeþ he. Ðræt þenƷt þu be þære unƷepenlicpan³¹ pýrðe. þe oft þrietap³² ða ýflan to Ʒitnianne. hpeþer þiƷ folc þene þ þ Ʒoð³³ pýrð rie. Ða cpeþ ic. Ne þenaþ hi no þ þ Ʒoð pýrð rie. ac þenaþ þ hio rie rpiþe eapmlico. Ða cpeþ he. Uton healðan unc þ riƷ ne þenan rpa rpa þiƷ folc þenþ. Eif riƷ ðær þenaþ þe ðiƷ folc þenþ. þonne Ʒoþlæte riƷ ælce ƷerceaþþiƷnerƷe and ælce rihtþiƷnerƷe. Ða cpeþ ic. Ðpi Ʒoþlæte riƷ hi á³⁴ þý³⁵

^r Boet. lib. iv. prosa 7.—Nonne igitur bonum censes esse, &c.

¹ Cott. Ʒoð. ² Cott. bið. ³ Cott. Ʒoðan. ⁴ Cott. þæm. ⁵ cýmð, deest in MS. Bod. ⁶ Cott. forþæm tpeam. ⁷ Cott. rý. ⁸ Cott. þæm. ⁹ Cott. þpeunge. ¹⁰ Bod. Ʒet. ¹¹ Cott. penðen. ¹² Cott. cpeþon. ¹³ Cott. rpecon. ¹⁴ Cott. Ʒemet. ¹⁵ Cott. Ʒoð. ¹⁶ Cott. niƷ. ¹⁷ pýrð, deest in MS. Cott. ¹⁸ Bod. aþeþðeð. ¹⁹ Cott. pýncð. ²⁰ Cott. Ʒoð. ²¹ Cott. Ʒoðe. ²² Cott. Ʒoðan. ²³ Cott. Ʒoðum. ²⁴ Cott. peopulðe. ²⁵ Cott. Ʒpýlce. ²⁶ Cott. ælcra Ʒoða. ²⁷ Cott. rmeapcobe. ²⁸ ic, deest in MS. Cott. ²⁹ Cott. cpið. ³⁰ Cott. Ʒoð. ³¹ Cott. unpenlicpan. ³² Cott. þpeatað. ³³ Cott. Ʒoð. ³⁴ a, deest in MS. Cott. ³⁵ Cott. þa.

this, that every fortune which is just and useful, is good: for every fortune, whether it be pleasant, or whether it be unpleasant, comes to the good for this reason, that it may do one of two *things*; that it may either admonish him, in order that he should do better than he did before; or reward him, because he before did well. And again, every fortune which comes to the wicked, comes on account of two things, whether it be severe *or* whether it be pleasant. If severe fortune come to the wicked, then it comes for retribution of his evil, or else for correction and for admonition, that he should not do so again. Then began I to wonder, and said: This is a thoroughly right explanation which thou givest. Then said he: It is as thou sayest. But I am desirous, if thou art willing, that we should turn ourselves a little while to this people's speech, lest they say that we speak above man's comprehension. Then said I: Speak what thou wilt.

§ II. Then said he: Dost thou think that that is not good which is useful? Then said I: I think that it is. Then said he: Every fortune is useful which does either of *two things*; either instructs or corrects. Then said I: That is true. Then said he: Adverse fortune is good for those who contend against vices, and are inclined to good. Then said I: I cannot deny it. Then said he: What thinkest thou concerning the good fortune, which often comes to good men in this world, as if it were a foretoken of eternal blessings? Can this people say that it is evil fortune? Then smiled I, and said: No man says that, but *every one* says that it is very good, as it moreover is. Then said he: What thinkest thou of the more invisible fortune which often threatens to punish the wicked? Does this people think that this is good fortune? Then said I: They do not think that this is good fortune, but think that it is very miserable. Then said he: Let us beware that we think not as this people think. If we in this respect think what this people think, then shall we forsake all wisdom, and all righteousness. Then said I: Why shall we ever the more forsake them? Then said he: Be-

ma. Ða cræp he. Forþþý¹ folcſiſce men ſecgaþ ꝥ ælce² neþu
pýpð 7 unpýnſumu ſie ýfel. Ac ſe ne ſculon ðær zeleafan. for-
þæm þæt³ ælc pýpð biþ zoð.⁴ ſwa ſe ær ſpſæcon. ſam hio ſie
neþu.⁵ ſam hio ſie pýnſum. Ða pearþ ic afæreð 7 cræp. Ðæt
iſ ſoþ ꝥ ðu ſeſt. Ic nae ðeah hwa hit ðurpe⁶ ſecgan ðýſeum
monnum. forþam⁷ hiſ ne mæg nan ðýri man zeleafan :.⁸

§ III.^s Ða onſac ſe ſiſdom ſaplice 7 cræp. Forþý ne ſcýle
nan pýr monn forhtigan ne znornian⁹ to hſæm hiſ pýſe peopþe.
oððe hſæþer him cume ſe neþu pýpð ðe liþu.¹⁰ ðon ma ſe ſe
hſata eſne ſcýle ýmb ꝥ znornian. hu oft he ſeohtan ſcule.¹¹
ne biþ hiſ¹² lof na ðý læſſe. ac iſ ſen ꝥ hit ſie ðý mare. ſwa
biþ eac þær pýſan með þý mare. ſe him pſapne pýpð 7 neþne
to becýmþ. Ðý ne ſceolde¹³ nan pýr man pillian¹⁴ ſeſter liſeſ.
ziſ he æniſia cræfta ſecþ. oððe æniſeſ peopþſciſeſ heſ for
populde.¹⁵ oððe eceſ liſeſ æfteſ ðiſſe populde.¹⁵ Ac ælc pýr
mon ſcýle aſinnan ægþeſ ze pý þa neþan pýpðe ze pý ða pín-
ſuman. þý læſ he hine for ðære pýnſuman pýpðe fortrurize.
oððe for ðære neþan forþence.¹⁶ Ac him iſ þearf ꝥ he
apeðize¹⁷ þone miðmeſtan peſ betpýh¹⁸ ðære neþan pýpðe 7
ðære liþan. ꝥ he ne pilniſe pýnſumpan pýpðe 7 maſan onſorh-
neſſe ðonne hit ſemetlic ſie. ne eft to¹⁹ neþne. forþæm he ne
mæg naþpe²⁰ unſemet aþriohan.²¹ Ac hit iſ on hioſa azenum²²
anpealde hſapne²³ ðara hi zeceoran.²⁴ Eſ hi þonne þone mið-
meſtan peſ apeðian pillap. ðonne ſcýlan²⁵ hi ſeſſe him ſeſſum
ſemetſian þa pínſuman pýpðe. 7 ða onſorþan. þonne ſemetgaþ
him God þa neþan pýpðe ze on þiſſe populde.²⁶ ze on þære to-
pearðan. Ðwa ſwa hi eaþe aþneogan²⁷ maſan :.

§ IV.^t ſel la pýſan menn pell. gaþ ealle on þone peſ ſe eop
læſap ða ſoſemæſan biſna þana zoðena ſumena 7 þæra peopþ-
ſeopnena peſa ðe ær eop pæſon. Eala ze eaſgan 7 iðelſeopnan.
hpý ze ſwa unnýtte ſion²⁸ 7 ſwa aſpundene.²⁹ hpý ze nellan³⁰

^s Boet. lib. iv. proſa 7.—Quare, inquit, ita vir ſapiens, &c.

^t Boet. lib. iv. metrum 7.—Bella bis quinis operatus annis, &c.

¹ Cott. forþþý þe. ² ælce, deest in MS. Cott. ³ Cott. þe. ⁴ Cott. good. ⁵ Cott. pý neþe. ⁶ Cott. ðýrpe. ⁷ Cott. forþæm. ⁸ Bod. nele nan ðýriſ mon. ⁹ Cott. to pſiþe ýmb ꝥ znornian. ¹⁰ Bod. pýpþan ſcýle hſæp him cume þæpe þu pýpð þe liþu. ¹¹ Cott. ſcýle. ¹² hiſ, deest in MS. Cott. ¹³ Cott. ſcýle. ¹⁴ Cott. pillman. ¹⁵ Cott. peopulde. ¹⁶ Cott. forþence. ¹⁷ Cott. apeðie. ¹⁸ Cott. betpeoh. ¹⁹ to, deest in MS. Cott. ²⁰ Cott. nauþpeſ. ²¹ Cott. aþriogan. ²² Cott. azenum. ²³ Cott. hſæþpe. ²⁴ Cott. zeceoren. ²⁵ Cott. ſculon. ²⁶ Cott. peopulde. ²⁷ Bod. ze aþpýgan. ²⁸ Cott. ſien. ²⁹ Cott. aſpundne. ³⁰ Cott. nýllen.

cause vulgar men say that every severe and unpleasant fortune is evil. But we should not believe it, since every fortune is good, as we before said, whether it be severe, *or* whether it be pleasant. Then was I afraid, and said: That is true which thou sayest. I know not, however, who dares to mention it to foolish men, for no foolish man can believe it.

§ III. Then replied Wisdom sharply, and said: Therefore no wise man ought to fear or lament, in whatever wise it may happen to him, or whether severe fortune or agreeable may come to him; any more than the brave man ought to lament about this, how often he must fight. His praise is not the less; but the opinion is, that it is the greater. So is also the wise *man's* reward the greater, if more adverse, and severer fortune comes to him. Therefore no wise man should be desirous of a soft life, if he makes account of any virtues, or any honour here in the world, or of eternal life after this world. But every wise man ought to contend, both against the severe fortune, and against the pleasant, lest he through the pleasant fortune should be presumptuous, or through the severe, despair. But it is necessary for him that he seek the middle-way, between the severe fortune and the agreeable: that he may not desire more agreeable fortune, or greater security than is fit: nor again too severe *fortune*; because he is unable to bear excess of either. But it is in their own power, which of them they will choose. If, therefore, they desire to find the middle-way, then ought they themselves to moderate to themselves the pleasant and the prosperous fortune. Then will God moderate to them the severe fortune, both in this world, and in that to come, so that they may easily bear *it*.

§ IV. Well! O wise men, well! Proceed ye all in the way which the illustrious examples of the good men, and of the men desirous of honour, who were before you, point out to you. O, ye weak and idle! why are ye so useless, and so

acrien æfter ðam¹ wírum monnum and æfter ðam¹ weorþ-
geornnum. hwíle² hi wæron ða ðe ær eow wæron. and hwí³ ge
ðonne nellon.⁴ swíþan ge hiora weara geacrod habben.⁵ him
onhwíman.⁶ swa ge swíþost mægen. forþæm hi wunnon æfter
wýrþscipe⁷ on ðýre worulde. 7 tieldon⁸ goðer⁹ hlýran mid
godum¹⁰ weorcum. 7 worhton goðe¹¹ biðne þam¹² ðe æfter him
wæron. forþæm hi wunnaþ nu ofer þæm tunglum. on eow
eadiðnesse. for heora¹³ godum weorcum. Ðer endað bio
weorpe¹⁴ boc Boetes. and onginð¹⁵ seo fýrte :

§ V.^u Ða se swíðom ða ðýr spell ariht¹⁶ hæfde. ða cwæp ic.
Swíþe wýht¹⁷ iþ þín lara. Ac ic wolde ðe nu mýnðian¹⁸ þære
manigfealdan¹⁹ lare þe ðu me ær gehete be þære Godes
forsetiohhunge. Ac ic wolde æriest witan æt þe hwæþer þæt auht²⁰
we þæt we ost gehiorað þæt men cweþað be sumum þingum þæt hit
scýle wear geþýrian. Ða cwæp he. Me wære hofwe²¹ þæt ic onette
wý þæt we ic ðe moste gelaetan þæt ic ðe ær gehet. 7 þe moste
getæcan swa gesortne²² we. swa ic scýrterne findan mihte²³
to þýne cýððe. Ac hit iþ swa fýr²⁴ of uncrum wege. of þæm
wege þe wít getiohhod habbaþ on to farenne. þæt þæt ðu me ær
bæde. hit²⁵ wære ðeah nýttre to gecýrpenne²⁶ 7 to²⁷ on-
gitanne. Ac ic ondræde þæt ic ðe læde hýðes wýðes on þa wara
of þinum wege. þæt ðu ne mæge eft winne wege ariðian. Ný hit
nan wundor ðeah þu gecýrwe.²⁸ gif ic þe læde be þam²⁹ wege.
Ða cwæp ic. Ne wearst þu no þæt ondrædon.³⁰ Ac ic bio swíþe
fægn³¹ gif ðu me lædest wýðes ic ðe biðde. Ða cwæp he. Ic þe
wille læran bi spellum. swa ic ðe eallne wege dýde. 7 ðe weah
recgan wille. þæt hit ný nauht wæt mon cwiþ þæt ænig ðing wear
geþýrwe. forþam³² ælc þing cýmþ³³ of sumum ðingum. for ðý
hit ne biþ wear geþýred. ac wær hit of nauhte ne come wonne
wære hit wear geþýred :

^u Boet. lib. v. prosa 1.—Tum ego, Recta quidem, inquam, &c.

¹ Cott. þæm. ² Cott. hwíle. ³ Cott. hwí. ⁴ Cott. nýllen. ⁵ Cott.
habben. ⁶ Cott. onhwíman. ⁷ Cott. weorþscipe. ⁸ Cott. tieldon.
⁹ Cott. goðer. ¹⁰ Cott. godum. ¹¹ Cott. goðe. ¹² Cott. þæm.
¹³ Cott. hiora. ¹⁴ Cott. weara. ¹⁵ Cott. onginð. ¹⁶ Cott. ariht.
¹⁷ Cott. wýht. ¹⁸ Cott. mýnðian. ¹⁹ Cott. manigfealdan. ²⁰ Bod.
auht. ²¹ Cott. leofwe. ²² Cott. gesortne. ²³ Cott. meahste. ²⁴ Cott.
swíþe weor. ²⁵ hit, deest in MS. Cott. ²⁶ Cott. gecýrpenne. ²⁷ to,
deest in MS. Cott. ²⁸ Cott. getiope. ²⁹ Cott. bi þæm. ³⁰ Cott.
ondrædan. ³¹ Cott. gefægen. ³² Cott. forþæm. ³³ Cott. cýmð.

enervated? Why will ye not inquire about the wise men, and about the men desirous of honour, what they were who were before you? And why will ye not then, after ye have found out their manners, imitate them, as ye best may? For they strove after honour in this world, and sought good fame by good works, and set a good example to those who should be after them. Therefore they now dwell above the stars, in everlasting happiness, for their good works. Here ends the fourth book of Boethius, and begins the fifth.

§ V. When Wisdom had ended this discourse, then said I: Very right is thy doctrine. But I would now remind thee of the manifold instruction which thou before promisedst me, concerning the predestination of God. But I wish first to know from thee whether that be aught which we often hear, that men say concerning some things, that it will happen by chance. Then said he: I would rather that I hastened towards this, that I might perform to thee what I before promised thee, and might teach thee as short a way, as I shortest might find, to thy native country. But this is so far out of our way, out of the way which we intended to travel, that it would be more expedient to return, and understand what thou before askedst me. But I *also* fear that I should lead thee hither and thither in paths out of thy way, so that thou mightest not again find thy way. It is no wonder if thou shouldest grow weary, if I lead thee beside the way. Then said I: Thou needest not fear that: but I shall be very glad if thou leadest me whither I desire thee. Then said he: I will instruct thee by discourses, as I always did: and will say to thee, that it is naught that men say, that anything may happen by chance. Because everything comes from certain things, therefore it has not happened by chance: but if it had come from nothing, then it would have happened by chance.

§ VI.^v Ða cƿæð ic. Ac hƿonan com ƿe nama¹ æƿeƿt. Ða cƿæþ he. Aƿuƿtoteler min ðeoplingc hit ƿeƿehte on ƿæpe bec þe Fyrica hatte. Ða cƿæþ ic. Ðu ƿehte he hit. Ða cƿæð he. Men cƿædon ƿio ðonne him hƿæt unƿenunƿa² ƿebýneðe. ꝥ ꝥ ƿæpe ƿear ƿebýneð. ƿelce hƿa nu ðelƿe eorþan. 7 ƿinðe ƿær ðonne ƿoldhƿorð. 7 ƿecƿe þonne ꝥ ꝥ ƿie ƿear ƿebýneð. Ic ƿat ƿeah ƿif ƿe ðelƿene ða eorþan no ne ðulƿe. ne nan mon ær ꝥ ƿold ƿær ne hýððe. þonne ne ƿunðe he hit no. ƿorþý hit næf na ƿear ƿunðen. Ac ƿio ƿoðcunðe ƿoƿetiohhunƿ lærðe ðone þe he ƿolðe ꝥ þe ƿold hýððe. 7 eft þone þe he ƿolðe ꝥ he hit ƿunðe;..

§ VII.^w Ða cƿæþ ic. Ðæt ic onƿite ꝥ hit iƿ ƿƿa ƿƿa þu ƿeƿt. Ac ic ƿolðe ðe acƿian hƿæþer ƿe ænigne ƿrýðom³ habban oððe ænigne anƿealð hƿæt ƿe ðon. hƿæt ƿe ne ne ðon. ðe ƿio ƿoðcunðe ƿoƿetiohhunƿ oþþe ƿio ƿrýð uƿ neðe to ðam þe hi⁴ ƿillen;. Ða cƿæþ he. ƿe habbaþ micelne anƿealð. niƿ nan ƿeƿceaðƿiƿ ƿeƿceafƿ ꝥ næbbe ƿƿeodom. ƿe þe ƿeƿceaðƿiƿneƿe hæfþ. ƿe mæƿ ðeman 7 toƿceaðan hƿæt⁵ he ƿilnian ƿeal 7 hƿæt he onƿcunian ƿeal. 7 ælc mon hæfþ ðone ƿƿeodom. ꝥ he ƿat hƿæt he ƿile hƿæt he nele. and ðeah nabbap⁶ ealle ƿeƿceaðƿiƿe⁷ ƿeƿceafƿa ƿelicne ƿrýðom. Englaƿ habbaþ ƿihte ðomaƿ 7 ƿoðne⁸ ƿillan. 7 eall hƿæt⁹ hi ƿillniap¹⁰ hi beƿitaþ ƿƿiþe eaþe. ƿorþæm þe hi nanef ƿoƿe¹¹ ne ƿillniap.¹² Niƿ nan ƿeƿceafƿ þe hæbbe ƿrýðom¹³ 7 ƿeƿceaðƿiƿneƿe buton englum 7 mannum. Ða men habbaþ ƿimle ƿrýðom.¹⁴ þý maƿan þe hi heopa Moð neap ƿoðcunðum ðingum lætaþ. 7 habbaþ ðæf þý læfƿan ƿrýðom.¹⁵ þe hi heopa Moðer ƿillan¹⁶ neap ðifre ƿopulð¹⁷ aƿe lætaþ. Nabbap hi nænne ƿrýðom¹⁸ ðonne hi hiopa¹⁹ agnum ƿillum hi ƿýlƿe unƿeapum unðerþeodaþ.²⁰ Ac ƿona ƿƿa hi heopa²¹ Moð aƿenðaþ²² ƿrom ƿoðe. ƿƿa ƿeopþap he²³ ablenðe mid unƿiƿðome. Ðƿa ƿeah iƿ an ælmihtig Loð on hiƿ ƿæpe hean cæfƿe.²⁴ ƿe ƿeƿrýhþ²⁵ ælcer monner ƿeƿanc.²⁶ 7 hiƿ ƿorð.

^v Boet. lib. v. prosa 1.—An est aliquid, tametsi vulgus, &c.

^w Boet. lib. v. prosa 2.—Animadverto, inquam, idque uti, &c.

¹ nama, deest in MS. Cott. ² Bod. hƿeƿnunga. ³ Cott. ƿƿeodom. ⁴ Bod. þe. ⁵ Cott. hƿæf. ⁶ Bod. habbað. ⁷ Cott. ealle ƿeƿceaðƿiƿa. ⁸ Cott. ƿoðne. ⁹ Cott. þæt. ¹⁰ Cott. ƿilniað. ¹¹ Cott. ƿor. ¹² Cott. ƿilniað. ¹³ Cott. ƿƿeodom. ¹⁴ Cott. ƿƿeodom. ¹⁵ Cott. ƿƿeodom. ¹⁶ Cott. ƿilla. ¹⁷ Cott. ƿeopulð. ¹⁸ Cott. ƿƿeodom. ¹⁹ Cott. heopa. ²⁰ Cott. unðerþeodað. ²¹ Cott. hiopa. ²² Cott. onpenðað. ²³ Cott. hi. ²⁴ Cott. cæfƿe. ²⁵ Cott. ƿeƿrýð. ²⁶ Cott. ƿeƿoht.

§ VI. Then said I: But whence came the name first? Then said he: My beloved Aristotle has explained it in the book called *Physica*. Then said I: How has he explained it? Then said he: Men said formerly, when anything happened to them unexpectedly, that it happened by chance: as if any one should dig the earth, and find there a hoard of gold, and then say, that it had happened by chance. I know, however, that if the digger had not dug the earth, or man had not before hid the gold there, then he would not have found it. Therefore it was not found by chance. But the divine predestination instructed whom he would that he should hide the gold, and afterwards whom he would, that he should find it.

§ VII. Then said I: I perceive that this is as thou sayest: but I would ask thee whether we have any freedom, or any power, what we may do, *and* what we may not do? *or whether* the divine predestination, or fate, compels us to what they will? Then said he: We have much power. There is no rational creature which has not freedom. Whosoever has reason, is able to judge and discern what he ought to desire, and what he ought to shun. And every man has this freedom, that he knows what he wills, *and* what he wills not. And yet all rational creatures have not equal freedom. Angels have right judgments and good will; and whatever they desire they very easily obtain, because they desire nothing wrong. There is no created being which has freedom and reason except angels and men. Men have always freedom; the more as they lead their mind nearer to divine things; and *they* have so much the less freedom, as they lead the will of their mind nearer to this worldly honour. They have not any freedom when they, of their own accord, subject themselves to vices. But as soon as they turn away their mind from good, so *soon* do they become blind with folly. But one Almighty God exists in his high city, who sees every man's thought, and

⁊ hīr ðæða toſcæτ. ⁊ gýlt¹ ælcum æfter hīr gepyhtum. Ða re ƿīrdom þa þīr ſpell aſæð hæfðe. þa onzann he ſīngan ⁊ þur cƿæþ.

CAPUT XLI.*

§ I. ÐEAP Omeruſ re goða ſceop. þe mið Epecum ſeleſt ƿæſ. re ƿaſ Fīrgīlīeſ laſeop. re Fīrgīliuſ ƿæſ mið Læden ƿapum ſeleſt. þeah Omeruſ on hīr leopum ſƿīþe heſeðe þære ſunnan gecýnð. ⁊ hīoſe cƿæftaſ. ⁊ hīoſe biophito. ne mæz heo þeah ealle geſceafta geſcinan. ne þa geſceafta. þe heo geſcinan mæz. ne mæz hīo ealle endemeſt geſcinan. ne ealle innan zeonðſcinan. Ac nīſ þam ælmihtīgan Gode ſƿa. þe iſ ſcýppenð ealra geſceafta. he zeſeop ⁊ ƿurhſeop ealle hīr geſceafta ændemeſt. ðone mon mæz hatan buton leaſe ſoþe Sunne :

§ II.⁷ Ða re ƿīrdom þa ðīr leop aſunzen hæfðe. þa gepýzode² he ane lýtle hƿīle. Ða cƿæþ ic. Sum tƿeo me³ hæfþ ſƿīþe zednefeð. Ða cƿæþ he. Ðƿæt iſ ſe. Ða cƿæþ ic. Ðīc iſ þ̅ þ̅ þu reziſt⁴ þ̅ Gode ſýlle ællcum ſƿýdom⁵ ſƿa goð⁶ to ðonne. ſƿa ýfel. ſƿæþer he ƿille. and þu reziſt eac þ̅ Gode ƿīte ælc⁷ þīng ær⁸ hit gepýrþe.⁹ ⁊ þu reziſt¹⁰ eac þ̅ nan þīng ƿýrþe¹¹ bute hit Gode ƿille oððe geƿaſize.¹² ⁊ ðu reziſt¹³ þ̅ hit ſcýle eall ſapan ſƿa he zetiohhod habbe.¹⁴ Nu ƿunðſie ic þæſ hƿy he geƿaſize þ̅ þa ýfelan men habban¹⁵ þone ſƿýdom¹⁶ þ̅ hī maƿon¹⁷ ðon ſƿa goð ſƿa ýfel ſƿæþer ſƿa hī ƿīllan. ðonne he ær ƿæt þ̅ hī ýfel ðon ƿīllap. Ða cƿæþ he. Ic þe mæz ſƿīþe eaþe zeandſƿýrdan þæſ ſƿelleſ. Ðu ƿolðe þe nu lician¹⁸ zīf hƿýlc ſƿīþe ƿīce cýningz ƿære ⁊ næfðe nænne ſƿýne¹⁹ mon on eallon hīr ƿīce. ac ƿæron ealle þeoſe. Ða cƿæþ ic. Ne ƿuhte hit me nauht²⁰ ƿīhtlic. ne eac zeſenlic.²¹ zīf him ſceolðan þeoſe men þenīgan.²² Ða cƿæþ he. Ðƿæt ƿære ungecýnðlice.²³ zīf Gode næfðe on eallum hīr ƿīce nane ſƿīze ſceaft²⁴ under hīr anpealde. ſoþþæm he zeſceop tƿa geſceadſīra²⁵ geſceafta ſƿīo.²⁶ enzlaſ ⁊ men. þam

* Boet. lib. v. metrum 2.—Puro clarum lumine Phœbum, &c.

⁷ Boet. lib. v. prosa 3.—Tum ego, En, inquam, &c.

¹ Cott. gylt.

² Cott. gepygode.

³ Bod. tīma.

⁴ Cott. ræziſt.

⁵ Cott. jelle ælcum men ſƿeodom.

⁶ Cott. goð.

⁷ Cott. ræziſt þ̅

ƿīte ælc.

⁸ Bod. æſep.

⁹ Cott. zeſeopþe.

¹⁰ Cott. ræziſt.

¹¹ Cott.

zeſeopþe.

¹² Cott. geƿaſie.

¹³ Cott. ræziſt.

¹⁴ Cott. hebbe.

¹⁵ Cott.

hæbben.

¹⁶ Cott. ſƿeodom.

¹⁷ Cott. maƿen.

¹⁸ Bod. he nu locian.

¹⁹ Cott. ſƿeone.

²⁰ Cott. no.

²¹ Cott. nauht zeſenlic.

²² Cott.

þenian.

²³ Cott. Ðæt ƿære uncýnðlice.

²⁴ Cott. geſceaft.

²⁵ Cott.

geſceadſīra.

²⁶ Cott. ſƿeo.

discerns his words and his deeds, and renders to every one according to his works. When Wisdom had made this speech, then began he to sing, and thus said :

CHAPTER XLI.

§ I. THOUGH Homer the good poet, who with the Greeks was the best, he was Virgil's master ; Virgil was with the Latin men the best, though Homer in his poems greatly praised the nature of the sun, and her excellences, and her brightness ; yet she cannot shine upon all creatures, nor those creatures which she may shine upon, can she shine upon all equally, nor shine through *them* all within. But it is not so with the Almighty God, who is the maker of all creatures. He beholds and sees through all his creatures equally. Him we may call, without falsehood, the true sun.

§ II. When Wisdom had sung this lay, then was he silent a little while. Then said I : A certain doubt has much troubled me. Then said he : What is that ? Then said I : It is this, that thou sayest that God gives to every one freedom as well to do good as evil, whichsoever he will : and thou sayest also that God knows everything before it comes to pass ; and thou sayest also, that nothing comes to pass unless God wills and permits it : and thou sayest that it must all proceed as he has ordained. Now I wonder at this, why he permits that wicked men have the freedom that they may do either good or evil, whichsoever they will, since he before knows that they will do evil. Then said he : I can very easily answer thee this inquiry. How would it please thee, if there were some very powerful king, and *he* had not any free man in all his realm, but all were slaves ? Then said I : I should not think it at all right, or moreover suitable, if men in a state of slavery should serve him. Then said he : How much more unnatural would it be, if God had not in all his kingdom any free creature under his power ? Therefore he created two rational creatures free,

he gear micle gife fpeodomes. ꝥ hi moƿton¹ ðon ƿpa ƿoð ƿpa
 ýfel ƿpæpor² ƿpa hi polbon.³ he rælbe⁴ ƿpipe fæfte gife 7 ƿpipe
 fæfte æ mið þære gife ælcum menn⁵ oþ hiƿ ende. ꝥ iƿ ƿe
 ƿpýdom.⁶ þæt te⁷ mon mot ðon ꝥ he ƿile. and ꝥ iƿ ƿio æ ꝥ gilt
 ælcum men be hiƿ ƿepýrhtum æƿþer ƿe on ðiƿre ƿopulðe ƿe on
 þære topearðan ƿpa ƿoð⁸ ƿpa ýfel ƿpæþer he ðeƿ. 7 men maƿan⁹
 beƿitan ƿuph þone ƿpýdom¹⁰ ƿpa hƿæt ƿpa he ƿillaþ. buton ðearþ
 hi ne maƿon ƿopcyƿrian. æc hi hine maƿon mið ƿoðum¹¹ ƿe-
 opcum ƿelettan ꝥ he þý¹² laƿon cýmþ. ƿe ƿupþum oþ opelðo hi
 hine hƿilum lettap ƿiƿ mon to ƿoðum¹³ ƿeopce ne onhazie
 habban ƿoðne¹⁴ ƿillan. ꝥ iƿ ƿoð. Ða cƿæþ ic. ƿel þu me hæfƿt
 aƿetne on ðam tƿeon. 7 on þære ƿeðƿeƿeðneƿre þe ic æƿ on
 ƿæƿ be þam fpeodome. Ac ic eom nu ƿet on micle maƿan ƿe-
 ðƿeƿeðneƿre ƿeunƿotƿoð. ƿulneah oþ opmoðneƿre. Ða cƿæþ he.
 Þƿæt iƿ ƿio micle unƿotneƿ.¹⁵ Ða cƿæþ ic. Hi¹⁶ iƿ ýmb þa
 ƿoðer ƿopetiohhunƿe. ƿopþam¹⁷ ƿe ƿeheraþ hƿilum ƿecƿan ꝥ
 hit ƿcýle eall ƿpa ƿepýrþan¹⁸ ƿpa ƿpa ƿoð æt ƿuman ƿetiohhod
 hæƿðe. ꝥ hit ne mæƿe nan mon aƿendan.¹⁹ Nu ðincþ me ꝥ
 he ðo ƿoh. ðonne he aƿaþ þa ƿoðan.²⁰ 7 eac þonne he ƿitnaþ ða
 ýfelan. ƿiƿ ꝥ ƿoþ iƿ. ꝥ hit him ƿpa ƿeƿceapen ƿæƿ ꝥ hi ne
 moƿton eller ðon. unnýtlice ƿe ƿƿincap ðonne ƿe uƿ ƿebiððap.
 7 ðonne ƿe fæƿtað. oððe ælmeƿƿan ƿellaþ. ƿiƿ ƿe hiƿ nabbap ðý
 maƿan ðanc. þonne²¹ þa þe on eallum ðingum ƿaðap on hioƿa
 aƿenne ƿillan. 7 æƿteƿ²² hioƿa lichoman luƿte ipnaþ :

§ III.² Ða cƿæþ he. Ðiƿ iƿ ƿio ealde ƿioƿunƿ þe ðu longe
 ƿioƿoðoƿt.²³ 7 maƿiƿe eac æƿ ðe. þaƿa ƿaƿ ƿum Marcuƿ. oppe
 naman Tulliuƿ. þƿuððan naman he ƿæƿ ƿehaten Licerio. ðe²⁴
 ƿæƿ Romana heƿetoƿa. ƿe ƿæƿ upƿita. ƿe ƿæƿ ƿpipe abiƿƿoð mið
 ðære ýlcan ƿƿræce. Ac he hi ne mihte þƿingan to nanum
 ende on þone tuman.²⁵ ƿopþý heopra Moð ƿaƿ²⁶ abiƿƿoð on ðiƿre
 ƿopulðe ƿillnunƿa.²⁷ Ac ic ðe ƿecƿe. ƿiƿ ꝥ ƿoþ iƿ ꝥ ƿe ƿecƿap. ꝥ
 hit ƿæƿ unnet ƿeboð on ƿoðcundum bocum ꝥ ƿoð beað²⁸ ꝥ

² Boet. lib. v. prosa. 4.—Tum illa, Vetus, inquit, &c.

¹ Cott. moƿton. ² Cott. ƿpæþer. ³ Cott. polben. ⁴ Cott. rælbe.

⁵ Cott. men. ⁶ Cott. fpeodom. ⁷ Cott. ƿe. ⁸ Cott. ƿoð. ⁹ Cott.

maƿon. ¹⁰ Cott. fpeodom. ¹¹ Cott. ƿoðum. ¹² Cott. þe. ¹³ Cott.

ƿoðum. ¹⁴ Cott. ƿoðne. ¹⁵ Þƿæt iƿ ƿio micle unƿotneƿ, desunt

in MS. Bod. ¹⁶ Bod. Ðiƿ. ¹⁷ Cott. ƿopþam. ¹⁸ Cott. ƿeƿeopþan.

¹⁹ Cott. onpenðan. ²⁰ Cott. ƿoðan. ²¹ Cott. þý. ²² hioƿa aƿenne

ƿillan. 7 æƿteƿ, desunt in MS. Cott. ²³ Cott. ƿioƿoðer. ²⁴ Cott. ƿe.

²⁵ Cott. ƿopþý he ne meahƿe ne nan mon on þone tuman þa ƿƿræce to

nanum ende þƿingan. ²⁶ Cott. ƿæƿ. ²⁷ Cott. ƿeopulðe ƿilnunƿa.

²⁸ Cott. bebað.

angels and men. To these he gave the great gift of freedom, that they might do either good or evil, whichsoever they would. He gave a very sure gift, and a very sure law with the gift, to every man until his end. That is the freedom, that man may do what he will; and that is the law, which renders to every man according to his works, both in this world, and in that to come, good or evil, whichsoever he does. And men may attain through this freedom whatsoever they will, except that they cannot avoid death. But they may by good works delay it, so that it may come later: and moreover, they may sometimes defer it till old age, if they do not cease to have good will to good works, that is, good. Then said I: Well hast thou set me right in the doubt, and in the trouble wherein I before was concerning freedom. But I am still disquieted with much more trouble, almost to despair. Then said he: What is this great disquiet? Then said I: It is concerning the predestination of God. For we sometimes hear say, that everything must so come to pass as God at the beginning had decreed, *and* that no man can alter it. Now methinks that he does wrong, when he honours the good, and also when he punishes the wicked, if it is true that it was so ordained to them that they could not do otherwise. In vain we labour when we pray, and when we fast, or give alms, if we have not therefore more favour than those who in all things walk according to their own will, and run after their bodily lust.

§ III. Then said he: This is the old complaint, which thou hast long bewailed, and many also before thee: one of whom was a certain Marcus, by another name Tullius; by a third name he was called Cicero, who was a consul of the Romans. He was a philosopher. He was very much occupied with this same question: but he could not bring it to any end at that time, because their mind was occupied with the desires of this world. But I say to thee, if that is true which ye say, it was a vain command in divine books, which God commanded, that

mon ſcealbe¹ ſorlætan ýfel 7 ðon Ʒoð.² 7 eft Ʒe cƷiðe ðe he cƷæþ. ſƷa mon ma ſƷincþ. ſƷa mon maran meðe onfehþ. 7 ic ƷunðriƷe hƷi þu hæbbe ſorƷiten eall þ̅ þ̅ Ʒit ær ſƷræcon. Ʒit Ʒædon ær þ̅ Ʒio Ʒoðcunðe ſorætiohhunƷ ælc Ʒoð Ʒorhte. and nan ýfel. ne nan ne tiohhode to Ʒýpcenne.³ ne næfre ne Ʒorhte. Ʒe ſƷurþum þ̅ Ʒit Ʒereahhton⁴ to Ʒoðe.⁵ þæt ſolcƷcum monnum ýfel þuhte. þ̅ Ʒær þ̅ mon ſƷræce and Ʒitnoðe hƷone ſor hiƷ ýfle. Ðu ne Ʒæðe⁶ Ʒit eac on⁷ ðirre ilcan bec. þ̅ Ʒoð hæfðe Ʒetiohhod ſƷýðom to Ʒýllenne⁸ monnum. 7 ſƷa ðýðe.⁹ 7 Ʒif hi¹⁰ ðone ſƷýðom tela Ʒehealðon.¹¹ þ̅ he hi Ʒolðe ſƷiƷe Ʒeorþian mið ece Ʒice.¹² 7 Ʒif hi ðone ſƷýðom¹³ ſorheolðen. þ̅ he hi ðonne Ʒolðe Ʒitnian mið ðeape. Ðe teohhode¹⁴ Ʒif hi hƷæt ƷerýnƷoðon¹⁵ on þam ſƷýðome.¹⁶ þ̅ hi hit eft on ðam¹⁷ ſƷeoðome mið hƷeorþunƷe Ʒebeton.¹⁸ 7 Ʒif hiopa hƷilc¹⁹ ſƷa hearðheort Ʒære þ̅ he nane hƷeorþunƷe ne ðýðe. þ̅ he þonne hæfðe Ʒihtlic Ʒite. Ealla ƷerƷeafta he hæfðe Ʒetiohhod ðeoƷe.²⁰ buzon englum and monnum. ſorðý ða²¹ oþra ƷerƷeafta ƷeoƷe Ʒint. hi healðap²² hiopa þenunƷa oþ ðomeƷ ðæg. Ac þa menn 7 ða englaƷ. þe ſƷeo²³ Ʒint. ſorlætaþ hiopa þenunƷa.²⁴ ÐƷæt maƷon men cƷeþan þ̅ Ʒio Ʒoðcunðe ſorætiohhunƷ Ʒetiohhod hæfðe ðær þe hio ne þurhtuƷe. oððe hu maƷon hi hi alaðigen.²⁵ þ̅ hi ne maƷon Ʒoð²⁶ ðon. nu hit aƷƷiten iƷ þ̅ Ʒoð Ʒielðe²⁷ ælcum men æfter²⁸ hiƷ Ʒerýrhtum. ÐƷý ſceal þonne æniƷ monn bion iðel. þ̅ he ne ƷeoƷce.²⁹ Ða cƷæþ ic. ƷenoƷ þu me hæfƷt ƷeƷſýlroð³⁰ þære tƷeounƷe mineƷ MoðeƷ. be þære acƷunƷa³¹ ðe ic ðe acƷoðe.³² Ac ic ðe Ʒolðe Ʒiet aƷcien³³ Ʒume ſƷræce ðe me ýmb³⁴ tƷeoƷ. Ða cƷæþ he. ÐƷæt iƷ þ̅. Ða cƷæþ ic. ƷenoƷ me iƷ cuþ³⁵ þ̅ Ʒoð hit Ʒat eall beƷoran. Ʒe Ʒoð³⁶ Ʒe ýfel. ær hit Ʒerýrþe.³⁷ ac ic nat hƷæþer hit eall Ʒerýrþan³⁸ ſceal unapenðenðlice³⁹ þ̅ he Ʒat 7 Ʒetiohhod hæfþ. Ða cƷæþ he.

¹ Cott. ſceolbe.² Cott. Ʒoð.³ Cott. Ʒýpcanne.⁴ Bod. ƷeƷihton.⁵ Cott. Ʒoðum.⁶ Cott. Ʒædon.⁷ Cott. eac ær on.⁸ Cott. ſƷeoð-

dom to Ʒellanne.

⁹ Bod. ðioðe.¹⁰ Cott. he.¹¹ Cott. ſƷeoðom

tolange heolðon.

¹² Cott. liƷe.¹³ Cott. ſƷeoðom.¹⁴ Cott. tiohhode.¹⁵ Cott. ƷerýnƷoðen.¹⁶ Cott. þæm ſƷeoðome.¹⁷ Cott. þæm.¹⁸ Cott.

hƷeorþunga Ʒebetan.

¹⁹ Cott. hƷýlc.²⁰ Cott. þeoƷu.²¹ Cott. ſorþý

þe þa.

²² Bod. habbað.²³ Bod. þeƷƷiƷe.²⁴ Cott. þeƷnunga.²⁵ Cott. alaðian.²⁶ Cott. mæƷen Ʒoð.²⁷ Cott. Ʒelðe.²⁸ Cott. be.²⁹ Cott. Ʒýpc.³⁰ Cott. ƷeƷeolroð.³¹ Cott. aƷcunga.³² Cott.

ahraðe.

³³ Cott. acƷian.³⁴ Cott. ýmbe.³⁵ Cott. cuð me iƷ.³⁶ Cott. Ʒoð.³⁷ Cott. ƷeoƷþe.³⁸ Cott. ƷeƷeoƷþan.³⁹ Cott.

unanpenðenðlice.

man should forsake evil and do good; and again the saying which he said, *that* as man labours more, so shall he receive greater reward. And I wonder why thou shouldest have forgotten all that we before mentioned. We before said that the divine predestination wrought all good, and no evil: nor decreed to work, nor ever wrought any. Moreover, we proved that to be good which to vulgar men seemed evil: that is, that man should afflict or punish any one for his evil. Did we not also say in this same book, that God had decreed to give freedom to men, and so did; and if they exercised the freedom well, that he would greatly honour them with eternal power; and if they abused the freedom, that he would then punish them with death? He ordained that if they at all sinned through the freedom, they afterwards through the freedom should make amends for it by repentance; and that if any of them were so hard-hearted that he did not repent, he should have just punishment. All creatures he had made servile except angels and men. Because the other creatures are servile, they perform their services till doomsday. But men and angels, who are free, forsake their services. How can men say that the divine predestination had decreed what it fulfils not? Or how can they excuse themselves that they should not do good, when it is written that God will requite every man according to his works? Wherefore, then, should any man be idle, that he work not? Then said I: Thou hast sufficiently relieved me from the doubting of my mind by the questions which I have asked thee. But I would still ask thee a question, which I am perplexed about. Then said he: What is that? Then said I: I am well aware that God knows everything beforehand, both good and evil, before it happens, but I know not whether it all shall unchangeably happen, which he knows and has decreed. Then said he: It

Ne¹ þearf hit no eall ġeƿorþon² unapenðenðlice.³ Ac ſum hit ƿceal ġeƿeorþan unapenðenðlice.³ ꝥ biþ ꝥ te ure nýðþearf⁴ biþ. 7 hiſ ƿilla biþ. Ac hit iſ ſum ſƿa ġeƿað ꝥ hiſ niſ nan neoðþearf.⁵ 7 þeah ne ðeƿaþ⁶ no ðeah hit ġeƿorþe.⁷ ne nan hearpm ne biþ. ðeah hit⁸ no ne ġeƿýrþe.⁹ Ģeƿenc nu be þe ſelfum hƿæþer þu æniȝ ðinȝ ſƿa ƿærte¹⁰ ġeƿiohhod hæbbe ꝥ þe þýnce¹¹ ꝥ hit næfpe þinum ƿillum onpenðeð¹² ƿeorþe. ne þu buƿon beon¹³ ne mæȝe. oððe hƿæþer þu eft on ænȝum ġeƿeahte ſƿa ƿriopæðe ſie. ꝥ ðe helpe hƿæþer hit ġeƿýrþe.¹⁴ þe hit no ne ġeƿýrþe.¹⁴ Fela iſ ðæpa¹⁵ þinȝa ðe Ģoð ær ƿaƿ ær hit ġeƿýrþe.¹⁶ 7 ƿaƿ eac ꝥ hit ðeƿaþ¹⁷ hiſ ġeſceafum ȝif hit ġeƿýrþ. nat he hit no ƿorþý ðe he ƿille ꝥ hit ġeƿýrþe.¹⁸ ac ƿor þý ðe he ƿile ƿorþýrnan¹⁹ ꝥ hit ne ġeƿýrþe.²⁰ ſƿa ſƿa ġoð ſciƿſcýpa²¹ onȝit micelne ƿinð hƿeoſe ær ær hit ƿeorþe.²² 7 hæƿ²³ fealban ꝥ reȝl. 7 eac hƿilum lecȝan þone mæſt. and lætan þa betinȝe.²⁴ ȝif he ær þƿeoſeſ ƿinðeſ bætte. ƿærnaþ²⁵ he hine²⁶ ƿiþ ꝥ ƿeðer :

§ IV.^a Ða cƿæþ ic. Spípe ƿel ðu min hæfſt ġeholpen æt þære ſƿræce. and ic ƿunðriȝe hƿi ſƿa mænȝe ƿiſe men ſƿa ſƿiþe ſƿuncen²⁷ mið ðære ſƿræce. and ſƿa liƿel²⁸ ġeƿiſ funðen. Ða cƿæþ he. Ðƿæſ ƿunðraſt ðu þær ſƿa ſƿiþe. ſƿa eþe ſƿa hit iſ to onȝitanne. Þu ne ƿaſt ðu ꝥ manȝ ðincȝ²⁹ ne biþ no onȝiten ſƿa ſƿa hit biþ. ac ſƿa ſƿa ðæſ andȝiteſ mæþ biþ þe þær æfter ſƿiſaþ. Spilc iſ re ſiȝdom ꝥ hine ne mæȝ³⁰ nan mon of þiſſe ƿopulðe³¹ onȝitan. ſƿilcne³² ſƿilce³³ he iſ. Ac ælc ƿinð be hiſ andȝiteſ mæþe ꝥ he hine ƿolðe onȝitan ȝif he mihte.³⁴ Ac re ſiȝdom mæȝ uſ eallunȝa onȝitan ſƿilce³⁵ ſƿilce³⁵ ƿe ƿinð.³⁶ ðeah ƿe hine ne maȝon onȝitan eallunȝa ſƿilce ſƿilce³⁷ he iſ.

^a Boet. lib. v. proſa. 4. — Cujus erroris cauſa eſt, &c.

¹ Ne, deest in MS. Cott. ² Cott. ġeƿeorþan. ³ Cott. unanpenðenðlice. ⁴ Cott. neðþearf. ⁵ Cott. neðþearf. ⁶ Cott. ðeƿeð. ⁷ Cott. ġeƿeorþe. ⁸ hit, deest in MS. Cott. ⁹ Cott. ġeƿeorþe. ¹⁰ Cott. ƿærte. ¹¹ Cott. þince. ¹² Cott. onpenðne. ¹³ Cott. bion. ¹⁴ Cott. ġeƿeorþe. ¹⁵ Cott. þapa. ¹⁶ Cott. ġeƿeorþe. ¹⁷ Cott. ðeƿeð. ¹⁸ Cott. ġeƿeorþe. ¹⁹ Cott. ƿorþeorþan. ²⁰ Cott. ġeƿeorþe. ²¹ Cott. ġoð ſciƿſcioepa. ²² Cott. on hƿeoſe ƿæ ær ær hit ġeƿeorþe. ²³ Cott. hæƿ. ²⁴ Cott. bætinge. ²⁵ Cott. ƿapenað. ²⁶ he hine, desunt in MS. Cott. ²⁷ Bod. ġeſpuncen. ²⁸ Cott. lýtél. ²⁹ Cott. þinȝ. ³⁰ Bod. Ðƿilc iſ re ſiȝdom ne mæȝ. ³¹ Cott. ƿeopulðe. ³² Cott. ſƿýlcne. ³³ Cott. ſƿýlce. ³⁴ Cott. meahte. ³⁵ Cott. ſƿýlce. ³⁶ Cott. ƿinȝ. ³⁷ Cott. ſƿýlcne ſƿýlce.

need not all happen unchangeably. But some of it shall happen unchangeably, that is, what shall be our necessity, and shall be his will. But some of it is so arranged that it is not necessary, and yet hurts not if it happen; nor is there any harm if it do not happen. Consider now concerning thyself, whether thou hast so firmly designed anything, that thou thinkest that it never with thy consent may be changed, nor thou exist without *it*. Or whether thou again in any design art so inconsistent, that it aids thee, whether it happen, or whether it happen not. Many a one is there of the things which God knows before it may happen, and knows also that it will hurt his creatures if it happen. He does not know it, because he wills that it should happen, but because he wills to provide that it may not happen. Thus a good pilot perceives a great storm of wind before it happens, and gives order to furl the sail, and moreover sometimes to lower the mast, and let go the cable, if he first restrain the perverse wind, *and so* provides against the storm.

§ IV. Then said I: Very well hast thou assisted me in this argument; and I wonder why so many wise men have so greatly laboured with this question, and found so little certain. Then said he: What dost thou so greatly wonder at, so easy as it is to understand? Dost thou not know that many a thing is not understood according as it is, but according to the measure of the understanding which inquires after it? Such is wisdom, that no man in this world can comprehend it such as it is. But every one strives, according to the measure of his understanding; that he might comprehend it if he could. But wisdom is able to entirely comprehend us such as we are, though we cannot entirely comprehend it

forþæm ƿe ƿiſdom iſ God. he ƿerihþ eall¹ ure ƿýpc.² ƿe ƿoð³ ƿe ýfel. ær hiƿ ƿeorðen⁴ ƿien. oððe ƿurpon⁵ ƿeoht. Ac he ur ne net⁶ no þý hræþor⁷ to þam⁸ þ ƿe neðe ƿýlen⁹ ƿoð¹⁰ ðon. ne ur ne ƿýrnþ¹¹ þ ƿe ýfel ðon. forþam¹² þe he ur realde ƿýðdom.¹³ Ic ðe mæƿ eac tæcan ƿume biſne. þ þu þý eð¹⁴ onƿitan miht¹⁵ ða ƿƿræce. Ðræt¹⁶ þu ƿarþ þ ƿerihþ. ƿ ƿeherneſ. and ƿerpeðneſ onƿitaþ ðone lichoman ðær monneſ. ƿ þeah ne onƿitaþ hi hine no ƿelicne. ðe eapan onƿitaþ þ hi ƿehioraþ. ƿ ne onƿitaþ hi þeah þone lichoman eallunga ƿýlcne ƿýlce he biþ. ƿio ƿerpeðneſ hine mæƿ¹⁷ ƿeƿnaſian.¹⁸ ƿ ƿerpeðan þ hi lichoma biþ. ac hio ne mæƿ ƿerpeðan hræþer he biþ ðe blac ðe hƿit. ðe ƿæƿer þe unƿæƿer. Ac ƿio ƿerihð æt ƿuman ceƿpe.¹⁹ ƿa ða eagan on beſioþ. hio²⁰ onƿitaþ ealle ðone andƿlitān þær lichoman. Ac ic ƿoðe ƿet ƿeccan ƿume ƿace. þ ðu ƿiſſe²¹ hræſ þu ƿunðreðeſt.²²

§ V.^b Ða cƿæþ ic. Ðræt iſ þ. Ða cƿæþ he. Ðit iſ þ ƿe an monn onƿit²³ þ þ he on oppum onƿit ƿýnðerlice. he hine onƿit þurh ða eagan ƿýnðerlice. þurh ða eapan ƿýnðerlice. ðurh hiſ ƿæðelſan ƿýnðerlice. ðurh ƿerceaðƿiſneſſe ƿýnðerlice. ðurh ƿerſ andƿit. Moniſe ƿint cƿucepa²⁴ ƿerceafra unſtýrienðe. ƿa ƿa nu ƿýlſiſcaþ²⁵ ƿint. and habbaþ ðeah ƿumne ðæl andƿiteſ. forþæm hi ne mihton²⁶ elleſ libbon.²⁷ ƿiſ hi nan ƿrot andƿiteſ næfðon. ƿume maƿon ƿerion. ƿume maƿon ƿehýpon.²⁸ ƿume ƿerpeðon.²⁹ ƿume ƿerſincan. Ac ða ƿtýrienðan netenu ƿint monnum ƿelicſan. forþam hý habbaþ eall þ ða unſtýrienðan habbaþ. ƿ eac maſe to. þ iſ. þ hio hýriƿaþ³⁰ monnum. luſiaþ þ hi luſiaþ. and haſiaþ þ hi haſiaþ. ƿ flýþ³¹ þ hi haſiaþ. ƿ recaþ þ hi luſiaþ. Ða men ðonne habbaþ eall þ ƿe ær ýmbe ƿƿræcon. ƿ eac to eacan ðæm micle ƿiſe ƿerceaðƿiſneſſe. Enƿlaſ ðonne habbaþ ƿerſ andƿit. Forþæm ƿint þaſ ƿceafra³² þur ƿerceapene. þ þa unſtýrienðan hi ne ahebben ofeſ ða ƿtýrienðan. ne him

^b Boet. lib. v. prosa 4—5.—Neque enim sensus aliquid, &c.

¹ eall, deest in MS. Cott. ² Cott. peopc. ³ Cott. goð. ⁴ Cott. ƿeorðene. ⁵ Cott. ƿurþum. ⁶ Cott. neð. ⁷ Cott. hræþor. ⁸ Cott. þæm. ⁹ Bod. nýðe. ¹⁰ Cott. goð. ¹¹ Cott. ƿepnð. ¹² Cott. forþæm. ¹³ Cott. ƿpeðom. ¹⁴ Cott. þe ýð. ¹⁵ Cott. meahze. ¹⁶ Bod. Ðæt. ¹⁷ ƿýlcne ƿýlce he bið. ƿio ƿerpeðneſ hine mæƿ, desunt in MS. Bod. ¹⁸ Bod. ƿeƿnaſiað. ¹⁹ Cott. ƿumceƿpe. ²⁰ Bod. et Cott. hi. ²¹ Bod. ƿiſteſt. ²² Cott. ƿunðode. ²³ Cott. onƿit. ²⁴ Bod. cucepe. ²⁵ Bod. ƿiſcaþ. ²⁶ Cott. meahzon. ²⁷ Cott. libban. ²⁸ Cott. ƿehiſpan. ²⁹ Cott. ƿerpeðan. ³⁰ Cott. hi onhýmað. ³¹ Cott. ƿhoð. ³² Cott. ƿerceafra.

such as it is. For wisdom is God. He sees all our works, both good and evil, before they are done, or even thought of. But he does not compel us the more, so that we necessarily must do good, nor prevent us from doing evil; because he has given us freedom. I can also show thee some examples, whereby thou mayest more easily understand this discourse. Thou knowest that sight, and hearing, and feeling, perceive the body of a man, and yet they perceive it not alike. The ears perceive that which they hear, and yet they perceive not the body altogether such as it is. The feeling may touch it, and feel that it is a body, but cannot feel whether it be black or white, fair or not fair. But the sight in the first instance, as the eyes look thereon, perceives all the form of the body. But I would still give some explanation, that thou mayest understand that which thou wast wondering at.

§ V. Then said I: What is that? Then said he: It is that the same man perceives in separate ways what he perceives in others. He perceives it through the eyes separately; through the ears separately; through his imagination separately; through reason separately, through intelligence. Many living creatures are unmoving, as, for instance, shell-fishes are, and have, nevertheless, some portion of sense, for they could not otherwise live, if they had no particle of sense. Some can see; some can hear; some *can* feel; some *can* smell. But the moving beasts are more like to men, because they have all which the unmoving have, and also more; that is, that they imitate men: love what they love, and hate what they hate; and fly from what they hate, and seek what they love. But men have all that we before mentioned, and also, in addition thereto, the great gift of reason. But angels have intelligence. On this account are the creatures thus formed, that the unmoving may not exalt themselves above the

riþ ne rinnan. ne þa ſcýpriendan ofer ða men. ne ða men ofer ða englaſ. ne ða englaſ riþ God. Ac þ̅ iſ eapmlic þ̅ ſe mæſta ðæl monna ne ſeeþ on þ̅ þ̅ him forziſen iſ. þ̅ iſ geſceadriſneſſ. ne þ̅ ne ſeeþ¹ þ̅ him ofer iſ. þ̅ iſ þ̅ englaſ habbaþ 7 riſe men. þ̅ iſ zeſiſ andȝet. Ac meſt monna nu² onhýreþ³ nu neatum on þæm þ̅ hi pillniað popuſd luſta ſpa ſpa netenu. Ac ȝiſ ſe nu hæfdon æniȝne ðæl untzioȝenbeſ andȝiteſ ſpa ſpa englaſ habbað. þonne mihte ſe onȝiton þ̅ þ̅ andȝet biþ micle betere ðonne upe geſceadriſneſſe.⁴ Deah ſe ſela ſmean.⁵ ſe habbaþ litellne ȝearopitan buzon tpeon. ac þam englum niſ nan tpeo naner þæpa ðinga ſe hi riȝton. for ði iſ hioſa ȝearopito ſpa micle betra ðonne upe geſceadriſneſſe. ſpa upe ȝeceaðriſneſſe iſ betere þonne nýtena⁶ andȝit ſie. oððe þæſ ȝeritteſ æniȝ ðæl ðe him forziſen iſ. auþer. oððe hioſum neatum oþþe unhioſum. Ac uton nu habban upe Moð up ſpa ſpa ſe ýfemeſt mæȝen riþ ðæſ hean hioſeſ þæſ hehſtan andȝiteſ. þ̅ þu mæȝe hſæðlicorȝ cumon 7 eþelicorȝ to þinſe aȝenſe cýððe þonan þu ær come. þæſ mæȝ þin Moð 7 þin geſceadriſneſſ ȝeſeon openlice þ̅ þ̅ hiȝ nu ýmb tpeoþ ælceſ ðingeſ. æȝþer ȝe be ðære ȝoðcunðan forſceapunȝe. ſe ſe nu ofȝ ýmb ſpſæcon. ȝe be upum ſpýðome.⁷ ȝe ſpa be eallum ðingum :

§ VI.^c Ða ſe ſiſdom ða þiſ ſpell aſæð hæfðe. þa onȝan he ſinȝan 7 þuſ cſæþ. Ðræt þu miht onȝitan þ̅ manȝ pýht iſ miſtlice ſepende ȝeonð⁸ eoſþan. 7 ſint ſpſe unȝeliceſ hiſeſ. 7 unȝelice ſapaþ. ſume licȝaþ mið eallon lichaman on eoſþan. 7 ſpa ſnicende ſapaþ þ̅ him nauþer ne ſet ne ſiþeſaſ ne ſultumap. 7 ſume biþ tpioſete. ſume ſiopeſſete. ſume ſleoȝende. 7 ealle þeah bioþ of ðune healde riþ þære eoſþan. 7 þiðer pillmaþ. oþþe þæſ ſe hi lýȝt. oþþe þæſ ſe hi beþurſon. Ac ſe mann ana ȝæþ uprihte. þ̅ taenap þ̅ he ſceal ma þencan up þonne nýþer. ði læſ þ̅ Moð ſie niobopon þonne ſe lichoma. Ða ſe ſiſdom þiſ⁹ leoþ aſunȝen hæfðe. ða cſæþ he.

^c Boet. lib. v. metrum 5.—Quam variis terras animalia, &c.

¹ Cott. ſecað. ² nu, deest in MS. Bod. ³ Bod. onſcýpæð. ⁴ Cott. geſceadriſneſſe. ⁵ Cott. ſmeaȝen. ⁶ Cott. netan. ⁷ Cott. ſpſeodome ⁸ Bod. ȝeon. ⁹ Cott. ſe ſiſdom þa þiſ leoð.

moving, or strive with them: nor the moving, above men; nor men above the angels; nor the angels against God. But it is wretched that the greatest part of men do not look on that which is given them, that is reason: nor regard that which is above them, that is, what angels and wise men have, namely, intelligence. But most men imitate cattle, inasmuch as they follow worldly lusts, like cattle. But if we had any portion of undoubting intelligence, as angels have, then might we perceive that that intelligence is much better than our reason. Though we contemplate many things, we have little understanding free from doubt. But to the angels there is no doubt of any of the things which they know; therefore is their understanding as much better than our reason, as our reason is better than the understanding of cattle is, or any portion of that intellect which is given them, either to prone cattle, or to those not prone. But let us now elevate our minds, as we highest may, towards the high roof of the supreme intelligence; that thou mayest most readily and most easily come to thine own country, whence thou before camest. There may thy mind and thy reason see plainly that which it now doubts about in everything, both concerning the divine foreknowledge, which we have often discoursed about; and concerning our freedom; and concerning all things.

§ VI. When Wisdom had ended this speech, then began he to sing, and thus said: Thou mayest perceive that many an animal moves variously upon the earth, and *they* are of very dissimilar form, and go differently. Some lie with the whole body on the earth, and so go creeping, because neither feet nor wings support them: and some are two-footed; some four-footed; some flying; and all, nevertheless, are inclined downwards towards the earth, and then seek either what they list, or what is needful for them. But man alone goes upright. This betokens that he ought more to direct his thought upwards than downwards, lest the mind should be inferior to the body. When Wisdom had sung this lay, then said he:

CAPUT XLII.^d

FOR þý pe sceolðon eallon¹ mægne sƿiƿian² æfter Gode. ꝥ
 pe sƿiƿen³ hƿæt he ƿære. þeah hit ure mæg ne sie ꝥ pe ƿitan
 hƿæt⁴ he sie. pe sƿulon þeah be ðæs andgiter mære. ðe he ur
 gify. fundigan.⁵ sƿa sƿa pe ær cƿæron.⁶ ꝥ mon sceolde⁷ ælc
 ðing ongitan be hir andgiter mære. forþam⁸ pe ne maƿon ælc
 ðing ongitan sƿýlc sƿilce⁹ hit is.¹⁰ Ælc ƿerƿeart ðeah ægþer ƿe
 ƿerƿeardƿir ƿe unƿerƿeardƿir ꝥ sƿeotolap ꝥ God ece is. forþæm
 næfre sƿa manega ƿerƿearta and sƿa micla ƿ sƿa¹¹ fægna¹² hi
 ne underƿiobben læſſan ƿerƿearta ƿ læſſan anƿealde þonne hi
 ealle sƿindon. ne sƿurþum emn miclum. Ða cƿæp ic. Hƿæt is
 ecner. Ða cƿæp he. Ðu me ahræst micler ƿ earfoþer to on-
 gitanne. gif ðu hit ongitan¹³ ƿilt. ðu scealt habban ær ðiner
 moðer eagan clæne ƿ hluttre.¹⁴ Ne mæg ic ðe nauht helan
 þæs þe ic ƿat. Farst ðu ꝥ þƿio þing sƿindon on ðir miððaneardre.¹⁵
 An is hƿilendlic þæt hæfþ ægþer¹⁶ ƿe sƿuman ƿe ende. ƿ ic¹⁷
 nat ðeah nan ƿuht þæs ðe hƿilendlic is nauþer ne hir sƿuman
 ne hir ende. Oþer þing is ece. ꝥ hæfþ sƿuman ƿ næfþ nænne
 ende. ƿ ic¹⁷ ƿat hƿonne hit onginþ. ƿ ƿat ꝥ hit næfre ne ƿe-
 endap. ꝥ sint englas and monna ſapla. Ðriððe þing is ece
 buton ende ƿ buton anginne. ꝥ is God. Betƿuh þam¹⁸ þƿim is
 sƿipe micel toſcead. Lif ƿit ꝥ ealle sƿulon aſmeagan.¹⁹ þonne
 cume ƿit late to ende þirre bec. oððe næfre :. Ac an ðing
 þu scealt nýðe²⁰ þær ær²¹ ƿitan. for hƿý God is gehaten ſio
 hehſte ecner. Ða cƿæp ic. Hƿý. Ða cƿæp he. Forþon pe ƿiton
 sƿipe lýtel þæs þe ær is ƿæs. buton be gemynðe. ƿ be ƿe-
 aſcunge.²² and ƿet læſſe þæs ðe æfter is biþ. ꝥ an is ƿe-
 ƿiſlice andƿearð ꝥ te þonne biþ. ac him is eall andƿearð. ƿe ꝥ
 te ær ƿæs. ƿe ꝥ te nu is. ƿe ꝥ te æfter is bið. eall hit is him
 andƿearð. Ne ƿexþ²³ hir ƿelena. ne eac næfre ne panap. Ne
 oſman he næfre nan²⁴ ƿuht. forðæm næfre nauht he²⁵ ne

^d Boet. lib. v. prosa 6.—Quoniam igitur, uti paulo ante, &c.

¹ Cott. ealle. ² Cott. sƿýman. ³ Bod. sƿiƿon. ⁴ Cott. hƿýlc.

⁵ Cott. fundian. ⁶ Cott. cƿædon. ⁷ Cott. ſceolde. ⁸ Cott. forþæm.

⁹ Cott. sƿýlce. ¹⁰ Cott. bið. ¹¹ sƿa, deest in MS. Bod. ¹² Bod.

sƿægna. ¹³ Cott. ƿitan. ¹⁴ Cott. hlutop. ¹⁵ Cott. miððangeardre.

¹⁶ Bod. þæs þe ægþer. ¹⁷ ic, deest in MS. Cott. ¹⁸ Cott. betƿeoh þæm.

¹⁹ Cott. toſmeagan. ²⁰ Cott. neðe. ²¹ Cott. an. ²² Cott. ƿeafcum.

²³ Cott. ſceeneð. ²⁴ Cott. nane. ²⁵ Cott. forþæm he næfre nauht.

CHAPTER XLII.

THEREFORE we ought with all our power to inquire concerning God, that we may know what he is. Though it may not be our lot that we should know what he is, we ought nevertheless, according to the measure of understanding which he gives us, to strive *after it*: *for*, as we have already mentioned, man must know everything according to the measure of his understanding, since we are not able to know everything such as it is. Every creature, however, whether rational or irrational, testifies this, that God is eternal. For never would so many creatures, and so great and so fair, submit themselves to an inferior being, and to less power than they all are, nor indeed to equally great. Then said I: What is eternity? Then said he: Thou askest me about a great *thing*, and difficult to understand. If thou wouldest understand it, thou must first have the eyes of thy mind clean and clear. I cannot conceal from thee anything which I know. Knowest thou that there are three things in this middle-earth? One is temporary, which has both beginning, and end; and I nevertheless know nothing of that which is temporary, neither its beginning nor its end. Another thing is eternal, and has beginning, and has no end; and I know when it begins, and I know that it never will end: that is, angels and men's souls. The third thing is eternal, without end, and without beginning, that is, God. Among the three is a very great difference. If we should inquire into the whole of it, then should we come late to the end of this book, or never! But one thing thou must necessarily first know, why God is called the highest eternity. Then said I: Why? Then said he: Because we know very little of that which was before us, except by memory, and by inquiry; and still less of that which shall be after us. That alone is truly present to us, which at the time is: but to him all is present, both what was before, and what now is, and what after us shall be; it is all present to him. His riches increase not, nor, moreover, do they ever diminish. He never recollects any-

forȝeat.¹ Ne ꝛeð he nanpuht. ne ne ȝmeap. forþam² ðe he hit
 ƿat eall. Ne ꝛeþ he nan puht. forðæm³ he nan puht ne for-
 leaȝ. Ne eht he nanpe puhte. for þý hine nan puht ne mæȝ
 ƿhon. Ne onðræt he nanpuht.⁴ forðæm he næfð nænne
 ȝicpan. ne ƿurþum nænne ȝelican. Simle he biþ ȝiƿenðe. ȝ ne
 ƿanaþ hýr⁵ næfne nauht. Simle⁶ he bið ælmihtȝ. forþæm he
 ȝimle⁶ ƿile ȝoð⁷ and næfne nan ýfel. Nýr him naneȝ ðinȝer
 neðþearȝ. Simle⁸ he bið locienðe. ne ȝlæpþ he næfne. Simle⁸
 he biþ ȝelice manþƿære. Simle⁸ he biþ ece. forþam næfne ȝio
 tið næȝ þ he nære. ne næfne ne ƿýrþ. Simle⁸ he bið ƿreoh. ne
 biþ he to nanum ƿeorce ȝeneðeð. For hýr ȝoðcundlicum an-
 ƿealde he iȝ æȝhræp andþearð. Þýr micelneȝre ne mæȝ nan
 monn ametan. nýr þ ðeah no lichomlice⁹ to ƿenanne. ac
 ȝarȝlice. ȝƿa ȝƿa nu ƿýrðom iȝ ȝ rihtȝirner. forþæm he þ iȝ
 ȝelf. Ac hræt ofermodiȝe ȝe þonne. oððe hrý ahebbe ȝe eop
 ƿiþ ȝƿa heane anƿeald. forþamþe ȝe¹⁰ nauht ƿiþ hine ðon ne
 mazon. forþæm ȝe eca ȝ ȝe ælmihtȝa ȝimle¹¹ ȝit om þam¹²
 heah ȝetle hýr anƿealdeȝ. þonan he mæȝ eall ȝerion. and ȝilt
 ælcum be ðam ȝýhte¹³ æfter hýr ȝerýrhtum. forþam hit nýr¹⁴
 no unnýt¹⁵ ðæt ƿe hopien to Gode. forþæm he ne ƿent¹⁶ no
 ȝƿa ȝƿa ƿe ðop. Ac abiddaþ¹⁷ hine eaðmodlice. forþæm he iȝ
 ȝriþe ƿummod and ȝriðe mildheort. Þebbað eoperi Moð to him
 mið eorum hondum ȝ biððaþ ðær ðe riht ȝe and eoperi þearȝ
 ȝe. forþam¹⁸ he eop nýle¹⁹ ƿýrnan. haȝiaþ ýfel ȝ ƿioþ²⁰ ȝƿa ȝe
 ȝriþort mazon. luȝiaþ cƿæftaȝ ȝ folȝiaþ ðæm. Ge habbaþ micle
 ðearȝe²¹ þæt ȝe ȝimle²² ƿel ðon. forþæm ȝe ȝimle²² beforan
 þam ecan ȝ þam ælmehtȝan Gode ðop eall þ þ ȝe ðop. eall he
 hit ȝerihȝ ȝ eall he hit forȝilt. AMEN :

¹ Cott. nefor ȝeat. ² Cott. forþæm. ³ Cott. forþý. ⁴ Cott.
 he him nane puht. ⁵ Cott. hýr. ⁶ Cott. Sýmle. ⁷ Cott. ȝoðð.
⁸ Cott. Sýmle. ⁹ Cott. licumlice. ¹⁰ Bod. hi. ¹¹ Cott. ælmehtȝa ȝýmle.
¹² Cott. þæm. ¹³ Cott. ȝriþe ƿiht. ¹⁴ Cott. mȝ. ¹⁵ Cott. unnýt.
¹⁶ Bod. ƿelt. ¹⁷ Cott. biððað. ¹⁸ Cott. forþæm. ¹⁹ Cott. nele.
²⁰ Cott. ȝleoð. ²¹ Cott. neðþearȝe. ²² Cott. ȝýmle.

thing, because he never forgets anything. He neither seeks nor inquires after anything, because he knows it all. He searches for nothing, because he has lost nothing. He pursues not anything, because nothing can fly from him. He fears nothing, because he has none more powerful, nor indeed any like *him*. He is always giving, and nothing of his ever decreases. He is always Almighty, because he always wills good and never any evil. There is not need to him of anything. He is always seeing, he never sleeps. He is always equally gracious. He is always eternal, for the time never was when he was not, nor ever will be. He is always free; nor is he compelled to any work. By his divine power he is everywhere present. His greatness no man can measure; yet this is not to be understood bodily, but spiritually, even as wisdom is, and righteousness, for he is that himself. But what are ye then proud of, or why lift ye up yourselves against so high power? For ye can do nothing against him. For the Eternal and the Almighty always sits on the throne of his power. Thence he is able to see all, and renders to every one with justice, according to his works. Therefore it is not in vain that we have hope in God; for he changes not as we do. But pray *ye* to him humbly, for he is very bountiful and very merciful. Lift up your minds to him with your hands, and pray for that which is right, and is needful to you, for he will not refuse you. Hate, and fly from evil as ye best may. Love virtues and follow them. Ye have great need that ye always do well, for ye always in the presence of the Eternal and Almighty God do all that ye do. He beholds it all, and he will recompense it all. AMEN

DRIFTEN ælmihtiga God. wýrhta 7 wealdend ealra gewearfa. ic biððe ðe for þinre micelan mildheortnesran. 7 for þære halegan rode tacne. 7 for Scam Marian mægh habe. and for Scem Michaeler gehwýrnumnesse. 7 for ealra þinra halgena lufan 7 heora earnungum. Þ þu me gewyrige bet þonne ic awýrhte to þe. 7 gewyrge me to ðinum willan and to minre sawle weare bet ðonne ic sylf cunne. 7 gewearpa min Mod to ðinum willan 7 to minre sawle weare. 7 gewearpa me wiþ þær deofles cotnungum. and awyrpa fram me ða fulan galdýrre 7 ælc unrihtwýrre. 7 gewearpa me wiþ minum wíðerspinnum gewerpenlicum 7 ungewerpenlicum. 7 tæc me ðinne willan to wýrcenne. Þ ic mæge ðe inweardlice lufian to forðon eallum þingum mid clænum gewearce 7 mid clænum lichaman. forðon þe ðu eart min sceoppend. 7 min alyend. min fultum. min frower. min trewer. 7 min to hofa. ri þe lof 7 wulder nu 7 á á á to worulde buton æghwílcum ende. AMEN:.

FINIS.

O Lord God Almighty, Creator and Ruler of all creatures, I beseech thee by thy great mercy, and by the sign of the holy cross, and by the virginity of Saint Mary, and by the obedience of Saint Michael, and by the love of all thy saints, and *by* their merits; that thou wouldest direct me better than I have done towards thee: and direct me to thy will, and to my soul's need, better than I myself know: and make steadfast my mind to thy will, and to my soul's need: and strengthen me against the temptations of the devil; and remove from me impure lust, and all unrighteousness; and defend me against mine enemies visible and invisible; and teach me to do thy will; that I may inwardly love thee before all things, with pure mind, and with pure body; for thou art my Creator, and my Redeemer, my Help, my Comfort, my Trust, and my Hope. To thee be praise, and glory now and for ever, world without end. AMEN.

THE END.

THE ANGLO-SAXON VERSION
OF
THE METRES OF BOETHIUS,
WITH
AN ENGLISH FREE TRANSLATION,

BY
MARTIN F. TUPPER, ESQ., D.C.L.,
&c. &c. &c.

PROÆMIUM.

ÐUS Ælfræd ur.
ealb-ƿell ƿeahƿe.
Lýning ƿeƿt-ƿexna.
cƿæƿt melboðe.
leoð-ƿýphƿa lƿt.
Ðim ƿæƿ lƿt micel.
ƿæt he ƿioƿrum leoðum.
leoð ƿelloðe.
monnum mýƿgen.
mýlce cƿiðar.
þý læƿ ælunge.
utaðƿiƿe.
ƿelficne ƿecg.
þonne he ƿelcer lƿt.
gýmð ƿoƿ hiƿ gilpe.
Ic ƿceal giet ƿƿecan.
ƿon on ƿitte.
ƿolc-cuðne ƿæð.
hæleƿum ƿecgean.
hlƿte ƿe þe ƿille.

INTRODUCTION.

THUS to us did Alfred sing
A spell of old ;
Song-craft the West-Saxon king
Did thus unfold :
Long and much he long'd to
His people then [teach
These mixt-sayings of sweet
The joys of men ; [speech,
That no weariness forsooth,
As well it may, —
Drive away delight from truth,
But make it stay.
So he can but little seek
For his own pride :
A fytt of song I fitly speak,
And nought beside :
A folk-beknown and world-
I have to say ; [read thing
To all the best of men I sing, —
List, ye that may.

METRUM I.

Ðit pær Ʒeara iu.
 þætte Lotan earƷan.
 of Sciðþia.
 Ʒcelðar læddon.
 þreate ƷepƷunƷon.
 þeod-lond moniƷ.
 Ʒetton ƷuðþearþeƷ.
 ƷiƷe-þeoda tpa.
 Lotene Ʒice.
 Ʒear-mælum peox.
 hæfðan him Ʒecýnðe.
 cýningar tpeƷen.
 RædƷoð and Alepic.
 Ʒice ƷepunƷon.
 Ða pær ofeƷ muntƷioƷ.
 moniƷ atýhteð.
 Lota ƷýlpeƷ full.
 Ʒuðe Ʒelýrteð.
 folc-Ʒepinner.
 Ʒana hƷearfoðe.
 ƷeƷ on Ʒceafte.
 Ʒceotenð þohƷon.
 Italia.
 ealle¹ ƷeƷonƷan.
 lind-ƷiƷenðe.
 hiƷelæƷtan.
 ƷƷua efne ƷƷom muntƷioƷ.
 oð þone mæƷan peapoð.
 þær Sicilia.
 Ʒæ-Ʒtpeamum in.
 eƷlonð micel.
 eƷel mæƷƷað.
 Ða pær Romana.
 Ʒice Ʒepunnen.
 abnocen buƷƷa cýrt.
 beadu-Ʒincum pær.
 Rom Ʒepýmeð.
 RædƷot and Alepic.
 Ʒonon on þæt ƷæƷten.

METRE I.

OF ROME AND BOETHIUS.

It was long of yore
 That the Gothic rout,
 Forth from Scythia's eastern
 shore,
 Led their shieldmen out,
 Thronged with swarms of war
 The lands of many a clan,
 And in the South set firm and
 far,
 Two tribes to trouble man.
 Yearly waxed and grew
 Those Gothic kingdoms
 twain,
 And Alaric and Rhædgast too,
 Right royally did reign.
 Then down the Alps the Goth
 Made haste to force his way,
 In haughty pride all fiercely
 wrath
 And lusting for the fray.
 Their banner fluttered bright,
 While all Italia through
 Shot ruthless in their linden
 might
 The shielded warrior crew,
 Forth from the Alpine drifts
 To great Sicilia's coast,
 Where in the sea-stream it
 uplifts,
 Its lofty island boast.
 Then Rome's old rule was
 crush'd,
 Her costliness despoil'd,
 And by that host, with battle
 flush'd,
 The city's beauty soil'd.

¹ Cott. ealla.

pleah Larene.
 mid þam æþelingum.
 ut on Eþecar.
 Ne meahste þa reo pea laf.
 riȝe forſtandan.
 Gotan mid ȝuðe.
 ȝio monna ȝeſtþion.
 ȝealðon unpillum.
 eþel peapðar.
 halȝe aþar.
 þær ȝehpæþeþer þaa.
 Deah þær mazo-þinca.
 moð mid Eþecum.
 ȝif hi leoð-þuman.
 lærtan ðorſten.
 Stod þpaze on þam.
 þeod þær ȝepunnen.
 þintpa mænȝo.
 oð þæt þýrð ȝeſcþaf.
 þæt þe þeodþice.
 þeȝnaſ and eoplaſ.
 hepan ȝeolðan.
 Ȝær ȝe þepetema.
 Eþurte ȝecnoðen.
 cýning ȝeſfa onfeng.
 fulluht þeapum.
 Fæȝnoðon ealle.
 Romþapa beapn.
 and him þecene to.
 þpþer þilneðon.
 þe him þærte ȝeher.
 þæt hý ealð-þihta.
 ælceſ moſten.
 þýrþe ȝepuniȝen.
 on þære þeleȝan byriȝ.
 þenðen Got þuolðe.
 þæt he Godena ȝepealð.
 aȝan moſte.
 þe þæt eall aleaȝ.
 þær þam æþelinge.
 Appianer.

Alaric and Rhædgast
 The fastness first they seek,
 While Cæsar with his chiefs
 fled fast
 For safety to the Greek.
 Then could the wretched band,
 Left mournfully behind,
 No more the warring Goth
 withstand,
 Nor much of mercy find.
 Unwillingly their trust
 The warders then gave up,
 None to his oath was true and
 just;
 And full was sorrow's cup.
 Yet to the Greek outyearn'd
 The people, as at first,
 And for some daring leader
 burn'd
 To follow whom they durst.
 The people wore their woes
 Many a wintry year,
 Till weird-ordained Theodoric
 rose,
 Whomthane and earl should
 hear.
 To Christ the chief was born,
 And water-wash'd the king,
 While all Rome's children blest
 the morn
 That peace with it should
 bring.
 To Rome he vowed full fast
 Her old-time rights to yield,
 While God should grant his
 life to last,
 The Gothic power to wield.

geþpola leofpe.
 þonne Ðrihtnes æ.
 Ðet Iohannes.
 goðne Papan.
 heafðe beheapon.
 næs þæt hæplic ðæs.
 eac þam pæs unsum.
 oðres manes.
 þæt ge Gota fremede.
 goðra gehwylcum.
 Ða pæs ricra sum.
 on Rome byrig.
 ahefen Ðere toga.
 hlaforðe leof.
 þenden Eynes tole.
 Eneacas wolðon.
 Ðæt pæs rihtes rinc.
 pæs¹ mid Romwunum.
 rinc-geora jella.
 riððan longe he.
 pæs for weofode his.
 weofod-mynra georn.
 beorn boca gleap.
 Boetius.
 ge hæle hætte.
 ge þone hlifan gepah.
 Pæs him on gemýnde.
 mæla gehwylce.
 yfel and eðort.
 þæt him elpeoðge.
 kyningas cyððon.
 pæs on Eneacas holð.
 gemunde þara ara.
 and ealð-rihta.
 þe his elðpan.
 mid him ahton longe.
 lufan and lyra.
 Anzan þa listum ymbe.
 pencean wearplice.
 hu he riðen meahhte.

He did forswear all that :
 The Atheling he lied,
 To please Arius God forgot,
 And falsely slipp'd aside.
 He broke his plighted oath,
 And without right or ruth,
 Good John the Pope against
 all troth
 Beheaded for the truth.
 A shameful deed was there ;
 And heaps of other ill
 Against the good this Goth did
 In wickedness of will. [dare
 A man there was just set
 For heretoch in Rome,
 Loved by the lord whose bread
 he ate,
 And dear to all at home :
 Dear also to the Greek,
 When he the town did save ;
 A righteous man, whom all
 would seek,
 For many gifts he gave.
 Long since was he full wise,
 In worldly wit and lore,
 Eager in worth and wealth to
 rise,
 And skill'd on books to pore.
 Boethius was he hight ;
 He ate shame's bitter bread,
 And ever kept the scorn in
 sight
 Outlandish kings had said.
 He to the Greek was true,
 And oft the old-rights told,
 Which he and his forefathers
 too
 From those had won of old.

¹ Cott. næs.

Lƿecar onceƿpan.
 þæt ƿe Larene.
 eft anƿalð ofen hi.
 aƷan moſte.
 Ʒenðe æpenð-Ʒeƿƿit.
 ealð-hlaforðum.
 ðeƷelice.
 and hi for Ðrihtne bæð.
 ealðum tƿeopum.
 þæt hi æft to him.
 comen on þa ceafte.
 lete Lƿeca ƿitan.
 næðan Romƿarum.
 ƿihter ƿýrðe.
 lete þone leoðſcipe
 Ða þa lape onƷeat.
 Ðeodƿic AmulnƷ.
 and þone þeƷn ofeƿfeng
 heht fæſtlice.
 folc-Ʒeſiþar.
 healðon þone hepe-ƿine.
 ƿær him hƿeoh Ʒeƿa.
 eƷe fƿom þam eople.
 he hine inne.
 heht on carceƿne.
 cluſteƿ belucan.
 Ða ƿær moð-Ʒeƿa.
 miclum Ʒeðnefeð.
 Boetiuf.
 hƿeac longe ær.
 plencea unðer ƿolcnum.
 he þý ƿýnƷ meahte.
 þolian þa þƿage.
 þa hio Ʒƿa þeapl becom.
 fæſ þa opmoð eopl.
 aƿe ne ƿenðe.
 ne on þam fæſtene.
 fƿofne Ʒemunðe.
 ac he neopol aſtƿeahht.
 niþer of ðune.
 feol on þa flope.

Carefully then he plann'd
 To bring the Greek to Rome,
 That Cæsar in his rightful land
 Again might reign at home.

In hidden haste he plied
 With letters all the lords,
 And prayed them by the Lord
 who died,
 To heed his earnest words.

Greece should give laws to
 Rome,
 And Rome should Greece
 obey;
 The people longed to let them
 come
 To drive the Goth away.

But lo! the Amuling
 Theodoric found out all,
 And bid his fellows seize and
 bring
 This high-born chief in
 thrall.

He feared that good earl well,
 And straightly bade them
 bind
 Boethius in the prison cell,
 Sore troubled in his mind.

Ah! he had basked so long
 Beneath a summer sky,
 Ill could he bear such load of
 wrong,
 So heavy did it lie.

Then was he full of woe,
 Nor heeded honour more;
 Reckless he flung himself
 below
 Upon the dungeon floor;

fela forða rppæc.
 forþoht þearle.
 ne penðe þonan ærpe.
 cuman of þæm clammum.
 cleopode to Drihtne.
 ðeompan rtemne.
 gýððode þur :

Much mourning, there he lay,
 Nor thought to break his
 chains,
 But to the Lord by night and
 day,
 Sang thus in sighing strains.

METRUM II.^a

Þræt ic hoða fela.
 luflice geo.
 ranc on rælum.
 nu rceal riorigenðe.
 rope zepæzed.
 rreccæa ziomop.
 rinzan rap-críðar.
 Me þior riccetunz hafað.
 azæleð þer zeocræ.
 ꝥ ic þa zed ne mæz.
 zeregean rra fæzre.
 þeah ic fela zio þa.
 rette roð-críða.
 þonne ic on rælum pær.
 Of ic nu miferþrpe.
 cuðe rppæce.
 and þeah uncuðre.
 ær hplum fonð.
 me þar populð rælða.
 pel hræp¹ blindne.
 on þur ðimme hol.
 ðýrme forlæddon.
 and me þa berýpton.
 ræðer and rrofrpe.
 for heora untreorum.
 þe ic him ærpe betræ.
 trurpan rceolde.
 hi me toponðon.
 heora bacu bitepe.

METRE II.

A SORROWFUL FYTTE.

Lo ! I sang cheerily
 In my bright days,
 But now all wearily
 Chaunt I my lays ;
 Sorrowing tearfully,
 Saddest of men,
 Can I sing cheerfully,
 As I could then ?

Many a verity
 In those glad times
 Of my prosperity
 Taught I in rhymes ;
 Now from forgetfulness
 Wanders my tongue,
 Wasting in fretfulness
 Metres unsung.

Worldliness brought me here
 Foolishly blind,
 Riches have wrought me here
 Sadness of mind ;
 When I rely on them,
 Lo ! they depart,—
 Bitterly, fie on them !
 Rend they my heart.

^a Boet. lib. i. metrum 1. — Carmina qui quondam studio florante per-
 egi, &c. — The metres of Boethius, strictly speaking, begin here.

¹ Cott. hræp.

and heopa bliſſe fſom.
 Fophpam polde ge.
 peopulb fſpýnð mine.
 reczan oðþe fſingan.
 þæt ic geſællic mon.
 þæpe on peopulbe.
 ne fſýnt þa popð foð.
 nu þa geſælþa ne maƿon.
 fſimle gepuniƿan.

METRUM III.^b

Æala on hu ƿrimmum.
 and hu ƿrunðlearum.
 geaðe fſpinceð.
 þæt fſpeopcende moð.
 þonne hit þa fſƿonƿan.
 fſƿopmar beatað.
 peopulb-biſƿunga.
 þonne hit pinnenbe.
 hiſ aƿen leoht.
 an fſoplæteð.
 and mið uua fſopƿiƿt.
 þone ecan geſean.
 þƿinƿð on þa þioſƿro.
 þiſſe populbe.
 fſopƿum geſpenceð.
 fſƿa iſ þiſſum nu.
 moðe ƿelumpen.
 nu hit maƿe ne ƿat.
 fſop Gode ƿodeſ.
 buton ƿnopnunƿe.
 fſpembpe populbe.
 him iſ fſpofſpe þeapf.

Why did your ſongs to me,
 World-loving men,
 Say joy belongs to me,
 Ever as then?
 Why did ye lyingly
 Think ſuch a thing,
 Seeing how flyingly
 Wealth may take wing?

METRE III.

A FYTTE OF DESPAIR.

Alas! in how grim
 A gulf of deſpair,
 Dreary and dim
 For ſorrow and care,
 My mind toils along
 When the waves of the world
 Stormy and ſtrong
 Againſt it are hurl'd.
 When in ſuch ſtrife
 My mind will forget
 Its light and its life
 In worldly regret,
 And through the night
 Of this world doth grope
 Loſt to the light
 Of heavenly hope.
 Thus it hath now
 Befallen my mind,
 I know no more how
 God's goodneſs to find,
 But groan in my grief
 Troubled and toſt,
 Needing relief
 For the world I have loſt.

^b Boet. lib. i. metrum 2.—Heu, quam præcipiti mersa profundo, &c.

METRUM IV.^c

Æala þu ſcippenð.
 ſcippa tungla.
 hefoner and eorþan.
 þu on heah-ſetle.
 ecum ſicraſt.
 and þu ealne hƿæðe.
 hefon ýmbhƿearfere.
 and þurh þine halge miht.
 tunglu geneðere.
 þæt hi þe to hepað.
 ſƿýlce ſeo ſunne.
 ſƿeartra nihta.
 þioſtro aðƿærceð.
 þurh þine meht.
 blacum leohhte.
 beophhte ſteorpan.
 mona gemetgað.
 þurh þinra meahtra ſƿeð.
 hƿilum eac þa ſunnan.
 ſiner beƿeaƿað.
 beophhtan leohter.
 þonne hit gebýrgan mæg.
 þæt ſƿa geneahſne.
 neðe ƿeoƿpað.
 ſƿelce þone mæpan.
 morſenſteorpan.
 þe þe oðþe naman.
 æfenſteorpa.
 nemnan hepað.
 þu geneðere þone.
 þæt he þæpe ſunnan.
 ſið beƿitige.
 zeapa gehƿelce.
 he gongan ſceal.
 beforan ſepan.
 Ðƿæt þu fæðer ƿerçere.
 ſumun-lange ðaƿar.
 ſƿiðe hate.

METRE IV.

A PSALM TO GOD.

O Thou, that art Maker of
 heaven and earth,
 Who steerest the stars, and
 hast given them birth;
 For ever Thou reignest upon
 Thy high throne,
 And turnest all swiftly the
 heavenly zone.

Thou, by Thy strong holiness
 drivest from far
 In the way that Thou wilt
 each worshipping star;
 And, through Thy great power,
 the sun from the night
 Drags darkness away by the
 might of her light.

The moon, at Thy word, with
 his pale shining rays
 Softens and shadows the stars
 as they blaze,
 And even the Sun of her
 brightness bereaves,
 Whenever upon her too closely
 he cleaves.

So also the Morning and Even-
 ing Star
 Thou makest to follow the Sun
 from afar,
 To keep in her pathway each
 year evermore,
 And go as she goeth in
 guidance before.

^c Boet. lib. i. metrum 5.—O Stelliferi Conditor orbis, &c.

þæm pintep-ðagum.
 pundrum ſceopta.
 tīða zetiohhæft.
 Ðu þæm tpeoþum ſeleſt.
 ſuþan and þeſtan.
 þa ær je ſpeapta ſtopum.
 noþþan and eaſtan.
 benumen hæfðe.
 leaſa gehpelceþ.
 þuþ þone laðþan þinð.
 Eala hpæt on eoþþan.
 ealla geſceapta.
 hýpað þinpe hæfe.
 ðoð on heoþonum ſpa ſome.
 moðe and mæzne.
 butan men anum.
 je pið þinum pillan.
 þýpceð oſtoſt.
 Fealla þu eca.
 and þu almihtiga.
 ealpa geſceapta.
 geppenð and peccenð.
 aþa þinum eapnum.
 eoþþan tuðne.
 monna cýnne.
 þuþ þinpa mehta ſpeð.
 Ðpi þu ece Eoð.
 æfpe polðe.
 þæt ſio þýpð on gepill.
 penðan ſceolðe.
 ýflum monnum.
 ealler ſpa ſpiðe.
 hio ſul oſt ðepeð.
 unſcýlðezum.
 Siſtað ýfele men.
 gionð eoþð-þicu.
 on heah-ſetlum.
 halize þpiccað.
 unðer heopa ſotum.
 ſipum uncuð.
 bpi ſio þýpð ſpa po.

Behold too, O Father, Thou
 workest aright
 To summer hot day-times of
 long-living light,
 To winter all wondrously or-
 derest wise
 Short seasons of sunshine with
 frost on the skies.

Thou givest the trees a south-
 westerly breeze,
 Whose leaves the swart storm
 in its fury did seize
 By winds flying forth from the
 east and the north
 And scattered and shattered
 all over the earth.

On earth and in heaven each
 creature and kind
 Hears Thy behest with might
 and with mind ;
 But man, and man only, who
 oftenest still
 Wickedly worketh against Thy
 wise will.

For ever, Almighty One, Maker,
 and Lord,
 On us, wretched earthworms,
 Thy pity be poured ;
 Why wilt Thou that welfare to
 sinners should wend,
 But lettest weird ill the un-
 guilty ones rend ?

Evil men sit, each on earth's
 highest seat,
 Trampling the holy ones under
 their feet ;

penðan ſceolðe.
 Ðpa ſint ƒehýððe.
 heƒ on populðe.
 ƒeonð buƒƒa ſela.
 beophƒe cƒæƒtaƒ.
 Unſihtƒiƒe.
 eallum tidum.
 habbað on hoƒpe.
 þa þe him ſinðon.
 ſihter ƒiƒƒan.
 ſiceƒ ƒýƒðƒan.
 Bið þ leaƒe loƒ.
 lange hƒile.
 beƒƒiƒen mið ƒƒencum.
 Nu on populðe heƒ.
 monnum ne ðeƒiað.
 mane aþaƒ.
 Liƒ þu nu ƒalðenð ne ƒilt.
 ƒiƒðe ƒteopan.
 ac on ſelf-ƒille.
 ƒiƒan læteƒt.
 þonne ic ƒæt þæt te ƒile.
 populð-men tƒeoƒan.
 ƒeonð ƒolban-ƒceat.
 buton ſea ane.
 Eala min Ðƒýhten.
 þu þe ealle oƒeƒſiƒt.
 populðe ƒeƒceafƒa.
 ƒlit nu on moncýn.
 miðum eagum.
 nu hi on moneƒum heƒ.
 populðe ýƒum.
 ƒýnnað and ƒƒincað.
 eapme eopð-ƒapan.
 aƒa him nu þa.

Why good should go crookedly
 no man can say,
 And bright deeds in crowds
 should lie hidden away.

The sinner at all times is
 scorning the just,
 The wiser in right, and the
 worthier of trust;
 Their leasing for long while
 with fraud is beclad,
 And oaths that are lies do no
 harm to the bad.

O Guide, if thou wilt not steer
 fortune amain,
 But lettest her rush so self-
 willed and so vain,
 I know that the worldly will
 doubt of Thy might,
 And few among men in Thy
 rule will delight.

My Lord, overseeing all things
 from on high,
 Look down on mankind with
 mercy's mild eye;
 In wild waves of trouble they
 struggle and strive,
 Then spare the poor earth-
 worms, and save them
 alive!

METRUM V.^d

Ðu meaht be þære runnan.
 ƿeotole Ʒeþencean.
 and be æghƿelcum.
 oðrum ƿteorpan.
 þara þe æfter buƷum.
 beohtort ƿcneð.
 Līf him ƿan ƿope.
 ƿolcen hangað.
 ne mægen hi ƿa leohtne.
 leoman anƷenban.
 ær Ʒe ƿicca miƿt.
 þinra ƿeorðe.
 Ðra oƿt ƿmýlce ƿæ.
 ƿuþerne ƿinð.
 Ʒræge Ʒlar-hluðpe.
 Ʒrimme Ʒeðpefeð.
 þonne hie Ʒemenzað.
 micla ýta.
 onhƿeƿað hƿon-mepe.
 hƿioh bið þonne.
 Ʒeo þe ær Ʒlaðu.
 on-ƿiene ƿær.
 Ðra oƿt æƿppinze.
 utapealleð.
 of clife hapum.
 col and hlutor.
 and Ʒeƿeclce.
 ƿihce flopeð.
 ipneð ƿið hiƿ eapðer.
 oð him on innan ƿelð.
 munteƿ mægen-ƿtan.
 and him on miððan Ʒelgeð.
 atƿenðlob of þæm toƿpe.
 he on tu ƿiðþan.
 toƿceaden ƿýpð.
 ƿcip bið Ʒeðpefeð.
 buƿna Ʒeblonden.
 bƿoc bið onpenðeð.

METRE V.

OF TROUBLE AND ITS CURE.

Ye may learn by the stars and
 the sun
 Shining on cities so bright,
 If the welkin hangs dreary and
 dun,
 To wait in the mist for the
 light.

So too, the calm sea, glassy
 grey,
 The south wind all grimly
 makes riot;
 And whirlpools in strife stir
 away
 The whale-pond that once
 was so quiet.

So also, outwelleth a spring,
 All clear from the cliff and
 all cool,
 Till midway some mountain
 may fling
 A rock to roll into the pool.

Then broken asunder will seem
 The rill so clear-running
 before,
 That brook is turned out of
 its stream,
 And flows in its channel no
 more.

So now, in thy darkness of
 mind,
 Thou wilt wisdom to
 spurn,

^d Boet. lib. i. metrum 7.—Nubibus atris, &c.

of hīr riht pyne.
 pýpum toflopen.
 ꝥa nu þa þioſtpo.
 þinpe heortan pillað.
 minpe leohtan.
 lape riðſtonðan.
 and þin moð-geþonc.
 miclum geðnefan.
 Ac ƿiſ þu nu pilnaſt.
 þæt þu wel mæge.
 þæt goðe leoht.
 ƿeotole oncnapan.
 leohte geleafan.
 þu foþlætān ƿcealt.
 iðle ofeþ-ſælþa.
 unnýtne geſean.
 þu ƿcealt eac ýfelne ege.
 an-foþlætān.
 ƿopulð-eaþfoþa.
 ne moſt þu þeſan foþ þæm.
 ealler to opmoð.
 ne þu þe æfpe ne læt.
 plenca geþæcan.
 þe læſ þu þeopðe foþ him.
 mið ofeþ-mettum.
 eft geſcendeð.
 and to upahafen.
 foþ opfoþgum.
 ƿopulð geſælþum.
 Ne eft to paclice.
 geortpeope.
 æniſer goðer.
 þonne þe þoþ ƿopulðe.
 ƿiþeþpeaſða mæſt.¹
 þinſa þneaze.
 and þu þe reſfum.
 ƿiþioſt onſitte.
 foþþæm ſimle bið.
 ge moð-gefa.
 miclum gebunden mið.

Withstanding, by trouble
 made blind,
 The lessons thou never wilt
 learn.

Yet now, if ye will, as ye may,
 The true and pure light
 clearly know,
 Let go the vain joys of to-day,
 The weal that brings nothing
 but woe.

And drive away bad unbelief,
 The fears of the world and
 its care,
 And be thou not given to grief,
 Nor yield up thy mind to
 despair.

Nor suffer thou glad-going
 things
 To puff thee with over-much
 pride,
 Nor worldliness lifting thy
 wings,
 To lure thee from meekness
 aside;

And let not, too weakly again,
 Ills make thee despair of the
 good,
 When hunted by peril and
 pain,
 And haunted by misery's
 brood.

For always the mind of a man
 Is bound up with trouble
 below,

¹ Cott. mæſð.

ȝeðneƿneƿre.
 ȝif hine ðreccēan moƿ.
 þiſſa ȝſla hƿæþer.
 innan ſƿencan.
 ƿorþæm þa tƿegen tƿegan.
 teoð to ſomne.
 ƿið þæt moð ƿoran.
 miſteſ ðpoleman.
 þæt hiƿ ȝeo ece ne moƿ.
 hīnan ȝeonð ſcinan. [miſtum.
 ȝunne ƿor þæm ſƿearctum
 ær þæm hi ȝerƿiðmað ƿeorþen.

If riches or poverty can
 Engraft it with sin or with
 woe.

Because the twin evils make
 dun
 The mind in a misty swart
 shroud,
 That on its eternity's sun
 Is dim till it scatters the
 cloud.

METRUM VI.^e

METRE VI.

OF CHANGE.

Ða ȝe ſiſdom eft.
 ƿorð-horð onleac.
 ȝanȝ ſoð-cƿiðar.
 and þuſ ȝeſa cƿæð.
 Ðonne ȝio ȝunne.
 ȝƿeotoloſt ſcineð.
 haðroſt of heſone.
 hƿæðe bioð aſiſtƿoð.
 ealle oſiſ eorþan.
 oðre ȝeoſþan.
 ƿorþæm hiopa biſhtu ne bið.
 auht [biſhtneſſe.]
 to ȝeſettane.
 ƿið þæpe ȝunnan leoht.
 Ðonne ȝmolte blæpð.
 ȝuþan and ƿerſan ƿið.
 under ƿolcnum.
 þonne ƿeaxeð hƿæðe.
 ȝelðeſ bloſtman.
 ȝæȝen þæt hi moƿon.
 Ac ȝe ȝearca ȝtopm.
 þonne he ȝtƿonȝ cȳmð.
 noþan and eaſtan.
 he ȝenimeð hƿæðe.
 þæpe ƿoran plite.

Then did Wisdom again
 Unlock his word-board well,
 And sang in soothful strain
 The truths he had to tell.
 When with clearest blaze
 The sun shines in the sky,
 The stars must quench their
 rays
 Over the earth so high.
 For that, set in the light
 Of her that rules by day,
 Their brightness is not bright,
 But dimly dies away.
 When the wind South-west
 Under the cloud blows low,
 Field-flowers wax their best,
 Fain to be glad and grow.
 But when by East and North,
 The stark storm strongly
 blows,
 He speedily drives forth
 All beauty from the rose.

^e Boet. lib. ii. metrum 3.—Cum polo Phœbus roseis quadrigis, &c.

And eac þa puman jæ.

norþerne yr̃.

neðe geþæðeð.

þæt hio r̃þange geonð r̃týpeð. And beat the wide waste sea

on r̃taþu beateð.

Eala þ̃ on eorþan.

auht færliceſ.

peorcer on populðe.

ne punað æfre.

So, with a stern needs-be

The northern blast doth
dash

And beat the wide waste sea
That it the land may lash.

Alas, that here on earth

Nothing is fast and sure;

No work is found so worth

That it for ever endure.

METRUM VII.^f

Ða onzon je ƿiſdom.

hiſ geƿunan ƿylzan.

glio-ƿorðum zol.

zyð æt¹ ƿelle.

ronz roð-cƿiða.

ſumne þa zeta.

Epæð he ne hepðe.

þæt on heanne² munt.

monna æniȝ.

meahte aſettan.

healle hƿoſ-færte.

Ne þearf eac hælepa nan.

penan þær peorcer.

þæt he ƿiſdom mæze.

ƿið oſermetta.

æfre gemenzan.

þerðer þu æfre.

þæt te æniȝ mon.

on ƿonð beorzar.

ſettan meahte.

færte healle.

Ne mæz eac ƿpa nan.

ƿiſdom timbran.

þær þær ƿopulð-zitrunȝ.

beorȝ oſerþræðeð.

baſu ƿonð ƿillað.

pen ƿorppelzan.

METRE VII.

OF CONTENT AND HUMBLENESS.

Again, as his wont, began

Wisdom a song,

And spoke out his spells as he
wander'd along,

He said: On a mountain no
man can be skill'd

With a roof weather-proof a
high hall to up build.

Moreover, let no man think
ever to win

By mixing pure wisdom with
over-proud sin.

Heard ye that any built firmly
on sand,

Or caught hold of wisdom with
gain-getting hand?

The light soil is greedy to
swallow the rain;

So now doth the rich, in his
measureless gain

^f Boet. lib. ii. metrum 4.—Quisquis volet perennem, &c.

¹ Cott. æſt.

² Cott. heane.

Spa ðeð mæpa nu.
 ʒrundulear ʒutrung.
 ʒilper and æhta.
 ʒeþrinced to ðrýʒʒum.
 ðneorenðne pelan.
 and þeah þær þearfan ne bið.
 þurʒt aceleð.
 Ne mæg hælepa ʒehpæm.
 huʒ on munte.
 lange ʒelæʒtan.
 forþæm him lungre on.
 ʒrʒt þind ʒrapeð.
 Ne bið ʒonð þon ma.
 ʒið micelne þen.
 manna ængum.
 huʒer hupðe.
 ac hit hpeoran pile.
 ʒiʒan ʒonð æfter þene.
 Spa bioð anpa ʒehpær.
 monna moð-ʒeʒan.
 miclum apeʒeðe.
 of hioþa ʒeðe ʒýpeðe.
 þonne he ʒtronz ðneceð.
 ʒind under polcnum.
 populð-eapfoþa.
 oððe hi¹ eft ʒe neþa.
 þen onhpereð.
 ʒumer ʒymbhoʒan.
 unʒemet ʒemen.
 Ac ʒe þe þa ecan.
 aʒan pille.
 ʒoþan ʒerælpa.
 he ʒceal ʒpide þlon.
 þiʒre populðe plite.
 ʒýpce him ʒiðþan.
 hiʒ moðer huʒ.
 þær he mæʒe þinðan.
 eaðmetta ʒtan.
 unʒemetʒæʒtne.²
 ʒrundu-peal ʒeapone.

¹ Cott. hit.

Of honours and havings, drink
 deep of such weal,
 Yea, down to the dregs, and
 still thirsty will feel.

A house on a hill-top may
 never long stay,
 For quickly the swift wind
 shall sweep it away,
 And a house on the sand is no
 better at all;
 In spite of the house-herd, in
 rain it shall fall.

So failing and fickle is every
 mind
 When rack'd by the rage of
 this world-trouble wind,
 And measureless cares, as a
 quick-dropping rain
 Unstopping, stir up the mind's
 welkin with pain.

But he who would have ever-
 lasting true bliss,
 Must fly from the glare of a
 world such as this:
 And then let him make a strong
 home for his mind,
 Wherever true Lowliness' rock
 he can find;

² Cott. unig metʒæʒtne.

je to-ġlidan ne þearf.
 þeah hit pecge winð.
 populð-eapfoða.
 oððe ýmbhogena.
 oþmete þen.
 forþæm on þære ðene.
 Ðrihten reſa.
 þara eaðmetta.
 eapðfært puniðað.
 þær je Ƴiðdom á.
 punað on ġemýnðum.
 forþon oþforð hiſ.
 ealniġ læðað.
 populð-men þiſe.
 buton penðinġe.
 þonne he eall forġihð.
 eopðlicu Ʒooð.
 and eac þara ýfela.
 oþroþ punað.
 hoþað to þam ecum.
 þe þær æfter cumað.
 Ðine þonne æġhponan.
 ælmihtig Ʒooð.
 riŋgallice.
 riŋle ġehealdeð.
 anpunigenðne.
 hiſ aġenum.
 moðer ġeſelþum.
 þuþ metoðer Ʒiſe.
 þeah hine je winð.
 populð-eapfoða.
 riðe riþence.
 and hine riŋgale.
 ġemen ġæle.
 þonne him ġrimme on.
 populð-ſælþa winð.
 riðaðe blaþeð.
 þeah þe hine ealneġ.
 je ýmbhogza þýrġa.
 populð-ſælþa.
 riðaðe ðneccce.

A settled ground-anchor that
 never shall slide,
 Though trouble attack it by
 tempest and tide ;
 For that, in Lowliness' valley
 so fair,
 The Lord, and mind-wisdom
 for ever live there.

Therefore leads always a quiet-
 like life
 The wise in the world, without
 changes or strife,
 When heedless alike of earth's
 good and earth's ill,
 He watches in hope of an after-
 world still.

Such an one evermore God ever
 kind
 Happily keeps in the calm of
 his mind ;
 Though wild winds of sorrow
 against him are hurl'd,
 Though always annoyed by the
 cares of the world,
 Though wrathful and grim are
 these trouble-dark gales,
 And Care in its anguish and
 anger assails.

METRUM VIII.^s

Sona swa se swiðdom.
 swa word hæfde.
 swetole afeahce.
 he þa swiðþan ongan.
 ringan roð-cwiðar.
 and þur selfa cwæð.
 Ðwæc me for me eld.
 folð-buendum.
 geonð eorþan-geac.
 æghwam dohte.
 þa þa anra gehwæm.
 on eorð-þwæstmum.
 genoh þuhte.
 nis hit nu þa swelc.
 næpon þa geonð weoruld.
 welige hamas.
 ne mihce.
 mettas ne drihten.
 ne hi þara hwæzla.
 hwer ne gemdon.
 þe nu drihten-guman.
 drihten lætað.
 forþwæm hiora nænig.
 næs þa gietas.
 ne hi ne geworol.
 sunð-buende.
 ne ymbutan hi.
 afeor ne herdon.
 hwæt hi swenluta.
 swecene weorol.
 buton swa hi meahdon.
 gemethcor.
 þa gecynd began.
 þe him Cristen gefeow.
 and hi æne on dæge.
 æton sylme.
 on æfen-tid.
 eorþan weorolmas.

METRE VIII.

OF PRIMAL INNOCENCE.

Soon as Wisdom thus had
 sung,
 He began, with plainer tongue,
 Sooth to sing his sayings thus,
 And himself to speak to us.
 O how full of blessing then
 Was the first glad age to men !
 When earth's fruitful plenty
 came,
 Not as now, to all the same ;
 When through all the world
 were there
 No great halls of costly care ;
 No rich feasts of meat or drink ;
 Neither did they heed or think
 Of such jewels, then unknown,
 As our lordlings long to own ;
 Nor did seamen aye behold,
 Nor had heard of gems or gold.
 More ; with frugal mind they
 fared ;
 And for pleasures only cared,
 As at Christ's and kindred's
 voice
 They were bidden to rejoice.
 Once in the day, at eventide,
 They ate earth's fruits, and
 nought beside ;
 No wine they drank, their
 stoup was clear ;
 No cunning slave was mingling
 near

pubeſ anð pýpta.
 nalleſ pin ðruncon.
 ƿcip of ƿteape.
 næſ þa ƿcealca nan.
 þe mete oððe ðrinc.
 mænzan cuðe.
 ƿæteſ pið huniſe.
 ne heopa ƿæða þon ma.
 ƿiolece ƿiopian.
 ne hi ƿiapo-cƿæftum.
 ƿoðpeb ƿipebon.
 ne hi ƿimpeceð.
 ƿetton ƿeapoliſe.
 ac hi ƿimle him.
 eallum tidum.
 ute ƿlepon.
 unðeſ beam-ƿceade.
 ðruncon buſnan ƿæteſ.
 calbe ƿellan.
 næniſ cepa ne ƿeah.
 oſeſ eap-ſeblonð.
 ellenðne ƿeapoð.
 ne huſu ýmbe ƿcip-heſzaſ.
 ƿæ-tilcaſ ne heſdon.
 ne ƿurþum ƿiſa nan.
 ýmb ƿeſeoht ƿppecan.
 næſ þeoſ eopðe beſmiten
 aſeſ þa ƿeta.
 beopneſ bloðe.
 þe hi ne¹ bill-ƿuðe.
 ne ƿurþum ƿunðne ƿeſ
 ƿeopulð-buenðe.
 ƿeſapan unðeſ ƿunnan.
 næniſ ƿiðþan ƿæſ.
 ƿeopð on ƿeopulbe.
 ƿiſ mon hiſ ƿillan onſeat.
 ýfelne mid elðum.
 he ƿæſ æghſæm lað.
 Eala þæt² hiſ ƿurðe.
 oððe ƿolðe Froð.

Meats and drinks, to glut their
 greed,
 Or make the heated honey-
 mead;
 No silk-sewn weeds wish'd
 they to wear;
 No good-webs dyed with crafty
 care;
 Nor set on high with skilful
 power
 The mighty dome, or lofty
 tower.
 But under the sweet shade of
 trees
 They slept at all times well at
 ease,
 And, when thirsting, gladly
 took
 Water from the running
 brook;
 Never trader wandered o'er
 Seas to seek a foreign shore,
 Never had one heard, indeed,
 Of ships to till the briny mead;
 Nowhere yet with blood of
 men
 Was the earth besmitten then,
 Nowhere had the sun beheld
 Steel that struck, or wound
 that well'd.
 Those who work'd an evil will
 Won not worship for their ill;
 All would then have loathed
 them sore:
 O that this could be once
 more!

¹ Cott. hinc.² Cott. hæp.

þæt on eorþan nu.
 uſſa tīða.
 Ʒeond þaſ ƿīðan ƿeopulð.
 ƿæren æghƿær¹ ƿelce.
 under ſunnan.
 Ac hit iſ ƿæmpe nu.
 þæt þeoſ Ʒitſunc haſað.
 Ʒumena Ʒehpelceſ.
 moð ameppeð.
 þæt he mapan ne ƿeçð.
 ac hit on ƿitte.
 ƿeallende býpnð.
 eſne ſio Ʒitſung.
 þe nænne Ʒrundu haſað.
 ƿƿearpe ƿƿæfeð.
 ƿumeſ on lice.
 eſne þam munte.
 þe nu monna beapn.
 Etne hætað.
 ƿe on iſlonðe.
 Sicilia.
 ƿƿeple býpneð.
 þæt mon helle ƿýp.
 hateð ƿīðe
 ƿorþæm hit ſimle bið.
 ſim-býpnenðe.
 and ýmbutan hit.
 oðra ſtopa.
 blate ƿorþbæpnð.
 bitepan leſe.
 Eala hpæt ſe ƿorpa.
 ƿeoh-Ʒitſepe.
 ƿæpe on ƿopulðe.
 ſe þaſ ƿonſ-ſteðar.
 Ʒnoſ æfter Ʒolðe.
 and æfter Ʒim-cýnnum
 hpæt he ƿƿecnu Ʒeſtpeon.
 ƿunde mæneſum.
 beppigen on ƿeopulðe.
 ƿætepe oððe eorþan.

O that God would now on
 earth
 Make us all so purely worth!
 But, alas! men now are worse;
 Lust of getting sets a curse
 As a clog upon each mind,
 Reckless other good to find.
 Lust of gain unfathomed glows
 In the heart with bubbling
 throes;
 Swart it lies, and sweltering
 deep,
 Like old Etna's boiling heap,
 Which in Sicily's broad isle,
 Burns with brimstone many a
 mile,
 So that men around it tell,
 Of its fires as fires of hell,
 For that ever still it burns
 Bitter everywhere by turns.
 Woe! that ever should have
 been
 In this world the sinner seen,
 Who was first so basely bold
 As to dig for gems and gold:
 Cares for many then he found
 Darkly hidden in the ground,
 Dangerous wealth and deadly
 worth
 In the deeps of sea and earth.

¹ Cott. æghƿær.

METRUM IX.^h

Ðræt pe ealle witon.
 hwelce ærleste.
 ge neah ge feop.
 Nepon worhte.
 Romwara cýning.
 þa his rice wæs.
 heht under heofonum.
 to hrýne monegum.
 Fælhweoper gefeð.
 wæs ful riðe cuð.
 unriht-hæmed.
 arleasta fela.
 man and mowþor.
 mifðæða worp.
 unrihtwifer.
 mifð-woncar.
 Ðe het him to gamene
 geara forþærnan.
 Romana burh.
 rið his rice wæs.
 ealles eorðes.
 Ðe for unrihtwifum.
 worðe ferdan.
 gif þæt fýr meahste.
 lican swa leohte.
 and swa longe eac.
 weaðra fettan.
 swa he Romane.
 fetran gefeðe.
 wæt on riðe tide.
 Troia burh.
 oferfogen hæfde.
 lega leofost.
 lengeft burre.
 hama under heofonum.
 Nær wæt heoflic dæd.
 wæt hine weofles gamenes.
 gilpan lýste.

METRE IX

NERO.

All know too well, abroad or
 near at home,
 What evils Nero wrought, that
 King of Rome,
 When, highest under heaven,
 his rule was then
 The dread and overthrow of
 many men.
 The madness of this savage
 bred betimes
 Lust, murder, vile misdeeds, a
 bad man's crimes;
 He gave the word of old to
 wrap in flame
 Rome's self, his kingdom's seat,
 to make him game;
 Wishing in wicked wantonness
 to know
 Whether the fire so long and
 red would glow
 As erst in Troy, he heard that
 Romans said,
 The mounting fire burn'd
 longest and most red.
 Base deed, in such fierce frolic
 to delight,
 Aimless and vain, unless to
 mark his might.
 And, once it happened, at a
 certain hour,
 He would again show forth his
 frantic power,

^h Boet. lib. ii. metrum 6.—Novimus quantas dederit ruinas, &c

þa he ne eapnaðe.
 eller puhæ.
 buton þæt he polðe.
 ofer þer-þioðe.
 hīr aneþ hupu.
 anpað cýþan.
 Eac hīc ȝeræðe.
 æt ſumum cieþpe
 þæt ȝe ilca hec.
 ealle acþellan.
 þa pi-coſtan.
 Romana pi-tan.
 and þa æþeleſtan.
 eoþl ȝebýpðum.
 þe he on þæm folce.
 ȝeſpiȝen hæfðe.
 and on uppan.
 aȝene broþor.
 and hīr moðor mið.
 meca ecȝum.
 billum of-beatan.
 Þe hīr brýðe ofplog.
 ȝelf mið ȝpeopðe.
 and he ȝýmle þær.
 micle þe bliðra.
 on bpeoſt-coſan.
 þonne he ȝpýlceſ moþðer.
 mæſt ȝeſpemeðe.
 naller forȝoðe.
 hpæþer riðþan á.
 mihtig Drihten.
 ametan polðe.
 ppece be ȝepýphtum.
 poþ-ſpemmenðum.
 ac he on ſerðe fæȝn.
 facneſ and ȝearupa.
 pælhpioþ punoðe.
 ſiold emne ȝpa þeah.
 ealler þiſſeſ mæpan.
 miððan-ȝearðeſ.
 ȝpa ȝpa lýft and laȝu.

And bade the richest men of
 Rome be slain,
 Each earl of highest birth, each
 wisest thane:
 With swords and bills he
 hewed until they died,
 His mother, brother, yea, and
 his own bride,—
 Ever the blither in his own bad
 breast
 When he had done such mur-
 ders cruellest.
 Nothing reck'd he that soon
 the mighty Lord
 Would mete out wrath to sin-
 ners so abhorr'd,
 But in his mind, that fed on
 wicked wiles,
 Remain'd a savage, wreath'd
 in cunning smiles.
 Still, even he so ruled this
 middle-earth,
 Far as the land hath air, and
 sea for girth,
 Far as the sea surrounds all
 men and things,
 The seats of warriors, and the
 thrones of kings,
 That from the South, and East,
 and furthest West,
 And earth's high headland
 reaching northerneſt,

lanð ýmbclýppað.
 ȝar-ȝecȝ embe-ȝýȝt.
 ȝumena ȝice.
 ȝecȝe ȝiclu.
 ȝuð-eaȝt and ȝeȝt.
 oð þa norðmeȝtan.
 næȝȝan on eorþan.
 eall þæt Nepone.
 nebe oððe luȝtum.
 heapo-ȝinca ȝehȝilc
 hepan ȝceolde.
 Þe hæȝðe him to ȝamene
 þonne he on ȝýlp aȝtaȝ.
 hu he eorð-cýningaȝ.
 ýnmde and cpełmde.
 ȝenȝt þu þ̅ ȝe anȝalð.
 eaðe ne meahȝe.
 Loðeȝ æłmihȝȝeȝ.
 þone ȝelp-ȝcaȝan.
 ȝice beȝæðan.
 and beȝeaȝan.
 hiȝ anȝalðeȝ.
 þuȝ þa ecan meahȝ.
 oððe him hiȝ ýȝeleȝ.
 elleȝ ȝeȝȝoȝan.
 Eala ȝiȝ he polðe.
 þæt he ȝel meahȝe.
 þæt unȝiht him.
 eaðe ȝoȝbiððan.
 Eaȝla þ̅ ȝe hlaȝoȝð.
 heȝȝ ȝioç ȝleȝȝe.
 ȝȝape on þa ȝȝýȝan.
 ȝinȝa þeȝena.
 ealȝa þaȝa hæleȝa.
 þe on hiȝ tiðum.
 ȝeonð þaȝ lænan ȝoȝołð.
 liban ȝceolðon.
 Þe on unȝcýłðȝum.
 eorla bloðe.
 hiȝ ȝȝeoȝð ȝeleðe.
 ȝȝiðe ȝelome.

All this to Nero willing wor-
 ship gave,
 And every chief by force be-
 came his slave,
 Till 'twas his game, when pride
 had puff'd his mind
 To hunt and kill the kings of
 human kind.
 But thinkest thou that God's
 all holy might
 Could not with ease this
 haughty sinner smite,
 And scathe his pride, and drive
 him from the helm,
 Or quench his guilt, and so
 berid the realm?
 O that he would, as well he
 might with ease,
 Ever forbid such wrongful
 works as these!
 Woe! that this lord should
 cast so heavy a yoke
 On all men's necks, both thanes
 and serving folk,
 Who, for the harmful season of
 his power,
 Lived in this world their
 quickly passing hour:
 Woe! that his sword was often
 weltering then
 With blood of high-born earls
 and guiltless men!
 Clearly in this, our saying
 shone out bright,

Dæp pær rpiðe rpeotol.
 pæt pe rædon ofr.
 pæt re anpald ne ðeð.
 apiht ƒoder.
 ƒif re pel nele.
 þe hƒr ƒepeald hapað.

That power can do no good, as
 well it might,
 If he who rules, wills not to
 rule aright.

METRUM X.¹

Liƒ nu hælepa hƒpone.
 hlƒran lƒrte.
 unnƒtne ƒelp.
 aƒan pille.
 þonne ic hine polðe.
 poƒðum biððan.
 pæt he hine æƒhƒponon.
 utan ƒmbe þolte.
 rpeotole ƒmb rape.
 ruð-eaƒt and þer
 hu piðƒil rƒnt.
 polcnum ƒmbutan.
 heofoneƒ hƒealfe.
 hiƒe-rƒnotƒum.
 mæƒ eaðe þincan.
 pæt þeoƒ eoƒðe ri.
 eall ƒop pæt oþer.
 unƒemet¹ lƒtel.
 þeah hio unpiƒum.
 piðƒel þince.
 on rtebe rƒponƒhe.
 rƒeopleaƒum men.
 þeah mæƒ þone piƒan.
 on ƒepit-loan.
 þæpe ƒitƒunƒe.
 ƒelper rcamian.
 þonne hine þær hlƒran.
 heaƒðoƒt lƒrteð.
 and he þeah ne mæƒ.
 þone toþpeðan.

METRE X.

OF FAME AND DEATH.

If any man will be so vain
 As now for fame to lust,
 The empty praise of men to
 gain,
 And in such folly trust,
 Him would I bid to gaze
 around
 The circle of the sky,
 And think how far above the
 ground
 The heaven is wide and high.
 How small this world to wis-
 dom's ken
 Set against that so vast,
 Though ours may seem to wit-
 less men
 Huge, wide, and sure to last.
 Yet may the wise in heart feel
 shame
 That once his thirst was
 strong
 For silly greediness of fame
 That never lasteth long.
 Such lust of praise he may not
 spread
 Over this narrow earth,

¹ Boet. lib. ii. metrum 7.—Quicumque solam mente præcipiti petit, &c.

¹ Cott. unƒmet.

ofep þar nearoƿan.
 nænige þinga.
 eorþan-ſceatar.
 iſ þæt unnet Ʒelp.
 Cala ofepmoðan.
 hƿi eop alýrte.
 mið eorppum ſƿiþan.
 ſelfpa ƿillum.
 þæt ſƿæpe Ʒioc.
 ſýmle undeplutan.
 Ðrý Ʒe ýmb þæt unnet.
 ealniƷ ſƿincen.
 þæt Ʒe þone hliþan.
 habban tiliað.
 ofep þioða ma.
 þonne eop þearf ſie.
 þeah eop nu Ʒeræle.
 þæt eop ſuð oððe norð.
 þa ýtmeſtan.
 eorð-buenðe.
 on moniƷ þioðſc.
 miclum heƿen.
 Ðeah hƿa æpele ſie.
 eopl Ʒebýrðum.
 þelum Ʒepeorþað.
 and on plencum þio.
 ðuƷuþum ðiope.
 ðeað þær ne ſcƿifeð.
 þonne him ſum ſoplaet.
 þoðopa ƿalðenð.
 ac he þone þeleƷan.
 þæðlum Ʒelice.
 eſn mæpne Ʒeðeð.
 ælceſ þinger.
 Ðræp ſint nu þær ſiþan.
 ſelander ban.
 þær Ʒolð-ſmipeſ.
 þe þær Ʒeo mæpoſc
 ſopþý ic cƿæð þær ſiþan.
 ſelander ban.
 ſopþý ænƷum ne mæƷ.

'Tis folly 'all, and of the dead,
 A glory nothing worth.
 And you, O proud, why wiſh
 ye ſtill
 And ſtrive with all your care
 The heavy yoke of your own
 will
 Upon your necks to bear ?
 Why will ye toil yet more and
 more
 For glory's uſeleſs prize,
 And reach your rule from ſhore
 to ſhore
 Unneeded and unwiſe ?
 Though now ye reign from
 South to North,
 And, with an earneſt will,
 The furtheſt dwellers on the
 earth
 Your dread beheſts fulfil ?
 The greateſt earl of wealtheſt
 praise
 However rich or high,
 Death cares not for him, but
 obeys
 The Ruler of the ſky ;
 With even hand right ſwift to
 ſtrike,
 At His allowing word,
 The rich man and the poor
 alike,
 The low-born and his lord.
 Where are the bones of We-
 land now,
 So ſhrewd to work in gold ?
 Weland, though wiſe, to death
 muſt bow,
 That greateſt man of old :

eopð-buendpa.
 re cræft loſian.
 þe him ƿurð onlænð.
 Ne mæg mon æfre þý eð.
 ænne præccan.
 hiſ cræfter beniman.
 þe mon oncerpan mæg.
 runnan onſpian.
 and þirne ſpitan moðor.
 of hiſ riht-ſýne.
 ſınca ænig.
 Ðra pæt nu þær ſiſan.
 ƿelander ban.
 on hƿelcum in hlæpa.
 hƿuran þeccen.
 Ðræp iſ nu re ſiça.
 Romana ſiça.
 and re aroða.
 þe re ýmb ſpnecað.
 hiopa heſetoga.
 re gehaten þær.
 mid þæm buphƿarum.
 Brutur nemneð.
 Ðræp iſ eac re ſiça.
 and re ƿeopð-geopna.
 and re fæſt-ƿæða.
 folcer hýrðe.
 re þær uðſiça.
 ælcer þinger.
 cene and cræftig.
 þæm þær Laton nama.
 Ði ƿæron gefyrn.
 forð-geſitene.
 nat nænig mon.
 hræp hi nu ſinðon.
 Ðræt iſ hiopa hepe.
 buton re hliſa an.
 re iſ eac to lýtel.
 ſpelerpa lapiopa.
 forþæm þa mazo-ſincaſ.
 mapan ƿýrðe ƿæron.

Though wiſe, I ſay ; for what
 Chriſt gives
 Of wiſdom to a man,
 That craft with him for ever
 lives
 Which once on earth began :
 And ſooner ſhall a man's hand
 fetch
 The ſun from her due courſe,
 Than ſteal from any dying
 wretch
 His cunning ſkill by force.
 Who then can tell, wiſe We-
 land's bones
 Where now they reſt ſo
 long ?
 Beneath what heap of earth
 and ſtones
 Their priſon is made ſtrong ?
 Rome's wiſeſt ſon, be-knownn
 ſo well,
 Who ſtrove her rights to
 ſave,
 That mighty maſter, who can
 tell
 Where Brutus has a grave ?
 So too, the man of ſterneſt
 mould,
 The good, the brave, the
 wiſe,
 His people's ſhepherd, who
 hath told
 Of Cato, where he lies ?
 Long are they dead : and none
 can know
 More of them than their
 name : [now
 Such teachers have too little
 Of all their worthy fame.

on populðe.
 Ac hit is þýpre nu.
 þæt geonð þar eorþan.
 æghwær rindon.
 hioþa gelican.
 hpon ýmb rppæce.
 rume openlice.
 ealle forritene.
 þæt hi se hlýra.
 hý-cuðe ne mæg.
 rope-mære perar.
 forð gebrengan.
 Deah ge nu penen
 and pilnigen.
 þæt ge lang tid.
 libban moten.
 hwæt is æfre þý bet.
 bio oððe þince.
 forþæm þe nane forlet.
 þeah hit lang þince.
 deað æfter dozor-rime.
 þonne he hæfð Drihtnes leafe.
 hwæt þonne hæbbe.
 hæleþa ænig.
 guma æt þæm gylpe.
 gif hine gegýpan mot.
 ge eca deað.
 æfter þýrum populðe.

METRUM XI.^k

An sceppend is.
 butan ælcum tpeon.
 ge is eac pealbenð.
 populð-gerceafta.
 heofones and eorþan.
 and heah ræ.
 and ealra þara.
 þe þær in puniað.
 ungeropenlicpa.

Now too, forgotten every-
 where,
 The like to them have found
 But little kindly speech or care
 From all the world around;

So that, however wise in worth,
 Such foremost men may
 stand,
 No home-felt praises bring
 them forth
 For fame throughout the
 land.

Though now ye wish long time
 to live,
 And pine to have it so,
 What better blessing can it
 give
 Than now ye find below?

As Death lets none go free at
 last
 When God allows him
 power,
 If Death for ever follows fast,
 How short is this world's
 hour!

METRE XI.

OF GOD'S WISE GOVERNMENT.

One, only One, made all the
 heavens and earth;
 Doubtless, to Him all beings
 owe their birth;
 And guided by His care,
 Are all, who therein dwell un-
 seen of us,

^k Boet. lib. ii. metrum 8.—Quod mundus stabili fide, &c.

and eac swa same.
 swa swa we eazum.
 on lociað.
 ealra geſceapra.
 ge is ælmihtig.
 þæm oleccað.
 ealle geſceapra.
 þe þær ambheſer.
 apuht cunnon.
 ge eac swa same.
 þa þær auht nýton.
 þæt hi þær þeodner.
 þeopas ſindon.
 ge ur geſette.
 riðo and þeapas.
 eallum geſceapum.
 unapenðene.
 ſingallice.
 riðbe gecýnðe.
 þa þa he wolde.
 þæt þ he wolde.
 swa lange swa he wolde.
 þæt hit peran ſceolde.
 swa hit eac to worolde ſceal.
 punian¹ forð.
 forþæm æfre ne mazon.
 þa unſtillan.
 woruld-geſceapra.
 weorþan geſtilde.
 of þæm riðne onpenð.
 þe him riðeþa weorð.
 endebyrðer.
 eallum geſette.
 hæfð ge alpealða.
 ealle geſceapra.
 gebæt mid his bwiðle.
 hæfað butu gedon.
 ealle gemanode.
 and eac getogen.
 þæt hi ne moten.

And these whom we can look
 at, living thus
 In land, and sea, and air.

He is Almighty: Him all
 things obey,
 That in such bondage know
 how blest are they;
 Who have so good a king;
 Those also serve, who thereof
 know not aught
 Dutiful work, however little
 thought,
 As bond-slaves they must
 bring.

He hath set out in kindred
 kindness still
 Duties and laws to work His
 changeless will,
 And, after His own mind,
 That which He will'd so long
 as will He would,
 He will'd that everything for
 ever should
 Thenceforward keep its
 kind.

Never may restless things to
 rest attain,
 And from that settled circle
 turn in vain
 Which order's God hath
 given,
 He hath set fast, and check'd
 them each and all
 By the strong measured bridle
 of his call
 To rest, or to be driven,

¹ Cott. puniað.

oþer metoðer eƿt.
 æƿne Ʒeƿtillan.
 ne eƿt eallunȝa.
 Ʒƿiþor Ʒƿiuan.
 þonne hi Ʒuȝora-ƿearð.
 hiȝ Ʒeƿealð-leþer.
 ƿille onlæten.
 he haƿað þam¹ bƿiðle.
 butu beƿanȝen.
 heoƿon and eoþan.
 and eall holma-beȝonȝ.
 ðƿa hæƿð Ʒeheapæroð.
 heƿon-ƿiceȝ ƿearð.
 mið hiȝ anƿealðe.
 ealle Ʒeƿceafƿa.
 þæt hiopa æȝhƿilc.
 ƿið oþer ƿinð.
 and þeah ƿinnenðe.
 ƿneþiað ƿæȝte.
 æȝhƿilc oþer.
 utan ýmbclýppeð.
 þý læȝ hi toȝƿiſen.
 ƿorþæm hi Ʒýmle Ʒeulon.
 þone ilcan Ʒýne.
 eƿt Ʒecýppan.
 þe æt ƿƿýmðe.
 ƿæðer Ʒetioðe.
 and ƿƿa eðniȝe.
 eƿt Ʒeƿioþpan.
 ƿƿa hit nu ƿaȝað.
 ƿnean ealð Ʒeƿeoƿc.
 þæt te ƿinnenðe.
 ƿiþerƿearð Ʒeƿceafƿ.
 ƿæȝte ƿiðbe.
 ƿorð anhealðað.
 ƿƿa nu ƿýr and ƿæteȝ.
 ƿolde and laȝu-ƿƿeam.
 manȝu oþru Ʒeƿceafƿ.
 eƿn ƿiððe him.
 ȝionð þaȝ ƿiðan² ƿopulðe.

¹ Cott. þe.

As He, great word, the leathern
 reins of might
 Holds loose in His right hand,
 or draws them tight;
 For He hath stretch'd
 along
 His bridle over earth, air, sea,
 and beach,
 That all things, leaning fastly
 each on each,
 By double strife stand
 strong.
 For, ever as at first, the Father
 bade,
 In the same ways of running
 that He made
 Still changing though un-
 changed,
 By strife most steady keeping
 peace most true
 Our Free-Lord's handiwork, so
 old yet new,
 Is evermore arranged.
 Thus earth and sea-stream, fire
 and water thus,
 And all great things about or
 far from us,
 Betwixt themselves hold
 strife,
 Yet so good-fellowship all fastly
 keep,
 And render bondage true, and
 duty deep
 To Him who lent their
 life.
 Nor only thus, that each the
 rest to please,
 Whitherward things together
 dwell at ease,

² Cott. ƿiðar.

pinnað betpeox him.
 and swa þeah maƿon.
 hiora þegnunga.
 and ƿeferƿeipe.
 fæſte gehealdan.
 Nis hit no þ an.
 þæt swa eaðe mæg.
 ƿiþerƿearð ƿerceanft.
 ƿeran ætƿæðere.
 gýmbel ƿerpan.
 ac hit is ſellicre.
 þæt hiora ænig ne mæg.
 butan oþrum bion.
 ac ſceal puhta gehƿilc.
 ƿiþerƿearðer hƿæt-hƿugu.
 habban under heofonum.
 þæt his hiƿe.
 ðurpe ƿemetƿian.
 ær hit to micel ƿeopðe.
 Ðæfð ſe ælmihtiga.
 eallum ƿerceanftum.
 þæt ƿeppixle ƿeret.
 þe nu ƿunian ſceal.
 ƿýrta ƿropan.
 leaƿ ƿienian.
 þæt on hærfæst eft.
 hƿeſt and ƿealupað.
 ƿinter bƿinƿeð.
 ƿeðer unƿemet calð.
 ƿriſte ƿinðar.
 Sumor æfter cýmeð.
 ƿearm ƿerðeru.
 Ðææt þa ƿonnan niht.
 mona onlihteð.
 oðþæt monnum ðæg.
 ſunne bƿinƿeð.
 ƿionð þar ſiðan ƿerceanft.
 Ðæfð ſe ilca God.
 eoþpan and ƿætere.
 mearce ƿeſette.
 mepe-ſtream ne ðear.

But far more strange than
 so,
 Nor one, but on its thwarter
 still depends,
 And lives on that which while
 it harms befriends,
 Lest it too great should
 grow.
 Wisely the mighty Framer of
 the world
 Hath set this turn-about for
 ever twirl'd,
 Yet ever still to stay;
 The sprouting wort shoots
 greenly from its root,
 And dying, then, in harvest
 yields its fruit,
 To live another day.
 Winter brings weather cold,
 swift winds and snow;
 Summer comes afterward with
 warming glow;
 By night outshines the
 moon;
 Till o'er this wide-seen world
 the day up-springs,
 And to all men the sun return-
 ing brings
 Her welcome brightness
 soon.
 So also, God hath bounded sea
 and land:
 The fishy kind, except at His
 command,
 On earth may never swim:
 Nor can the sea earth's thresh-
 old overleap,
 Nor can the earth, beyond the
 tide at neap, [rim.
 O'erstep the sea's wide

ofer eorþan ſceat.
 earð gebraðan.
 fýrca cýnne.
 butan fýrean leafe.
 ne hio æfre ne mot.
 eorþan þýrſc-polð.
 up ofer ſceppan.
 ne þa ebban þon ma.
 folðer mearce ofer.
 fapan moton.
 þa geſetneſſa.
 fýgora pealðenð.
 liſer leoht fýrma.
 læt þenðen he pile.
 geonð þar mæran geſceap.
 mearce healðen.
 Ac þonne ſe eca.
 and ſe ælmihtiga.
 þa gepealð-leþeru.
 pile onlætan.
 efne þara bwiðla.
 þe he gebætte.
 mid hiſ azen peopc.
 eall æt fýmðe.
 þæt iſ piþerpearðner.
 puhte gehpelcne.
 þe þe mid þæm bwiðle.
 becnan tiliað.
 gif ſe wiðen læt.
 þa toſlupan.
 ſona hi foſlætað.
 luſan and ſibbe.
 þær geſerſciper.
 fýreonð-ſæðenne.
 tiliað anpa gehwile.
 aſner pillan.
 populð-geſceapta.
 pinnað betpeox him.
 oðþæt þioſ eopðe.
 eall foſſeoppeð.
 and eac fpa fame.

These things the Source and
 Spring of life and light
 The Lord of wielded might, by
 His will's right,
 Biddeth their bounds to
 keep,
 Until the Ever-living One
 makes burst
 The curbing bridle set on all
 at first,
 And so unreins the deep.

By rein and bridle in a hint I
 teach
 The waywardness of all things,
 each on each;
 For, if the Ruler will'd
 The thongs to slacken, things
 would soon forsake
 All love and peace, and wilful
 evil make
 Instead of good fulfill'd.

Each after its own selfish will
 would strive,
 Till none of things on earth
 were left alive
 In such bewrestling stern;
 And in like manner other
 things unseen
 Would be as if they never then
 had been,
 All brought to nought in
 turn.

But the same God, who meteth
 all things thus,
 Makes folk to be at peace with
 all and us,
 In friendship true and
 fast:

oðra ȝerceafta.
 peoppað him ſelfe.
 riðþan to nauhte.
 Ac ſe ilca Gōð.
 ſe ꝥ eall metȝað.
 ſe ȝerehð ſela.
 folca to romne.
 and mið ſreonðſcipe.
 færte ȝeȝaðrað.
 ȝeramnað riſſcipaſ.
 riðbe ȝemenȝeð.
 clænlice luſe.
 ſpa ſe cƿærtȝa eac.
 ȝeſerſcipaſ.
 færte ȝeramnað.
 þæt hi hiopa ſreonðſcipe.
 forð on rýmbel.
 untƿeoſealde.
 tƿeopa ȝehealðað.
 riðbe rampaðe.
 Eala riȝopa Gōð.
 pæp þiſ moncýn.
 miclum ȝeræliȝ.
 ȝiſ hiopa mod-ſeſa.
 meahhte peoppan.
 riapolfært ȝepeahȝ.
 þurh þa riſronȝan meahȝ.
 and ȝe enðebýrð.
 ſpa ſpa oðra riſt.
 foruð ȝerceafta.
 pæpe hiȝ la þonne.
 muſȝe mið monnum.
 ȝiſ hiȝ meahhte ſpa.

He knits together in a love
 most fond
 Unending wedlock, and the
 kindred bond
 For evermore to last.

So too, the skill'd All-worker
 well unites
 The fellowship of men in
 friendly rights,
 That they may live at
 peace,
 In simple truthfulness and
 single strength
 Thenceforth for ever of one
 mind, at length
 To make all evil cease.

O God All-conquering! this
 lower earth
 Would be for men the blest
 abode of mirth
 If they were strong in
 Thee,
 As other things of this world
 well are seen;
 O then, far other than they
 yet have been,
 How happy would men
 be!

METRUM XII.¹

Se þe pille pýpcan.
 pærtmbæpe lonð.
 aſio of þæm æcepe.
 æpeſȝ jona.

METRE XII.

USES OF ADVERSITY.

Whoso wills to till a field,
 Well to bear a fruitful yield,

¹ Boet. lib. iii. metrum 1.—Qui serere ingenuum volet agrum,&c.

feapn and þopnar.
 and fýrrar rpa rame ríod.
 þa þe rillað.
 pel hpær ðerian.
 clænum hpæte.
 þý lær he cýpa-lear.
 licge on þæm lande.
 Iþ leoda gehpæm.
 þíor oðru býren.
 efn behefu.
 þæt is þæt te þýnceð.
 þegna gehpælcum.
 huniger bi-bpeað.
 healfe þý rpetpe.
 gif he hpene ær.
 huniger teape.
 bítpe onbýrgeð.
 Bið eac rpa rame.
 monna æghwile.
 micle þý fægenpa.
 lípe peðpe.
 gif hine lýtle ær.
 rtorpar geronðað.
 and re rtearpa rínd.
 norþan and earþan.
 Nænegum ruhte.
 ðæg on þonce.
 gif ríó ðumme mht.
 ær ofep elsum.
 egeran ne brohte.
 ðpa rínceð anpa gehpæm.
 eorð-buenþpa.
 ríó roðe gerælð.
 rýmle þe betepe.
 and þý rýnrumppe.
 þe he rita ma.
 hearþpa henþa.
 heþ adpeozeð.
 Ðu meahc eac mýcle þý eð.
 on mod-refan.
 roþa gerælþa.

Let him first pluck up and
 burn
 Thorns and thistles, furze and
 fern,
 Which are wont clean wheat
 to hurt,
 Lying lifeless in the dirt.

And this other likeness too
 Well behoves us all to view,
 Namely, that to those who eat
 Honeycomb, it seems more
 sweet,
 If a man before the tear
 Of honey, taste of bitter cheer.

So it falls, that all men are
 With fine weather happier far
 If a little while before
 Storms were spread the welkin
 o'er,
 And the stark wind, east by
 north,
 Lately rush'd in anger forth.

None would think the daylight
 dear
 If dim night they did not fear ;
 So, to every one of us,
 On the broad earth dwelling
 thus,
 Joy more joyous still is seen
 After troubles once have been.

Also, thine own mind to please,
 Thou shalt gain the greater
 ease,

ƿƿeotolop Ʒecnapan.
 and to heopa cýððe.
 becuman riðpan.
 Ʒif þu up atýhrð.
 æƿeƿt Ʒona.
 and þu aƿýrtƿalaƿt.
 of Ʒeƿit-locan.
 leaƿa Ʒeƿælpa.
 ƿƿa ƿƿa lonðer-ceopl.
 of hƿ æceƿe lýcð.
 ýƿel ƿeob moniƷ.
 Siðpan ic þe ƿecƷe.
 þæt þu ƿƿeotole meahƿt.
 Ʒoþa Ʒeƿælpa.
 Ʒona oncnapan.
 and þu æƿƿe ne ƿecƿt.
 æniƷer þinƷer.
 ofeƿ þa ane.
 Ʒif þu hi ealler onƷitƿt.

And shalt go where true joys
 grow,
 If all false joys thou forego;
 As ill weeds are pull'd with
 toil
 By the land-churl from the
 soil.

And hereafter, thee I tell,
 True joys there await thee
 well;
 Ay and here, if these be first,
 Thou for nought beside wilt
 thirst,
 But all else shall fail to please
 If thou truly knowest these.

METRUM XIII.^m

METRE XIII.

OF INWARD LIKINGS.

Ic ƿille mið Ʒiððum.
 Ʒet Ʒecýpan.
 hu ƿe ælmihtƷa.
 ealpa Ʒeƿceafƿa.
 bƿýrð mið hƿ bƿiðlum.
 beƷð þiðeƿ he ƿile.
 mið hƿ anƿealðe.
 Ʒe enðebýrð.
 ƿunðoplice.
 ƿel ƷemetƷað.
 haƿað ƿƿa Ʒeheaƿonað.
 heoƿona ƿealbenð.
 utan beƿanƷen.
 ealla Ʒeƿceafƿa.
 Ʒeƿæƿeð mið hƿ ƿacentan.
 þæt hi aƿeðian ne maƷon.
 þæt hi hi æƿƿe him.
 of aƿleƿen.

I will with songs make known
 How the Almighty still
 Bridles all things from His
 throne
 And bends them to His will,
 By His wielded might
 Set wonderfully right.

The Ruler of the skies
 Hath well girt all things so,
 Binding them in such strong
 ties,
 Aside they cannot go,
 And may not find the way
 Whereby to slip astray.

^m Boet. lib. iii. metrum 2.—Quantas rerum flectat habenas, &c.

and þeah puhta gehwile.
 prizað to-heald.
 riðra gefceafra.
 riðe onhelðeð.
 rið þær gecýnðe.
 þe hi cýning engla.
 fæder æt frýmðe.
 fæste getioðe.
 swa nu þinga gehwile.
 riðer-pearð fundað.
 riðra gefceafra.
 bugon sumum englum.
 and moncýnne.
 þara micles to feola.
 popols-puniendra.
 rið rið gecýnðe.
 Deah nu on londe.
 leon gemete.
 pýnsume riht.
 pel atemeðe.
 hipe mazýrte.
 miclum lufge.
 and eac onðræðe.
 doðora gehwelce.
 gif hit æfre gefæld.
 þæt hio ænige.
 bloðe onbýrgeð.
 ne þearf beorpa nan.
 penan þære pýrðe.
 þæt hio pel riðþan.
 hipe taman healðe.
 ac ic tiohhie.
 þæt hio þær nýpan taman.
 nauht ne gehicge.
 ac þone rilðan gefunan.
 pille gefencan.¹
 hipe elðrena.
 onginð eopnerfe.
 pacentan rihtan.
 pýn gýmetigan.

And each living thing
 On this crowded earth
 Firmly to the bent doth cling
 Which it had at birth
 From the Father's hand,
 King of Angel-land.

Thus each one we find
 Of beings in their turn,
 Save some bad angels and man-
 kind,
 Thitherward doth yearn;
 But those too often force
 Against their nature's
 course.

A lioness may be such
 A tame and winsome beast,
 That she may love her master
 much,
 Or fear him, at the least;
 But if she taste of gore
 She will be tame no more:

Let it not be thought
 That she will then be mild,
 But back to her old likings
 brought
 Be as her elders wild,
 In earnest break her
 chain,
 And rave and roar amain.

Will first her keeper bite,
 And then all else beside,

¹ Cott. gefincan.

and æperc abit.
 hipe agener.
 hurer hipe.
 and hpaðe riðpan.
 hælepa gehpalcne.
 þe hio gehentan mæg.
 nele hio forlætan.
 libbenðer puht.
 neata ne monna.
 nimð eall þ hio fint.
 swa doð puðu-fuglar.
 þeah hi wel sien.
 tela atemeðe.
 gif hi on tpeorum peoppað.
 holte to middes.
 hpæðe bioð forpene.
 heopa lapeopar.
 þe hi lange ær.
 týdon 7 temedon.
 hi on tpeorum pilbe.
 eald-gecýnðe.
 á forð riðpan.
 pillum puniað.
 þeah him wolde hpile.
 heopa lapeopa.
 lirtum beoðan.
 pone ilcan mete.
 þe he hi ærop mid.
 tame geteðe.
 him þa tpiðu þincað.
 emne swa merge.
 þæt hi þæs meter ne pecð.
 þincð him to þon pýnrum.
 þæt him se peald oncpýð.
 þonne hi gehepað.
 hleoþrum hpægzan.
 oðre fugelar.
 hi heopa agne.
 rterne rtyriað.
 rtunað eal geaðor.
 pel-pinrum ranc.

Cattle or men, each living
 wight,
 Will seize, whate'er betide,
 All she can find will seize,
 Her ravening to appease.

So the wood finches too,
 Though timely tamed they
 be,
 If to the woods escaped anew,
 Again they flutter free;
 However train'd and
 taught,
 Their teachers then are
 nought:

But wilder evermore,
 They will not leave the
 wood,
 Though by their trainers, as
 of yore,
 Enticed by tempting food;
 So merry seem the trees,
 That meats no more may
 please.

All winsome then is found
 The wide weald sounding
 strong
 With other birds that sing
 around,
 And so these find their song,
 Stunning one's ears with
 noise
 Of their woodland joys.

puðu eallum oncrýð.
 Sƿa bið eallum tƿeopum.
 þe him on æpele bið.
 þæt hit on holte.
 hýhƿt Ʒeƿeaxe.
 þeah þu hƿilcne boh.
 býƷe wið eorþan.
 he bið uppearðer.
 ƿƿa þu an ƿoplaeteƿt.
 wiðu on ƿillan.
 ƿent on Ʒecýnðe.
 Sƿa ðeð eac ƿio ƿunne.
 ƿonne hio on ƿiƷe ƿeoppeð.
 ofeƿ miðne ðæg.
 mepe conðel.
 ƿeýft on ofðæle.
 uncuðne ƿeƷ.
 nihteƿ Ʒenepeð.
 noƿð eft Ʒ earƿ.
 elðum otepeð.
 bƿencð eopð-ƿapum.
 moƿƷen mepe tophƿne.
 hio ofeƿ moncýn ƿtíhð.
 á uppearðer.
 oð hio eft cýmeð.
 þæƿ hiƿe Ʒƿemeƿt bið.
 earð-Ʒecýnðe.
 Sƿa ƿƿa ælc Ʒerƿeaft.
 ealle mæƷene.
 Ʒeonð þaƿ ƿiðan ƿopulð.
 ƿƿiƷað Ʒ hiƷað.
 ealle mæƷene.
 eft ƿýmle on lýt.
 ƿið hiƿ Ʒecýnðer.
 cýmð to ƿonne hit mæƷ.
 Niƿ nu ofeƿ eorþan.
 æneƷu Ʒerƿeaft.
 þe ne ƿilme þæt hio.
 ƿolðe cuman.
 to þam earðe.
 þe hio of becom.

Thus too, every tree,
 Grown high in its own soil,
 Though thou shalt bend its
 boughs to be
 Bow'd to the earth with toil,
 Let go, it upward flies
 At its free will to rise.

Thus also, when the sun,
 Great candle of the world,
 After the mid-day down doth
 run
 To unknown darkness hurl'd,
 Again she brings to earth
 Bright morn, north-east-
 ern birth.

Upward she ever goes,
 Up, to her highest place:
 So, every creature kindly grows
 According to its race,
 And strives with all its
 might
 To take its nature's right.

There is not now one thing
 Over this wide earth
 That doth not all its longings
 fling
 About its place of birth,
 And safely there find rest
 In God Almighty blest.

There is not one thing found
 Over this wide world

þæt iſ opſopgner.
 and ecu ƿert.
 þæt iſ openlice.
 ælmihtī ġoð.
 Nīſ nu oſep eoſþan.
 æneƿu ƿerceanf.
 þe ne hƿearƿige.
 ƿƿa ƿƿa hƿeol ðeð.
 on hīe ƿelfpe.
 ƿoppon hīo ƿƿa hƿearƿað.
 þæt hīo eft cume.
 þær hīo æƿop ƿær.
 þonne hīo æƿert ƿie.
 utan behƿerƿeð.
 þonne hīo ealles ƿýrð.
 utan beceƿpeð.
 hīo ƿceol eft ðon.
 þæt hīo ær ðýðe.
 and eac ƿerjan.
 þæt hīo æƿop ƿær.

METRUM XIV.ⁿ

Þƿæt bið þæm ƿeleƿan.
 ƿopulð-ƿitſepe.
 on hīſ moðe þe bet.
 þeah he micel aƿe.
 ƿolðer ƿ ġ ƿimma.
 and ƿoðða ƿehƿær.
 æhta unƿim.
 and him mon eƿigen ƿeyle.
 æƿhelce ðæg.
 æceƿa þƿenð.
 ðeah þer miððan ƿearð.
 and þīſ manna cýn.
 ƿý unðer ƿunnan.
 ƿuð ƿert ƿ earf.
 hīſ anƿalbe eall.
 undeƿƿieðeð.
 ne moð he þapa hýrta.

But on itself with endless
 round
 It, like a wheel, is twirl'd,
 So turning to be seen
 As it before hath been:

For when at first it moves,
 Right round it turns amain;
 And, where it once has gone,
 behoves
 To go that way again;
 And as it was before,
 To be so evermore.

METRE XIV.

THE EMPTINESS OF WEALTH.

What is a man the better,
 A man of worldly mould,—
 Though he be gainful getter
 Of richest gems and gold,
 With every kind well filled
 Of goods in ripe array,
 And though for him be tilled
 A thousand fields a day?
 Though all this middle-earth
 be
 Beneath his wealdom
 thrown,
 And men and all their worth
 be [own,
 South, east, and west, his

ⁿ Boet. lib. iii. metrum 3.—Quamvis fluente dives auri gurgite, &c.

hiona ne læðan.
 of þisse populðe.
 puhðe þon mape.
 hoþð-geſtpeona.
 þonne he hiþer bpohte.
 Ða je ſiſdom þa þiſ hoð
 aſunzen hæfðe. þa onzan
 he eſt ſpellian and cþæð.

METRUM XV.º

Deah hine nu.
 je ýpela unpihtþiſa.
 Nepon cýnincz.
 niþan geſceþpte.
 plitezum þæðum.
 þundoplice.
 golðe gezlengðe.
 and zun-cýnnum.
 þeah he þæſ on populðe.
 piſena gehþelcum.
 on hiſ liſ-ðazum.
 lað and unþeoþð.
 þiepen-ful.
 hþæt je þeonð ſpa þeah.
 hiſ ðioþlingaſ.
 ðuzupum ſteþte.
 ne mæz ic þeah gehýczan.
 hþý him on hiſe þopþte.
 aþý ſæl þeſan.
 þeah hi ſume hþile.
 geþeape butan cþæſtum.
 cýnninga ðýrezaſ.
 næpon hý þý þeoþðþan.
 piſena ænezum.
 þeah hine je ðýriza.
 ðo to cýnincz.
 hu mæz þ geſceaðþiſ.
 ſcealc geþeccan.
 þæt he him þý ſelþa.
 ſie oððe þince.

He cannot of ſuch treasure,
 Away with him take aught,
 Nor gain a greater measure
 Than in his mind he brought.

Wisdom having ſung this lay,
 Again began his ſpell to ſay.

METRE XV.

NERO'S BASENESS.

Though Nero now himſelf, that
 evil king
 Unrighteous, in his new
 and glittering robe
 Deck'd wonderfully for ap-
 parelling
 With gold and gems and many
 a brightſome thing,
 Seem'd to be greateſt of
 this earthly globe,
 Yet to the wiſe man was he
 full of crime,
 Loathly and worthleſs in his
 life's daytime:
 And though this fiend his
 darlings would reward
 With gifts of rank, my
 mind I cannot bring
 To ſee why he to ſuch ſhould
 grace afford:
 Yet if ſome whiles a fooliſh
 king or lord
 Will chooſe the ſimple all
 the wiſe above,
 A fool himſelf, to be by fools
 ador'd,
 How ſhould a wiſe man reckon
 on his love?

º Boet. lib. iii. metrum 4.—Quamvis ſe Tyrio ſuperbus oſtro, &c.

METRUM XVI.^p

Se þe wille anwald agon.
 þonne sceal he ærfeƿt tilian.
 þæt he his ƿelfer.
 on ſeƿan age.
 anwald innan.
 þý læſ he æfre ſie.
 his unþeapum.
 eall underþýðeð.
 aðo of his mode.
 miſlicpa ſela.
 þara ýmbhogona.
 þe him unnet ſie.
 læte ſume hwile.
 ſiofunga.
 and eƿmþa þinpa.
 Deah him eall ſie.
 þeſ middan gearð.
 ſpa ſpa mepe-ſcƿeamar.
 utan belicgað.
 on æht gýfen.
 efne ſpa ƿiðe.
 ſpa ſpa ƿeſmeſc nu.
 an iſlonð liſð.
 ut on garrecg.
 þæp nængu bið.
 niht on ſumepa.
 ne ƿuhte þon ma.
 on ƿintpa ðæg.
 toteleð tidum.
 þæt iſ Tile haten.
 þeah nu anpa hpa.
 ealler ƿealde.
 þæſ iſlanðeſ.
 and eac þonan.
 oð Inðear.
 earfe-ƿearðe.
 þeah he nu þ call.
 aƿan mote.

METRE XVI.

OF SELF-RULE.

He that wiſhes power to win,
 Firſt muſt toil to rule his
 mind,
 That himſelf the ſlave to ſin
 Selfiſh luſt may never bind :

Let him haſte to put away
 All that fruitleſs heap of
 care :

Ceaze awhile thy ſighs to-day,
 And thyſelf from ſorrow
 ſpare.

Though to him this middle-
 earth
 For a garden all be given,
 With the ſea-ſtream round its
 girth,
 Eaſt and weſt the width of
 heaven ;

From that iſle which lies out-
 right
 Furtheſt in the Weſtern
 ſpray,
 Where no ſummer ſees a
 night,
 And no winter knows a day ;

Though from this, far Thule's
 iſle,
 Even to the Indian Eaſt,
 One ſhould rule the world
 awhile,
 With all power and might
 increaſ'd,

^p Boet. lib. iii. metrum 5.—Qui ſe uolet eſſe potentem, &c.

hƿȳ bið hȳ anpałb.
 auhte þȳ mapa.
 ȝif he riðþan nah.
 hȳ ſelſer ȝepealb.
 inȝeþancer.
 and hine eopneſte.
 pel ne bepaƿenað.
 ƿorðum ȝ ðædum.
 ƿið þa unþearaȝ.
 þe pe ȳmb ȝƿnecað.

METRUM XVII.^a

Ðæt eopðƿaran.
 ealle hæfðen.
 folb-buende.
 ƿuman ȝelice.
 hi of anum tƿæm.
 ealle comon.
 ƿepe ȝ ƿife.
 on ƿopulð innan.
 and hi eac nu ȝet.
 ealle ȝelice.
 on ƿopulð cumað.
 plance ȝ heane.
 niȝ þ̅ nan ƿunðor.
 ƿopþæm ƿitan ealle.
 þæt an God iȝ.
 ealra ȝerſceapta.
 ƿnea moncȳnneȝ.
 fæðeȝ and ȝcippeñð.
 ȝe þære ȝunnan leoht.
 ȝeleð of heoƿonum.
 monan ȝ þȳrum¹ mæpum
 ȝteopum.
 ȝe ȝerſceop men on eopþan.
 and ȝeſamnaðe.
 ȝaple to lice.
 æt ƿuman æpeȝt.

How shall he seem great or
 strong
 If himself he cannot save,
 Word and deed against all
 wrong,
 But to sin is still a slave ?

METRE XVII.

TRUE GREATNESS

All men and all women on
 earth
 Had first their beginning
 the same,
 Into this world of their birth
 All of one couple they came :
 Alike are the great and the
 small ;
 No wonder that this should
 be thus ;
 For God is the Father of all,
 The Lord and the Maker of
 us.
 He giveth light to the sun,
 To the moon and the stars
 as they stand ;
 The soul and the flesh He
 made one,
 When first He made man
 in the land.
 Well-born alike are all folk
 Whom He hath made under
 the sky ;

^a Boet. lib. iii. metrum 6.—Omne hominum genus in terris, &c.

¹ Cott. þȳr.

folc under polcnum.
 emn æpele zerceop.
 æghwilecne mon.
 Ðrý ge þonne ærpe.
 ofer oðre men.
 ofermodigen.
 buton andweorðe.
 nu ge unæwile.
 ænig ne metað.
 Ðrý ge eow for æwile.
 up ahebben nu.
 On þam mode bið.
 monna gehwilec.
 þa riht æwile.
 þe ic þe secce ýmb.
 nales on þam flæsce.
 fold-buendra.
 Ac nu æghwilec mon.
 þe mid ealle bið.
 his unweardum.
 underweardum.
 he forlæt ærfe.
 lifes fuman-gefe.
 and his agene.
 æwile swa sefe.
 and eac þone fæder.
 þe hine æt fuman zerceop.
 forþam hine anæwelað.
 ælmihtig God.
 þæt he unæwile.
 á forð þanan.
 þýrð on weorðe.
 to weorðe ne cýmð.

METRUM XVIII.^r

Eala þu se ýrle.
 unrihta gededa.
 þara willa.
 þoh-hæmetes.

Why then on others a yoke
 Now will ye be lifting on
 high?

And why be so causelessly
 proud,
 As thus ye find none are ill-
 born?

Or why, for your rank, from
 the crowd
 Raise yourselves up in such
 scorn?

In the mind of a man, not his
 make,

In the earth-dweller's heart,
 not his rank,

Is the nobleness whereof I
 spake,

The true, and the free, and
 the frank.

But he that to sin is in thrall,
 Ill-doing wherever he can,

Hath left the first life-spring
 of all,

His God, and his rank as a
 man:

And so the Almighty down-
 hurl'd [sin,

The noble disgraced by his
 Thenceforth to be mean in the
 world, [win.

And never more glory to

METRE XVIII.

OF SINFUL PLEASURE.

Alas! that the evil unrighteous
 hot will

^r Boet. lib. iii. metrum 7.—Habet omnis hoc voluptas, &c.

þæt he mið ealle ðeðræfð.
 anpa gehpýlcer.
 monna cýnner.
 moð fulneah þon.
 hþæt ƿio ƿilðe beo.
 þeah ƿiſ ƿie.
 anunga ſceal.
 eall ſoppeorþan.
 Ʒif hio Ʒppunga.
 apuht Ʒtingeð.
 ƿpa ſceal ƿapla gehpýlc.
 ƿiðþan loſian.
 Ʒif ſe lichoma.
 ſoplegan peopþeð.
 unpriht-hæmede.
 buce him ær cume.
 hƿeop to heortan.
 ær he hionan penðe.

METRUM XIX.^s

Cala þ ƿ heƿið ðýrið.
 hýzeð ýmbe ſe þe ƿile.
 and ƿrecenlic.
 ƿpa gehpýlcum.
 þæt þa earman men.
 mið ealle ðeðpæleð.
 of þæm ƿihtan ƿege.
 pecene alædeð.
 Ðpæþer Ʒe ƿillen.
 on ƿuða ſecan.
 Ʒolð þæt ƿeade.
 on Ʒpenum Ʒriopum.
 Ic ƿat ƿpa þeah.
 þæt hit ƿitena nan.
 þiðer ne ſeceð.
 ſopþæm hit þær ne ƿeðð.
 ne on ƿinƷearðum.
 ƿlitige Ʒimmar.
 Ðpý Ʒe nu ne ſettan.

Of lawlessly wanton desire
 should still
 Be a plague in the mind of
 each one !

The wild bee shall die in her
 stinging, though shrewd,
 So the soul will be lost if the
 body be lewd,
 Unless, ere it wend hence, the
 heart be imbued
 With grief for the deed it
 hath done.

METRE XIX.

WHERE TO FIND TRUE JOYS.

Oh ! it is a fault of weight,
 Let him think it out who
 will,
 And a danger passing great
 Which can thus allure to ill
 Careworn men from the
 right way,
 Swiftly ever led astray.
 Will ye seek within the wood
 Red gold on the green trees
 tall ?
 None, I wot, is wise that could,
 For it grows not there at all :
 Neither in wine-gardens
 green
 Seek they gems of glitter-
 ing sheen.

^s Boet. lib. iii. metrum 8.—Eheu, quam miseros tramite devio, &c.

on fume ðune.
 fȳc net eoƿru.
 þonne eoƿ fōn lȳrteð.
 leax oððe cȳpepan.
 Me gelicoƿt þincð.
 þæt te ealle ƿiten.
 eoƿð-buende.
 þoncol-moðe.
 þæt hi þær ne ƿint.
 Ðræþeƿ ge nu ƿillen.
 ƿæpan mið hundum.
 on fealtne fæ.
 þonne eoƿ fecan lȳrt.
 heoƿotaƿ ȝ himða.
 þu gehȳcgan meahƿ.
 þæt ge ƿillað þa.
 on ƿuða fecan.
 oƿtop micle.
 þonne ut on fæ.
 Iƿ þ̅ ƿunðoplic.
 þæt ge ƿitan ealle.
 þæt mon fecan fceal.
 be fæ-ƿapoðe.
 and be ea-oƿrum.
 æpele gımmar.
 hƿite and ƿeaðe.
 and hƿa gehƿær.
 Ðræt hi eac ƿiton.
 hƿær hi ea-fȳcaƿ.
 fecan þurƿan.
 and fȳlcƿa fela.
 ƿeopulð-ƿelena.
 hi þ̅ ƿel doð.
 geopnfulle men.
 geaƿa gehƿilc.
 ac þ̅ iƿ eaƿmlicoƿt.
 ealƿa þinga.
 þæt þa ðȳreƿan ƿint.
 on geðƿolan ƿopðene.
 eƿne fƿa blindæ.
 þæt hi on bƿeoƿtum ne maƿon.

Would ye on some hill-top set,
 When ye list to catch a trout
 Or a carp, your fishing net?
 Men, methinks, have long
 found out
 That it would be foolish
 fare,
 For they know they are
 not there.

In the salt sea can ye find,
 When ye list to start and
 hunt
 With your hounds, the hart or
 hind?
 It will sooner be your wont
 In the woods to look, I
 wot, [are not.
 Than in seas where they

Is it wonderful to know
 That for crystals red or
 white,
 One must to the sea-beach go,
 Or for other colours bright,
 Seeking by the river side
 Or the shore at ebb of
 tide?

Likewise, men are well aware
 Where to look for river-fish,
 And all other worldly ware
 Where to seek them when
 they wish;
 Wisely careful men will
 know
 Year by year to find them
 so.

But of all things 'tis most sad
 That the foolish are so blind,
 So besotted and so mad
 That they cannot surely find

eaðe gecnapan.
 hræp þa ecan Ʒooð.
 Ʒoþa Ʒerælþa.
 Ʒinðon Ʒehýðða.
 Ʒorþæm hi æfre ne lýrt.
 æfter Ʒrýpian.
 Ʒecan þa Ʒerælþa.
 Ʒenað rampire.
 þæt hi on þis lænan mægen.
 life Ʒinðan.
 Ʒoþa Ʒerælþa.
 þæt is Ʒelfa Ʒooð.
 Ic nat hu ic mæge.
 nænige þinga.
 ealles ƷƷa Ʒriðe.
 on ƷeƷan minum.
 hiopa ðýrız tælan.
 ƷƷa hit me ðon lýrteð.
 ne ic þe ƷƷa ƷƷeotole.
 ƷeƷecƷan ne mæƷ.
 Ʒorþæm hiƷ¹ Ʒint eapmpan.
 and eac ðýreƷpan.
 unƷeræliƷpan.
 þonne ic þe ƷecƷan mæge.
 Ði Ʒilniað.
 Ʒelan and æhta.
 and ƷeopðƷipeƷ.
 to Ʒepinnanne.
 þonne hi habbað þæt.
 hiopa hiƷe Ʒeceð.
 Ʒenað þonne.
 ƷƷa ƷeƷicleaƷe.
 þæt hi þa Ʒoþan.
 Ʒerælþa hæbben.

Where the ever-good is
 nigh
 And true pleasures hidden
 lie.

Therefore, never is their strife
 After those true joys to
 spur;
 In this lean and little life
 They half witted deeply err,
 Seeking here their bliss
 to gain,
 That is, God Himself, in
 vain.

Ah! I know not in my thought
 How enough to blame their
 sin,
 Nor so clearly as I ought
 Can I show their fault within,
 For, more bad and vain
 are they,
 And more sad than I can
 say.

All their hope is to acquire
 Worship, goods, and worldly
 weal;
 When they have their mind's
 desire
 Then such witless joy they
 feel,
 That in folly they believe
 Those true joys they then
 receive.

¹ Cott. hit.

METRUM XX.^t

Eala min Drihten.
 þæt þu eart ælmihtig.
 micel modilic.
 mærpum gefræge.
 and punðoplic.
 witen a gehwylcum.
 Ðræt þu ece God.
 ealra gefceafta.
 punðoplice.
 þel gefceope.
 ungerewenlicra.¹
 and eac swa jame.
 gewerewenlicra.
 forste wealder.
 fcorra gefceafta.
 mid gefceadwylcum.
 mægne 7 crafte.
 Ðu þýrne midðan gearð.
 from fuman æfere.
 forð oð ende.
 tidum toðælðer.
 swa hit getæforst þær.
 endebýrðer.
 þæt hi æghwæper.
 ge awpað.
 ge eftcumað.
 Ðu þe unftilla.
 agra gefceafta.
 to þinum willan.
 wyllice awtýfere.
 and þe jelf punæfte.
 fprede ftille.
 unanpendenðlic.²
 á forð fímla.
 nij nan mihtigra.
 ne nan mæppa.

METRE XX.

OF GOD AND HIS CREATURES.

O thou, my Lord Almighty,
 great and wise,
 Well-seen for mighty works,
 and marvellous
 To every mind that knows thee,
 Ever Good!
 Wondrously well all creatures
 Thou hast made,
 Unseen of us or seen; with
 softest band
 Of skilful strength thy brighter
 beings leading.
 Thou from its birth forth
 onward to its end
 This middle-earth by times
 hast measured out
 As was most fit; that orderly
 they go
 And eft soon come again. Thou
 wisely stirrest
 To thine own will thy changing
 unstill creatures,
 Unchangeable and still thyself
 for ever!
 No one is mightier, greater
 than Thou art,
 No one was made thine equal:
 need was none,

^t Boet. lib. iii. metrum 9.—O qui perpetuâ mundum ratione gubernas, &c.¹ Cott. ungerewenlica.² Cott. unanpendenðlica

forð fímla.

ne Ʒeond ealle þa ƷerƷearƷ.
 eƷnlica þin.
 ne þe æniƷ neð-þearƷ næƷ.
 æƷƷe Ʒiet eallra.
 þara peopca.
 þe þu ƷepophƷt haƷarƷ.
 ac mið þinum pillan.
 þu hiƷ ƷophƷter eall.
 and mið anpaðe.
 þinum aƷenum.
 peopulðe ƷepophƷterƷ.
 and Ʒuhta ƷehƷæƷ.
 þeah þe næneƷu.
 neð-þearƷ Ʒære eallra.
 þara mæƷþa.
 IƷ þ̅ Ʒicel ƷecƷynð.
 þineƷ ƷooðeƷ.
 þencð ýmb Ʒe þe pile.
 Ʒoppon hiƷ iƷ eall an.
 ælceƷ þincƷeƷ.
 þu Ʒ̅ þ̅ þin Ʒooð.
 hiƷ iƷ þin aƷen.
 Ʒopþæm hiƷ niƷ¹ utan.
 ne com auht to þe.
 Ac ic Ʒeopne ƷaƷ.
 þæt þin ƷooðneƷ iƷ.
 ælmihtig Ʒooð.
 eall mið þe Ʒelfum.
 Ðit iƷ unƷelic.
 upum ƷecƷynðe.
 uƷ iƷ utan cýmen.
 eall þa þe habbað.
 Ʒooða on Ʒrundum.
 Ʒrom Goðe Ʒelfum.
 NæƷt þu to æneƷum.
 andan Ʒenumenne.
 Ʒopþam þe nan þing niƷ.
 þin Ʒelica.
 ne huƷu æniƷ.
 ælcƷæƷciƷne.

Of all these works which Thou
 hast wrought, to Thee;
 But, at the willing of thy
 power, the world
 And everything within it didst
 thou make,
 Without all need to Thee of
 such great works.
 Great is Thy goodness,—think
 it out who will;
 For it is all of one, in every-
 thing,
 Thou and Thy good; Thine
 own; not from without;
 Neither did any goodness come
 to Thee:
 But, well I know, Thy good-
 ness is most good
 All with Thyself: unlike to us
 in kind;
 To us, from outwardly, from
 God Himself,
 Came all we have of good in
 this low earth.
 Thou canst not envy any;
 since to Thee
 Nothing is like, nor any higher
 skilled;
 For Thou, All Good, of Thine
 own thought didst think,
 And then that thought didst
 work. Before Thee none
 Was born, to make or unmake
 anything,

¹ Cott. hiƷ.

forþæm þu eal ƿoob.
 aneƿ ƿeƿeahƿe.
 þineƿ ƿeƿohƿeƿt
 and hi þa ƿoƿhteƿt.
 næƿ æƿop þe.¹
 æneƿu ƿeƿceafƿt.
 þe auht oððe nauht.
 auþeƿ ƿoƿhte.
 Ac þu butan býrne.
 bƿeƿo moncýnner.
 æl ælmihtig Eob.
 eall ƿeƿoƿhteƿt.
 þing þeaple ƿoob.
 eapƿt þe ƿelfa.
 þæt hehte ƿoob.
 Ðæt þu halig fæðeƿ.
 æƿteƿ þinum ƿillan.
 ƿopulð ƿeƿceope.
 þine miððan ƿeapð.
 meahƿum þinum.
 ƿeopada Ðrihten.
 ƿƿa þu ƿoldeƿt ƿelf.
 and mið þinum ƿillan.
 ƿealdeƿt ealleƿ.
 forþæm þu ƿofa Eob.
 ƿelfa ðæleƿt.
 ƿooba æghƿile.
 forþæm þu ƿeapa æƿ.
 ealle² ƿeƿceafƿta.
 æƿeƿt ƿeƿceope.
 ƿƿiðe ƿelice.
 fumeƿ hƿæþne þeah.
 unƿelice.
 nemdeƿt eall ƿƿa þeah.
 mið ane noman.
 ealle toƿæðeƿe.
 ƿopulð undeƿ ƿolcnum.
 Ðæt þu ƿulðeƿ Eob.
 þone anne naman.
 eƿt toðældeƿ.

But Thou without a model
 madest all,
 Lord God of men, Almighty,
 very good,
 Being Thyself of all the highest
 good!
 Thou, Holy Father, Thou, the
 Lord of Hosts,
 After Thy will, and by Thy
 power alone,
 The world, this midway gar-
 den, didst create;
 And by Thy will, as now Thy
 wisdom would,
 Wielded it all! For Thou, O
 God of truth,
 Long time of old didst deal out
 all good things,
 Making thy creatures mainly
 well alike,
 Yet not alike in all ways; and
 didst name
 With one name all together all
 things here,
 "The World under the clouds."
 Yet, God of glory,
 That one name, Father, Thou
 didst turn to four:
 The first this Earth-field; and
 the second water;
 Shares of the world: third fire,
 and fourth, air:
 This is again the whole world
 all together.

¹ Cott. næƿ apopþe.² Cott. ealla.

fæðen on feoƿer.
 ƿæƿ ƿara folðe an.
 and ƿæter oƿer.
 ƿopulðe ðæler.
 and fýr iſ þriððe.
 and feoƿerðe lýft.
 þæt iſ eall ƿeoƿulð.
 eft tozæðere.
 Ðabbað þeah þa feoƿer.
 fnum-ſtol hioƿa.
 æghƿilc hioƿa.
 azenne ſteðe.
 þeah anpa hƿilc.
 ƿið oƿer ſiðe.
 miclum zemenzeð.
 and mið mæzne eac.
 fæðen ælmihtigeſ.
 fæſte zebunden.
 zeſiblice.
 ſoſte tozæðere.
 mið beboðe þine.
 bileƿit fæðer.
 þæt te heoƿa æniȝ.
 oþre ne ðoſſe.
 mearc oſerzangan.
 ſoſ metodeſ ege.
 ac zeðƿeoſoð ſint.
 þeznaſ tozæðere.
 cýningeſ cempan.
 cele ƿið hæto.
 ƿæt ƿið ðriȝum.
 ƿinnað hƿæþpe.
 ƿæter ȝ eoſðe.
 ƿæſtmaſ bpenzað.
 þa ſint on zecýnðe.
 cealða ba tƿa.
 ƿæter ƿæt ȝ cealð.
 ƿanzaſ ýmbe-lięað.
 eoſðe æl zpeno.
 eac hƿæþpe cealð lýft.
 iſ zemenzeð.

Yet have theſe four each one
 his ſtead and ſtool,
 Each hath its place; though
 much with other mixt;
 Faſt by Thy might, Almighty
 Father, bound,
 Biding at peace, and ſoftly
 well together,
 By Thy beheſt, kind Father!
 ſo that none
 Durſt overſtep its mark, for
 fear of Thee,
 But willing thanes and war-
 riors of their king
 Live well together, howſoever
 ſtrive
 The wet with dry, the chilly
 with the hot.
 Water and Earth, both cold in
 kind, breed fruits:
 Water lies wet and cold around
 the field.
 With the green earth is min-
 gled the cold air,
 Dwelling in middle place: it
 is no wonder
 That it be warm and cold, blent
 by the winds,
 This wide wet tier of clouds;
 for, in my judgment,
 Air hath a midway place, 'twixt
 earth and fire,
 All know that fire is uppermoſt
 of all

| | |
|------------------------------|-----------------------------------|
| forþæm hio on miðdum punað | Over this earth, and ground is |
| nīf þ nan punðor. | nethermost. |
| þæt hio rie pearm 7 ceald. | Yet is this wonderful, O Lord |
| þæt polcnef tiep. | of Hosts, |
| pinðe zeblonðen. | Which by thy thought thou |
| forþæm hio īf on miðle. | workest, that distinctly |
| mine zefpæge. | Thou to Thy creatures settest |
| fýpnef 7 eorþan. | mark and bound |
| Fela monna pæt. | And dost not mingle them : |
| þæt te fýfemeft īf. | the wet cold water |
| eallpa zerceafsta. | Thou fixest it the fast earth for |
| fýp ofep eorþan. | a floor ; |
| folde neopemeft. | For that itself, unstill, and |
| īf þæt punðorlic. | weak, and soft |
| ƿepoða Dpīhten. | Alone would widely wander |
| þæt þu mið zepeahte. | everywhere, |
| þinum pýpceft. | Nor, well I wot it sooth, could |
| þæt þu þæm zerceafstum. | ever stand. |
| ƿpa zerceaðlice. | But the earth holds and swills |
| meapce zeretteft. | it in some sort, |
| and hī ne menzðeft eac. | That through such sipping it |
| ðpæt þu þæm pættepe. | may afterward |
| pætum 7 cealdum. | Moisten the æry-lift : then |
| folðan to flope. | leaves and grass |
| fæfte zeretteft. | Yond o'er the breadth of Bri- |
| forþæm hit unftille. | tain blow and grow, |
| æghƿiðep folde. | Its praise of old. The cold |
| ƿiðe tofcpīpan. | earth bringeth fruits |
| pac and hnefce. | More marvellously forth, when |
| ne meahte hit on him ƿelfum. | it is thawed |
| foð īc zeape pæt. | And wetted by the water : |
| æfpe zertanðan. | if not so, |
| ac hit ƿio eorðe. | Then were it dried to dust, and |
| hilt 7 ƿelzeð eac. | driven away |
| be fumum ðæle. | |
| þæt hio ƿiðþan mæz. | |
| for þæm fýpe ƿeorþan. | |
| zeleht lýftum. | |
| forþæm leaf 7 zæpf. | |
| bpæð zeonð Bpene. | |
| blopeð 7 gnopeð. | |

eldum to ape.
 Eorðe ƿio cealðe.
 ƿrengeð ƿærta ƿela.
 ƿundorlicra.
 ƿorþæm hio mið þæm ƿætepe.
 ƿeorþað geƿapeneð.
 ge ƿ næpe.
 þonne hio ƿæpe.
 ƿorðrugeð to ðurte.
 and toðriſen riðþan.
 riðe mið ƿinðe.
 ge nu ƿeorþað ofte.
 axe geonð eorþan.
 eall toblapen.
 Ne meahce on þære eorþan.
 aƿuht libban.
 ne ƿuhte þon ma.
 ƿætrege ƿrucan.
 oneapðian.
 æniðe cræfte.
 ƿor cele anum.
 ge ƿu cýning engla.
 ƿið geƿe hƿæt-hƿugu.
 folðan ge lazu-geam.
 ne mengeðe togeðe.
 and gemetgeðe.
 cele ge hæto.
 cræfte þine.
 ƿæt ge geƿ ne mæg.
 folðan ge mepe-geam.
 blate ƿorþærpan.
 þeah hit ƿið ba gea ge.
 gearte gegeðe.
 geðer ealð geƿeorce.
 ne ƿinceð me ge ƿundur.
 ƿuhte þe læge.
 ƿæt þiof eorðe mæg.
 and ege-geam.
 ge cealð geceafte.
 cræfta nane.
 ealles aƿærpan.

Wide by the winds; as often
 ashes now
 Over the earth are blown: nor
 might on earth
 Aught live, nor any wight by
 any craft
 Brook the cold water, neither
 dwell therein,
 If Thou, O King of Angels,
 otherwhile
 Mingledst not soil and stream
 with fire together;
 And didst not craft-wise mete
 out cold and heat
 So that the fire may never
 fiercely burn
 Earth and the sea-stream,
 though fast linked with both,
 The Father'swork of old.
 Nor is, methinks,
 This wonder aught the less,
 that earth and sea
 Cold creatures both, can by no
 skill put out
 The fire that in them sticks,
 fix'd by the Lord.
 Such is the proper use of the
 salt seas
 Of earth and water and the
 welkin eke,
 And even of the upper skies
 above.
 There, is of right the primal
 place of fire;

þæt þ̅ him on innan ƿicað.
 ƿýner ƿeƿeƿeð.
 mið ƿean cƿæfte.
 þæt iƿ aƿen cƿæft.
 eaƿor-ƿreameƿ.
 ƿætreƿ ƿ eorþan.
 and on ƿolcnum eac.
 and eƿne ƿƿa ƿame.
 uppe oƿeƿ ƿoðeƿe.
 Ðonne iƿ þæƿ ƿýner.
 ƿƿum-ƿtol on ƿiht.
 eaƿð oƿeƿ eallum.
 oðƿum ƿeƿceafƿum.
 ƿeƿeƿenlicum.
 ƿeond þýne ƿiðan ƿƿunð.
 þeah hiƿ ƿið ealle¹ ƿie.
 eƿt ƿemenƿeð.
 ƿeopulð-ƿeƿceafƿa.
 þeah ƿalðan ne mot.
 þæt hiƿ æniƿe.
 eallunƿa ƿorðo.
 buton þæƿ leaƿe.
 þe uƿ þý liƿ tiode.
 þæt iƿ ƿe eca.
 and ƿe ælmihtiga.
 Eorðe iƿ heƿiƿne.
 oðƿum ƿeƿceafƿum.
 þicƿe ƿeƿƿuen.
 ƿorþæm hio ƿƿaƿe ƿtoð.
 ealƿa ƿeƿceafƿa.
 under ƿiðemæƿt.
 buton þæm ƿoðeƿe.
 þe þaƿ ƿuman ƿeƿceafƿt.
 æƿhpýlce ðæƿe.
 utan ýmhƿýƿeð.
 and þeah þæƿe eorþan.
 æƿne ne oðƿineð.
 ne hiƿe on nanƿe ne mot.
 neaƿ þonne on oðƿe.
 ƿtope ƿeƿcæƿƿan.

Its birthright over all things
 else we see
 Throughout the varied deep,
 though mixt with all
 Things of this world,
 it cannot over one
 Rise to such height as to de-
 stroy it quite;
 But by His leave who shaped
 out life to us
 The Ever-living, and Almighty
 One.
 Earth is more heavy and more
 thickly pack'd
 Than other things; for that it
 long hath stood
 Of all the nethermost: saving
 the sky
 Which daily wafteth round
 this roomy world,
 Yet never whirleth it away,
 nor can
 Get nearer anywhere than
 everywhere,
 Striking it round-about, above,
 below,
 With even nearness whereso-
 e'er it be.
 Each creature that we speak of
 hath his place
 Own and asunder, yet is mixt
 with all.
 No one of them may be with-
 out the rest,

¹ Cott. ealla.

ƿeƿiceð ýmbutan.
 uƿane 7 neoƿane.
 eƿen neah zehƿæƿeƿ.
 æghƿile zeƿceafƿ.
 ƿe ƿe ýmb ƿƿnecað.
 hæƿð hiƿ azenne.
 eaƿð on ƿunðƿan.
 bið ƿeah ƿið ƿæm oðƿum.
 eac zemenzeð.
 Ne mæz hiƿa æniƿ.
 butan oðƿum bion.
 ƿeah hi unƿeotole.
 ƿomodo eaƿdien.
 ƿƿa nu eoƿðe 7 ƿæteƿ.
 eaƿfoð tæcne.
 unƿiƿna zehƿæm.
 ƿuniað on ƿýpe.
 ƿeah hi ƿint an.
 ƿeotole ƿæm ƿiƿum.
 Iƿ þ ƿýƿ ƿƿa ƿame.
 ƿæƿt on ƿæm ƿæteƿe.
 and on ƿtanum eac.
 ƿtille zehedeð.
 eaƿfoð hæpe iƿ.
 hƿæƿne ƿæƿ hæfað.
 ƿæðeƿ engla.
 ƿýƿ zebunden.
 eƿne to þon ƿæƿte.
 ƿæt hit ƿiolan ne mæz.
 eƿt æt hiƿ eðle.
 ƿæƿ þ oƿeƿ ƿýƿ.
 up oƿeƿ eall þiƿ.
 eaƿð ƿæƿt ƿunað.
 ƿona hit ƿoplæteð.
 þaƿ lænan zeƿceafƿ.
 mið cele oƿeƿcumen.
 ziƿ hit on cýððe zeƿiƿt.
 and ƿeah ƿuhta zehƿile.
 ƿilnað þiðeƿ-ƿeaƿð.
 ƿæƿ hiƿ mæzðe bið.
 mæƿt ætzæðne.

Though dwelling all together
 mixedly:
 As now the earth and water
 dwell in fire,
 A thing to the unlearned hard
 to teach,
 But to the wise right clear:
 and in same sort
 Fire is fast fixt in water, and
 in stones
 Still hidden away and fixt,
 though hard to find.
 Yet thitherward the Father of
 angels hath
 So fastly bound up fire, that it
 may
 Never again get back to its
 own home
 Where over all this earth sure
 dwells the fire.
 Soon would it leave this lean
 world, overcome
 Of cold, if to its kith on high
 it went;
 Yet everything is yearning
 thitherward
 Where its own kindred bide
 the most together.
 Thou hast established, through
 Thy strong might,
 O glorious King of Hosts,
 right wondrously
 The earth so fast, that it on
 either half

Ðu ȝeſtaþolaþeſt.
 þuþ ꝥa ſtponȝan meahȝ.
 Ȝeþoda pulþon cȝnȝ.
 punþolice.
 eopþan ſpa ſæſte.
 þæt hio on ænȝe.
 heaſe ne helþeð.
 ne mæȝ hio hiþen ne þiþen.
 riȝan þe ſpiþon.
 þe hio riȝmle ðȝþe.
 Ðpæt hi þeah eopðliceſ.
 auht ne halþeð.
 iſ þeah eſn eðe.
 up and of ðune.
 to ſeallanne.
 ſolþan þiſſe.
 þæm anlicoſt.
 þe on æȝe bið.
 ȝioleca on miðþan.
 ȝliþeð hþæþpe.
 æȝ ýmbutan.
 ſpa ſtent eall peopulþ.
 ſtille on tille.
 ſtpeamaſ ýmbutan.
 laȝu-þloða ȝelac.
 lýſte ȝ tunȝla.
 and ſio ſeiþe ſcell.
 ſcpiþeð ýmbutan.
 ðoȝona ȝehþilce.
 ðȝþe lanȝe ſpa.
 Ðpæt þu þioða Loð.
 þpueſalþe on uſ.
 ſaple ȝeſetteſt.
 and hi ſiðþan eac.
 ſtȝpneſt and tihȝeſt.
 þuþ ꝥa ſtponȝan meahȝ
 þæt hiþe þȝ læſſe.
 on þæm lýtlan ne bið.
 anum ſinȝpe.
 þe hiþe on eallum bið.
 þæm lichoman.

Heeleth not over, nor can
 stronger lean
 Hither or thither, than it ever
 did.
 Since nothing earthly holds it,
 to this globe
 'Twere easy up or down to fall
 aside,
 Likest to this, that in an egg
 the yolk
 Bides in the middle, though
 the egg glides round.
 So all the world still standeth
 on its stead
 Among the streams, the meet-
 ing of the floods:
 The list and stars and the clear
 shell of heaven
 Sail daily round it, as they
 long have done.
 Moreover, God of people, Thou
 hast set
 A threefold soul in us, and
 afterward
 Stirrest and quick'nest it with
 Thy strong might
 So that there bideth not the
 less thereof
 In a little finger than in all the
 body.
 Therefore a little before I
 clearly said
 That the soul is a threefold
 workmanship

forþæm ic lýtle æp.
 gƿeotole ƿæðe.
 þæt ƿio ƿapl ƿæpe.
 þƿiƿealð Ʒerceanƿ.
 þeƷna ƷehƿilceƷ.
 forþæm uðƿitan.
 ealle ƿeƷƷað.
 þæt te an Ʒecýnð.
 ælcƿe ƿaule.
 ýƿƿunƷ ƿæpe.¹
 oþer ƿilnunƷ.
 iƷ ƿio þƿiððe Ʒecýnð.
 þæm tƿæm betere.
 ƿio ƷerceanðƿiƿneƷ.
 NiƷ þ ƿcanðlic cƿæƿt.
 forþæm hiƷ næniƷ haƿað.
 neat buton monnum.
 hæƿð þa oþƿa tƿa.
 unƿim ƿuhta.
 hæƿð þa ƿilnunƷa.
 ƿel hiƿlc neten.
 anð þa ýƿƿunƷa.
 eac ƿƿa ƿelfe.
 forþý men habbæð.
 Ʒeonð miððan Ʒearð.
 eorð-Ʒerceanƿa.
 ealle² oþerþunƷen.
 forþæm þe hi habbað.
 þæƷ þe hi nabbað.
 þone ænne cƿæƿt.
 þe þe æƿ nemðon.
 ðio ƷerceanðƿiƿneƷ.
 ƿceal on Ʒehƿelcum.
 þæpe ƿilnunƷe.
 ƿalðan ƿemle.
 anð ýƿƿunƷe.
 eac ƿƿa ƿelfe.
 hiƷ ƿceal mið ƷeƿeahƷe.
 þeƷneƷ moðe.
 mið anðƷite.

In every man :

because the wise all say
 That ire is one whole part in
 every soul ;
 Another, lust ; another and the
 third
 Far better than these twain,
 wise-mindedness :
 This is no song-craft ; for only
 man
 Hath this, and not the cattle :
 the other two
 Things out of number have as
 well as we ;
 For ire and lust each beast
 hath of itself.
 Therefore have men, through-
 out this middle-sphere
 Surpassed Earth's creatures
 all ; for that they have
 What these have not, the one
 good craft we named.
 Wise - mindedness in each
 should govern lust
 And ire, and its own self ; in
 every man
 With thought and understand-
 ing ruling him.
 This is the mightiest mainstay
 of man's soul,
 The one best mark to sunder
 it from beasts.
 Thou mighty King of peoples,
 glorious Lord,

¹ Cott. ýƿƿunƷeƿe.

² Cott. ealla.

ealler paldan.
 hio is þæt mæste mægen.
 monnes saule.
 and se selest.
 grund cæpta.
 hwæt þu þa saule.
 rizora paldenð.
 þeoda þrym-cýning.
 þur geſceope.
 þæt hio hƿearfode.
 on hipe ſelfe.
 hipe utan ýmb.
 ſpa ſpa eal deð.
 pine ſƿiſte roðor.
 ſecene ýmbſcipeð.
 doðora gehilce.
 Drihtnes meahum.
 þine miððan gearð.
 ſpa deð monnes ſaul.
 hƿeole gelicoſt.
 hwærfð ýmbe hy ſelfe.
 of ſmeagenðe.
 ýmb þaſ eorðlican.
 Drihtnes geſceapta.
 ðazum 7 nihtum.
 hƿilum hi ſelfe.
 ſecenðe ſmeað.
 hƿilum eft ſmeað.
 ýmb þone ecan God.
 geſcƿenð hipe.
 geſcƿenðe færfð.
 hƿeole gelicoſt.
 hwærfð ýmb hi ſelfe.
 þonne hio ýmb hipe geſcƿenð.
 mið geſceað ſmeað.
 hio bið upahæfen.
 ofer hi ſelfe.
 ac hio bið eallunga.
 an hipe ſelfe.
 þonne hio ýmb hi ſelfe.
 ſecenðe ſmeað.

Didst fashion thus the soul,
 that it should turn
 Itself around itself, as in swift
 race
 Doth all the firmament, which
 quickly twirls
 Every day around this middle-
 sphere,
 By the Lord's might :
 so doth the soul of man
 Likest a wheel whirl round
 about itself,
 Oft-times keen searching out
 by day and night
 About these earthly creatures
 of the Lord :
 Somewhile herself she probes
 with prying eye :
 Somewhile again she asks about
 her God,
 The Ever One, her Maker ;
 going round
 Likest a wheel, whirling
 around herself.
 When she about her Maker
 heedful asks,
 She is upheaved above her
 lower self :
 She altogether in herself abides
 When, seeking round, she pries
 about herself :
 But furthest falls beneath her-
 self, when she
 With love and wonder search-
 eth out this earth

hio bið ƿriðe ƿop.
 hiƿe ƿelfne beneoþan.
 þonne hio þær lænan.
 luƿað 7 ƿunðrað.
 eoƿðlicu þing.
 ofeƿ ecne ƿæð.
 Ðƿæt þu ece Gooð.
 eaƿð ƿorðeafe.
 ƿaulum on heoƿonum.
 relet ƿeoðlica.
 7inƿæta 7iƿa.
 Gooð ælmihtig.
 be 7e eaƿnunza.
 anƿa 7ehƿelcƿe.
 ealle hi 7cinað.
 þuƿh þa 7cƿan neaht.
 haðƿe on heoƿenum.
 na hƿæþƿe þeah.
 ealle eƿenbeoƿhte.
 Ðƿæt ƿe of 7erioð.
 haðƿum nihtum.
 þæt 7e heoƿon-7teoƿpan.
 ealle eƿenbeoƿhte.
 æƿƿe ne 7cinað.
 Ðƿæt þu ece Gooð.
 eac 7emenzeƿt.
 þa heoƿoncunðan.
 hiþeƿ ƿið eoƿþan.
 ƿaula ƿið lice.
 7iðþan ƿuniað.
 þiƿ eoƿðlice.
 and þ̅ ece 7amoð.
 ƿaul in 7læƿce.
 Ðƿæt hi 7imle to þe.
 hiona¹ 7unðiað.
 ƿoþþæm hi hiþeƿ of þe.
 æƿop comon.
 7culon eft to þe.
 7ceal 7e lichama.
 laƿt ƿeaƿðigan.

With its lean lusts, above the
 lore for ever!
 Yea, more; Thou, Ever Good,
 to souls in heaven
 Givest an heritage, Almighty
 God,
 And worthiest lasting gifts, as
 each hath earned.
 They, through the moonlit
 night, shine calm in heaven,
 Yet are not all of even bright-
 ness there,
 So oft we see the stars of
 heaven by night,
 They shine not ever all of even
 brightness.
 Moreover, Ever Good, Thou
 minglest here
 Heavenly things with earthly,
 soul with flesh:
 Afterwards soul and flesh both
 live together,
 Earthly with heavenly:
 ever hence they strive
 Upward to Thee, because they
 came from Thee,
 And yet again they all shall go
 to Thee!
 This living body yet once more
 on earth
 Shall keep its ward, for-that it
 theretofore
 Wax'd in the world: they
 dwelt (this body and soul)

¹ Cott. hi on.

eft on eorþan.
 ƿorþæm he ær of hiƿe.
 ƿeox on ƿeopulðe.
 ƿunedon æt ƿomne.
 efen ſƿa lange.
 ſƿa him lýfeð ƿær.
 ƿrom þæm ælmihtigan.
 þe hi æƿor ƿio.
 ƿeromnaðe.
 þæt iſ ƿoð cýning.
 ge þar ƿolðan ƿerceop.
 and hi ƿerfylðe þa.
 ƿriðe miſlicum.
 mine ƿerƿæge.
 neata cýnnum.
 neƿzenð uƿer.
 he hi riðþan aſior.
 ƿæða monegum.
 ƿuða 7 ƿýrta.
 ƿeopulðe ƿceatum.
 ƿorƿiſ nu ece God.
 uƿum moðum.
 þæt hi moten to þe.
 metoð alƿuhta.
 þurh¹ þar eapfoþu.
 uƿ aſtigan.
 and of þiſum býregum.
 bileƿit ƿæðer.
 ƿeoda ƿalðenð.
 to þe cuman.
 and þonne mið openum.
 eazum moten.
 moðer uƿer.
 þurh þinra mæzna ſƿeð.
 æƿelm ƿerion.
 eallra ƿooda.
 þæt þu eapƿ ſelfa.
 riƿe Drihten God.
 ge þa eagan hal.
 uƿer moðer.

So long together as to them
 gave leave
 The Almighty, who had made
 them one before,
 That is in sooth the King!
 who made this world,
 And fill'd it mixedly with kinds
 of cattle,
 Our Saviour and near Helper,
 as I trow.
 Thence He with many seeds of
 woods and worts
 Stock'd it in all the corners of
 the world.
 Forgive now, Ever Good, and
 give to us
 That in our minds we may up-
 soar to thee,
 Maker of all things, through
 these troublous ways;
 And from amidst these busy
 things of life,
 O tender Father, Wielder of
 the world,
 Come unto Thee, and then
 through Thy good speed
 With the mind's eyes well
 opened we may see
 The welling spring of Good,
 that Good, Thyself,
 O Lord, the God of Glory!—
 Then make whole
 The eyes of our understand-
 ings, so that we,

¹ Cott. þurh.

þæt þe hi on þe ſelfum.
 riðþan moten.
 æræſtman.¹
 fæder engla.
 todrif þone þiccan miſt.
 þe þraze nu.
 rið þa eagan foran.
 uſſer modeſ.
 hangode hpyle.
 hepiȝ ȝ þýrre.
 Onliht nu þa eagan.
 uſſer modeſ.
 mið þinum leohte.
 liſer paldenð.
 forþæm þu eart ſio biþhtu.
 bilepiſt fæder.
 roſer leohter.
 and þu ſelfa eart.
 ſio fæſte riſt.
 fæder ælmihtig.
 eallra roðfærtra.
 Ðræt þu roſte geberſt.
 þæt hi þe ſelfne.
 geſion moten.
 Ðu eart eallra þingra.
 þeoda paldenð.
 fruma ȝ ende.
 Ðræt þu fæder engla.
 eall þing biſeſt.
 eþelice.
 buton geſpince.
 Ðu eart ſelfa peȝ.
 and latteop eac.
 liſgenðra gehpær.
 and ſio plitige ſtop.
 þe ſe peȝ to liȝð.
 þe ealle to.
 á fundiað.²
 men of molban.
 on þa mæpan geſcearſt.

Father of angels, faſten them
 on Thee!
 Drive away this thick miſt,
 which long while now
 Hath hung before our mind's
 eyes, heavy and dark.
 Enlighten now theſe mind's
 eyes with Thy light,
 Maſter of life; for Thou, O
 tender Father,
 Art very brightneſs of true
 light Thyſelf;
 Thyſelf, Almighty Father, the
 ſure reſt
 Of all thy faſt and true ones;
 winningly
 Thou orderſt it that they may
 ſee Thyſelf!
 Thou art of all things origin
 and end,
 O Lord of all men; Father of
 angels, Thou
 Eaſily beareſt all things with-
 out toil,
 Thou art Thyſelf the way, and
 leader too,
 Of every one that lives, and
 the pure place
 That the way leads to: all men
 from this ſoil
 Throughout the breadth of
 being, yearn to Thee.

¹ Cott. æræſtman.² Cott. arundiað.

METRUM XXI.^u

Ʒel la monna bearn.
 Ʒeonð miððan Ʒearð.
 ƿiopa æghwile.
 fundie to þæm.
 ecum Ʒode.
 þe þe ýmb ƿpnecað.
 and to þæm Ʒerælpum.
 þe þe ƿecgað ýmb.
 Se þe þonne nu ƿie.
 neapre Ʒehefteð.
 mið þýſſer mæran.
 miððan Ʒearðer.
 unnýttrre luſe.
 rece him eft hræðe.
 fulne ƿpmodom.
 þæt he ƿorð cume.
 to þæm Ʒerælpum.
 ƿaula næðer.
 ƿorþæm þ̅ ƿ ƿio ana¹ ƿer̅.
 eallra Ʒerƿinca.
 hýhtlicu hýð.
 heaum ceolum.
 moðer urſer.
 mepe ƿmýlta ƿic.
 þæt ƿ ƿio ana¹ hýð.
 þe æſſe bið.
 æfter þam ýpum.
 upa Ʒerƿinca.
 ýrta Ʒehpelepe.
 ealniƷ ƿmýlce.
 þæt ƿ ƿio ƿpwið-ſtop.
 and ƿio ƿpofop ana.¹
 eallra ýpminƷa.
 æfter þýſſum.
 ƿeopulð-Ʒerƿincum.
 þæt ƿ ƿýnſum ſtop.
 æfter þýſſum ýpmpum.

METRE XXI.

OF INWARD LIGHT.

Well,—O ye children of men
in mid-earth !

Every freeman should seek
till he find

That, which I spake of, good
endless in worth ;

These, which I sing of, the
joys of the mind.

Let him who is narrow'd and
prison'd away

By love of this mid-earth
empty and vain,

Seek out for himself full free-
dom to-day,

That soul-feeding joys he
may quickly attain.

For, such of all toil is the only
one goal,

For sea-weary keels hythe-
haven from woes,

The great quiet dwelling that
harbours the soul,

Still calm in the storm, and
from strife a repose.

That is the peace-place, and
comfort alone

Of all that are harmed by
the troubles of life,

A place very pleasant and win-
some to own,

After this turmoil of sorrow
and strife.

^u Boet. lib. iii. metrum 10.—Huc omnes pariter venite capti, &c.

¹ Cott. an.

to azanne.
 Ac ic zeorne pat.
 þæt te gýlben maðm.
 gyloffen rinc.
 rtan-reapo zimma nan.
 miðbenzeapber pela.
 moðer eazan.
 æfre ne onlýhtað.
 auht ne zebetað.
 hiopa rceappneffe.
 to þære rceapunga.
 joðra zerælpæ.
 ac hi rripor zet.
 monna zehwelcer.
 moðer eazan.
 ablenbað on bneortum.
 þonne hi hi beorhttran zebon.
 forþæm æzhpilc þing.
 þe on þis andþeapðan.
 life licað.
 lænu rindon.
 eorðlicu þing.
 á fleonðu.
 ac þ is punðorlic.
 plite and beorhtner.
 þe puhta zehpær.
 plite zebephteð.
 and æfter þæm.
 eallum paldeð.
 Nele je palðenð.
 þæt forþeopþan rcýlen.
 raula urfe.
 ac he hi relfa pile.
 leoman onlihtan.
 lifer palðenð.
 Líf þonne hælepa hpilc.
 hlutrum eazum.
 moðer riner mæz.
 æfre ofrion.
 hiofoner leohter.
 hlutpe beorhto.

But right-well I wot that no
 treasure of gold
 Nor borders of gem-stones,
 nor silvery store,
 Nor all of earth's wealth the
 mind's sight can unfold,
 Or better its sharpness true
 joys to explore:

But rather, make blind in the
 breast of each man
 The eyes of his mind than
 make ever more bright,
 For, sorry and fleeting as fast
 as they can
 Are all who in this flitting
 earth can delight.

Yet wondrous the beauty and
 brightness is seen
 Of that which hath bright-
 en'd and beautified all
 So long as on this middle-earth
 they have been,
 And afterward happily holds
 them in thrall.

For the Ruler He wills not the
 soul should be nought,
 Himself will enlighten it,
 Lord of life given!
 If any man then with the eyes
 of his thought
 May see the clear brightness
 of light from high heaven,

þonne' pile he recgan.
 þæt þære runnan rie.
 beophcner þiorcno.
 beorna gehwylcum.
 to metanne.
 wið þ micle leoht.
 Godeþ ælmihtigeþ.
 þæt iſ ȝarȝa ȝehwæm.
 ece butan ende.
 eadeȝum ȝaulum.

METRUM XXII.^w

Se þe æfter rihte.
 mið ȝeþece.
 wille inweapðlice.
 æfter ȝwýpian.
 ȝwa ðeoplice.
 þæt hit todrýfan ne mæȝ.
 monna æniȝ.
 ne amerrpan hupu.
 æniȝ eorðlic þincȝ.
 he æperȝ ȝceal.
 ȝecan on him ȝelfum.
 þæt he ȝume hwile.
 ýmbutan hine.
 æpor ȝohce.
 ȝece þæt ȝiðþan.
 on hiȝ ȝefan innan.
 and ȝoplaete an.
 ȝwa he oftoȝt mæȝe.
 ælcne¹ ýmbhoȝan.
 þý him unnet ȝie.
 and ȝeramnȝe.
 ȝwa he ȝwiþoȝt mæȝe.
 ealle to þæm anum.
 hiȝ inȝeþonc.
 ȝereceȝe hiȝ moð.
 þæt hit mæȝ ȝinðan.
 eall on him innan.

Then will he say that the blaze
 of the sun
 Is darkness itself to the glory
 so bright
 Which Great God Almighty
 shines out on each one
 Of souls of the happy for
 ever in light.

METRE XXII.

OF THE INNER MIND AND THE
 OUTER SIN.

The man that after right with
 care
 Will inwardly and deeply
 dive,
 So that no earthly thing may
 scare,
 Nor him from such good
 seeking drive,
 First in himself he shall find
 out
 That which beyond he some-
 while sought,
 Within his mind must search
 about,
 And leave behind each trou-
 blous thought;
 This at the soonest, as he may,
 Such care were harm to him
 and sin,
 Then let him haste and hie
 away
 To this alone, his mind
 within.

^w Boet. lib. iii. metrum 11.—Quisquis profundâ mente vestigat verum, &c.

¹ Cott. ælcpe.

þæt hit oftoft nu.
 ýmbutan hit.
 ealneƷ receð.
 Ʒooba æƷhpýlc.
 he onƷit riðþan.
 ýfel Ʒ unnet.
 eal þ he hæfðe.
 on hiƷ incofan.
 æƷop lange.
 efne ƷƷa ƷƷeotole.
 ƷƷa he on þa Ʒunnan mæƷ.
 eazum andƷearþum.
 onlocian.
 and hi eac onƷit.
 hiƷ inƷeþonc.
 leohtƷe Ʒ beþhtƷe.
 þonne Ʒe leoma Ʒie.
 Ʒunnan on Ʒumepa.
 þonne ƷƷeƷler Ʒim.
 haðop heofon-ƷunƷol.
 hlutroft Ʒeined.
 þopþæm þæƷ lichoman.
 leahtƷaƷ Ʒ heƷiƷneƷ.
 and þa unþeapƷ.
 eallunga ne maƷon.
 of moðe ation.
 monna æneƷum.
 rihtƷiƷneƷƷe.
 ðeah nu Ʒinca hpæm.
 þæƷ lichoman.
 leahtƷaƷ Ʒ heƷiƷneƷ.
 and unþeapƷ.
 of býƷigen.
 monna moð-Ʒefan.
 mæƷt and ƷƷiþoft.
 mið þæƷe ýflan.
 ofopƷiotołneƷƷe.¹
 mið ƷeðƷol-miƷte.
 ðƷeopƷiƷne Ʒefan.
 Ʒoftið moð Ʒopan.

Say to his mind, that it may
 find
 What ofttest now it seeks
 around
 All in, and to itself assign'd
 Every good that can be
 found:

He then will see that all he had
 In his mind's chamber
 thought and done,
 Was evil long afore and bad,
 Clearly as he can see the
 sun:

But his own mind he shall see
 there
 Lighter and brighter than
 the ray
 Of heaven's star, the gem of
 air,
 The sun in clearest summer
 day.

For that the body's lusts and
 crimes,
 And all its heaviness in kind,
 Utterly may not any times
 Wipe out right wisdom from
 man's mind:

Though now in every man such
 wrong,
 Those lusts and crimes and
 fleshly weight,
 Worry the mind both loud and
 strong,
 And make it half forget its
 state.

¹ Cott. ofopƷiotołneƷƷe.

monna gehþelcer.
 þæt hit ƿpa beophhte ne mot.
 blican anð¹ ƿcman.
 ƿpa hit polde ƿif.
 hit ƿeþealb ahte.
 þeah bið ƿum copn.
 ræðer ƿehealben.
 ƿýmle on þæpe ƿaule.
 ƿoðfærtnesre.
 þenden ƿaðeptaŋg ƿunað.
 ƿaſt on lice.
 þær ræðer copn.
 bið ƿimle aþeahc.
 mið aſcunġa.
 eac ƿiðþan.
 mið ƿoobpe lape.
 ƿif hit ƿropan ƿceal.
 Ðu mæg æniġ man.
 anðƿape ƿinðan.
 þinġa æniġer.
 þegen mið ƿerceaðe.
 þeah hine þinca hƿilc.
 ƿihtƿiſlice.
 æfter ƿriġne.
 ƿif he aƿuht naƿað.
 on hiſ mod-ſefan.
 mýcley ne lýtley.
 ƿihtƿiſneſſer.
 ne ƿeþaðſcipeſ.
 niſ þeah æniġ man.
 þæt te ealley ƿpa.
 þær ƿeþaðſcipeſ.
 ƿpa beþeafoð ƿie.
 þæt he anðƿape.
 æniġe ne cunne.
 ƿinðan on ƿephðe.
 ƿif he ƿriġnen bið.
 foſþæm hit iſ ƿiht ƿpell.
 þæt uſ þeahhte ƿio.
 ealb uðƿita.

And though the mist of lies
 may shade
 Man's dreary thought that
 it be dull,
 And be no more so bright
 arrayed
 An if 'twere pure and pow-
 erful,
 Yet always is some seed-corn
 held
 Of sturdy truth within the
 soul,
 While flesh and ghost together
 weld,
 And make one fixt and ga-
 ther'd whole.
 This seed-corn waxes ever-
 more,
 By much asking quickened
 so,
 As well as by good wholesome
 lore,
 That it quickly learns to
 grow.
 How may a man right answer
 find
 To anything ask'd well and
 fit,
 Unless he keenly store his
 mind
 That it have much or little
 wit?
 Yet is there no man so be-
 reaved
 Of knowledge, that he can-
 not bring [ceived
 Some answer well to be re-
 If he be ask'd of anything.

¹ Cott. an.

upe Platon.
 he cƿæð þ̅ te æghƿile.
 ungemýnbiz.
 rihtƿijnerje.
 hine hræðe ƿceolde.
 eft zependan.
 into ƿinum.
 moðer zemýnðe.
 he mæg riðþan.
 on hiƿ ƿun-coþan.
 rihtƿijnerje.
 ƿindan on ƿerhte.
 fæрте gehýððe.
 mid zedƿæfnerje.
 ðozona zehƿilce.
 moðer ƿiner.
 mæƿt 7 ƿriþoƿt.
 and mid heƿnerje.
 hiƿ lichoman.
 and mid þæm biƿzum.
 þe on bƿeoƿtum ƿcýpeð.
 mon on moðe.
 mæla zehƿýlce.

METRUM XXIII.^x

Sie þ̅ la on eoþan.
 ælceƿ þinzeƿ.
 zeƿæliz mon.
 ziƿ he zeƿion mæge.
 þone hlutƿerþan.
 heoþon-toþhtan ƿtpeam.
 æþelne æþelm.
 ælceƿ zoodeƿ.
 and of him ƿelfum.
 þone ƿƿeapƿtan miƿt.
 moðer þioƿtƿo.
 mæg aƿeoþpan.
 þe ƿculon þeah zita.
 mid Godeƿ ƿýlƿte.
 ealðum 7 leaƿum.

Wherefore it is a spell of right
 Which our own Plato, long
 of old,
 That ancient wise and worthy
 wight,
 To all of us most truly told;

He said, that each who wisdom
 sought,
 Forgetful, should to memory
 turn,
 And in the coffer of his thought
 Right-wisdom hidden would
 discern,

Through all the drift of trouble
 there,
 And all this body's heavy
 clay,
 And busy toil, and daily care,
 Which stir the breasts of
 men alway.

METRE XXIII.

TRUE HAPPINESS.

Look! for on earth a happy
 man
 In everything is he,
 Who Heaven's shining river
 can
 Good's high-born well-
 spring see;
 And of himself may scatter
 back
 His mind's own mist of swarthy
 black.
 By God's good help, we will as
 yet

^x Boet. lib. iii. metrum 12.—Felix qui potuit boni, &c.

þinne inzeþonc.
 betan biþpellum.
 þæt þu þe bet mæge.
 ariebian to roðorum.
 rihte riȝe.
 on þone ecan earð.
 urra ƿaula.

METRUM XXIV.^y

Ic hæbbe riðru.
 ƿuȝle ƿriȝtran.
 mið þæm ic fleoȝan mæȝ.
 feop ƿfram eopþan.
 oƿer heane hƿor.
 heoƿoneȝ ƿiȝer.
 ac þær ic nu moȝte.
 moð ȝeƿeðran.
 þinne ƿeƿð-locan.
 ƿeðrum minum.
 oðþæt þu meahte.
 þirne miððan ȝearð.
 ælc eopðlic þinȝ.
 eallunȝa ƿorȝion.
 Meahter oƿer roðorum.
 ȝeƿeclice.
 ƿeðerum lacan.¹
 feop up oƿer.
 ƿolcnu ƿinðan.
 ƿlitcan riðþan uƿan.
 oƿer ealle.
 Meahter eac ƿapan.
 oƿer þæm ƿȝpe.
 þe ƿela ȝeapa ƿor.
 lanȝe betƿeox.
 liȝte ȝ roðere.
 ƿƿa him æt ƿriȝmðe.
 ƿæðer ȝetioðe.
 Ðu meahter þe riðþan.
 mið þære ƿunnan.

With spells of olden leaven
 Inform thy mind that thou
 mayst get

To read the way to heaven;
 The right way to that happy
 shore [more.
 Our soul's own country ever-

METRE XXIV.

THE SOUL'S HERITAGE.

I have wings like a bird, and
 more swiftly can fly
 Far over this earth to the roof
 of the sky,
 And now must I feather thy
 fancies, O mind,
 To leave the mid-earth and its
 earthlings behind.

Stretch'd over the heavens,
 thou mayst with thy wings
 Sport in the clouds and look
 down on all things,
 Yea, far above fire, that lieth
 betwixt
 The air and the sky, as the
 Father hath mixt.

Thence with the sun to the
 stars thou shalt fly,
 Thereafter full quickly to float
 through the sky,

^y Boet. lib. iv. metrum 1.—Sunt etenim pennæ volucres mihi, &c.

¹ Cott. onlacan.

fapan betpeox.
 oppum tunzlum.
 Meahterf þe full pecen.
 on þæm noðere ufan.
 riðpan peorpan.
 and þonne famtenger.
 æt þæm æl-cealban.
 anum fteorpan.
 fe yfmerf iſ.
 eallpa tunzla.
 þone Satupnur.
 iunð-buende hatað.
 unðer heoronum.
 he iſ fe cealða.
 eall iſiſ tunzel.
 yfmerf panðpað.
 ofen eallum ufan.
 oppum fteorppum.
 Siðpan þu þone.
 þone upaharf.
 forð ofen-fapenne.
 þu meahf feorpan.
 þonne biſt þu riðpan.
 fona ofen uppan.
 noðere riſne fſiſtum.
 giſ þu riht fæneſt.
 þu¹ þone hehſtan heoron.
 behinðan lætſt.
 Donne meahf þu riðpa.
 foſer leohter.
 habban þinne ðæl.
 þonan an cýning.
 pume ſiſrað.
 ofen noðerum up.
 and unðer fpa fame.
 eallpa gefceafra.
 peorulde palðeð.
 Ðæt iſ fiſ cýning.
 þæt iſ fe þe palðeð.
 giunð pep-þioða.

To the lonely cold planet,
 which sea-dwellers call
 Saturn, in heaven the highest
 of all.

He is the icy cold star in the
 highest
 That wanders the furthest, and
 yet as thou fliest
 Higher, and further, and up
 shalt thou rise,
 Yea, to the top of the swift
 rushing skies !

If thou goest rightly, e'en
 these shalt thou leave :
 And then of the true light thy
 share shalt receive,
 Where up over heaven, the
 Only King reigns,
 And under it all the world's
 being sustains.

This is the Wise King, this is
 He who is found
 To rule o'er the kings of all
 peoples around ;
 With his bridle hath bitted
 the heaven and earth,
 And guides the swift wain by
 His might driven forth.

He is the One Judge un-
 swervingly right,
 Unchanging in power, and un-
 sullied in light ;

¹ Cott. þe.

ealra oþra.
 eorþan cýninga.
 ƿe mið hiƿ bƿiðle.
 ýmbe bætes hæfð.
 ýmbhƿýrft ealne.
 eorþan 7 heofoƿer.
 Ðe hiƿ Ʒeƿald-leƿer.
 ƿel ƷemetƷað.
 ƿe ƿtoƿeð á.
 ƿuþ þa ƿƿionƷan meahƿ.
 þæm hƿæðƿæne.
 heofoƿer and eorþan.
 ƿe an ðema iƿ.
 ƷeƿtæðƿiƷ.
 unanƿenðenlic.
 ƿliƿiƷ 7 mæƿe.
 Eaf þu ƿýrft on.
 ƿeƷe ƿihtum.
 up to þæm eapðe.
 þæt iƿ æƿele ƿtoƿ.
 þeah þu hi nu Ʒeta.
 ƿonƷiten hæbbe.
 Ʒiƿ þu æƿƿe.
 eft þæƿ an cýmeƿt.
 þonne ƿilt þu ƿeƷan.
 and ƿona cƿeþan.
 þiƿ iƿ eallunƷa.
 min aƷen cýð.
 eapð and eƿel.
 ic ƿæƿ æƿ hionan.
 cumen 7 acenneð.
 þuþ þiƿƿer cƿæftƷan meahƿ.
 nýlle ic æƿƿe hionan.
 ut ƿitan.
 ac ic ƿýmle heƿ.
 ƿoƿte ƿille.
 mið fæðeƿ ƿillan.
 fæƿte ƿtonðan.
 Eaf þe þonne æƿƿe.
 eft Ʒeƿeopþeð.
 þæt þu ƿilt oððe moƿt.

When to His dwelling-place
 back thou dost roam,
 However forgotten, it still is
 thy home.

If ever again thou shalt thither-
 ward go,
 Soon wilt thou say, and be sure
 it is so,
 "This is mine own country in
 every way,
 The earth of my birth, and my
 heirdom for aye :

"Hence was I born, and came
 forth in my time,
 Through the might of my
 Maker, the Artist sublime,
 Nor will I go out evermore but
 stand fast,
 At the will of my Father, come
 hither at last."

And if it should aye be again
 that thou wilt
 Come back to the world in its
 darkness and guilt,
 Thou shalt easily see of these
 kings and these proud
 Who worst have down-trodden
 this woe-ridden crowd,

peopolðe þioſtro.
 eſt ſanðian.
 þu meahƿ eaðe Ʒerion.
 unrihtſiƷe.
 eorþan cýningaſ.
 and þa ofermodan.
 oþſe riƷan.
 þe þiſ Ʒerize folc.
 Ʒýſſe tuciað.
 þæt he rýmle bioð.
 Ʒriðe eapme.
 unmehtize.
 ælceſ þingef.
 emne þa ilcan.
 þe þiſ eapme folc.
 rume hƷile nu.
 Ʒriþoſt onðræðeð.

METRUM XXV.^z

Ʒeher nu an Ʒpell.
 be þæm ofermodum.
 unrihtſiſum.
 eorþan cýningum.
 þa her nu manegum.
 and miſlicum.
 Ʒædum plite-beorhtum.
 Ʒunðrum ſcinað.
 on heah-ſetlum.
 hroſe Ʒetenge.
 Ʒolðe ƷeƷeneðe.
 and Ʒimcýnnum.
 utan ýmbe ſtanðne.
 mið unſime.
 þeƷna Ʒ eopla.
 þa bioð Ʒehýſſe.
 mið hepe-Ʒeatpum.
 hilde tophƿtum.
 Ʒpeorðum Ʒ ſetelum.
 Ʒriðe ƷeƷlenðe.

That they too are wretched
 and woefully poor,
 Unmighty to do anything any
 more,
 These, ay even these, beneath
 whose dread yoke
 Now somewhile are trembling
 this woe-ridden folk.

METRE XXV.

OF EVIL KINGS.

Hear now a spell of the proud
 overbearing
 Kings of the earth, when
 unrighteous in mind:
 Wondrously bright though the
 robes they are wearing,
 High though the seats where
 their pomp is enshrined.
 Gold-clad and gemm'd, and with
 hundreds round standing,
 Thanes and great earls with
 their chain and their
 sword,
 All of them chieftains in battle
 commanding,
 Each in his rank doing suit
 to his lord:

^z Boet. lib. iv. metrum 2.—Quos vides sedere celso, &c.

and þegniað.
 þrýmme mýcle.
 ælc oþrum.
 and hi ealle him.
 þonan mið þý¹ þrýmme.
 þreatiað zehpider.
 ýmb-ſittenda.
 oppa þeoda.
 and ƿe hlaforð ne ƿcƿiƿð.
 þe þæm heƿe ƿalðeð.
 ƿƿeonðe ne ƿeonðe.
 ƿeope ne æhtum.
 ac he ƿeƿiƿ-moð.
 ƿæƿt on zehƿilcne.
 ƿeðe hunðe.
 ƿuhta zelicorƿt.
 Bið to upahæfen.
 inne on moðe.
 ƿor þæm anƿalðe.
 þe him anƿa zehƿilc.
 hiƿ tƿiƿ-ƿina.
 to ƿultemað.
 Tƿiƿ mon þonne ƿolðe.
 him aƿinðan of.
 þær cýne-zepelan.
 claþa zehƿilcne.
 and him þonne oƿtion.
 þaƿa þeznunga.
 and þær anƿalðeƿ.
 þe he heƿ hæƿðe.
 þonne meaht þu zepion.
 þæt he bið ƿiððe zelic.
 ƿumum þaƿa zumena.
 þe him zeopnoƿt nu.
 mið þeznungum.
 þƿingað ýmbe utan.
 zif he ƿýƿra ne bið.
 ne ƿene ic hiƿ na betepan.
 Tƿiƿ him þonne æƿƿe.
 unmenðlinga.
 ƿear zebepede.

While in such splendour each
 rules like a savage,
 Everywhere threatening the
 people with strife,
 So, this lord heeds not, but
 leaves them to ravage
 Friends for their riches, and
 foes for their life !

Ay, and himself, like a hound
 that is madden'd,
 Flies at and tears his poor
 people for sport,
 In his fierce mind too loftily
 gladden'd
 With the proud power his
 chieftains support.

But, from his robes if a man
 should unwind him,
 Stripp'd of such coverings
 kingly and gay,
 Drive all his following thanes
 from behind him,
 And let his glory be taken
 away ;

Then should ye see that he
 likens most truly
 Any of those who so slavishly
 throng
 Round him with homage de-
 murely and duly,
 Neither more right than the
 rest, nor more wrong.

¹ Cott. þa.

þæt him purðe oftozen.
 þrýmmer 7 þæda.
 and þegnunga.
 and þær anpalðer.
 þe þe ýmbe rþpecað.
 gif him ænig þara.
 ofhende pýrð.
 ic þæt þ̅ him þinceð.
 þæt he þonne rie.
 becpopen on cancepn.
 oððe coðlice.
 pacentan gepæpeð.
 Ic gepeccan mæg.
 þæt of ungemete.
 ælces þinger.
 rihte 7 þæda.
 rin-geþrinceþ.
 and of rpet-metann
 rþþort peaxað.
 þære prænnerre.
 roð-þrað micel.
 rio rþiðe geðræfð.
 reþan ingehýð.
 monna gehpelcer.
 þonan mært cýmeð.
 ýpla ofermeta.
 unnetta þaca.
 Ðonne hi gebolgene¹ peorþað.
 him pýrð on bpeortum inne.
 beppunzen reþa on hpeþpe.
 mið þæm rþþan pelme.
 hat-heortnerre.
 and hpeðe riðþan.
 unpoþnerre.
 eac gepeæpeð.
 hearðe gehæfteð.
 þim riðþan onginð.
 rum tohopa.
 rþiðe leozan.
 þær gepinner præce.
 pilnað þ̅ riþpe.

If then to him it should chance
 in an hour,
 All his bright robes from his
 back be offstripped,
 All that we speak of, his pomp
 and his power,
 Glories unravell'd and gar-
 ments unripp'd,—

If these were shredded away,
 I am thinking,
 That it would seem to him
 surely as though
 He to a prison had crept, and
 was linking
 All that he had to the fetters
 of woe.

Rightly I reckon that measure-
 less pleasure,
 Eating and drinking, and
 sweetmeats and clothes,
 Breed the mad waxing of lust
 by bad leisure,
 Wrecking the mind where
 such wickedness grows :

Thence cometh evil, and proud
 overbearing ;
 Quarrels and troubles arise
 from such sin,
 When in the breast hot-heart-
 ness is tearing
 With its fierce lashes the
 soul that's within.

¹ Cott. gebogene.

aner and oþþer.
 him ꝥ eall gehæτ.
 hiȝ peceleſτ.
 rihter ne ſcūpeð.
 Ic þe ȝæde ær.
 on þiȝre ſelfan bec.
 þæt ȝumer ȝoodeȝ.
 ȝiðra ȝeſceafTa.
 anlepna ælc.
 á pilnode.
 ȝop hiȝ aȝenum.
 ealð-ȝecýnðe
 unrihtſiȝe.
 eoþþan cýningaȝ.
 ne maȝon æfpe þurhtion.
 ariht ȝoodeȝ.
 ȝop þæm ýfle.
 þe ic þe ær ȝæde.
 Niȝ ꝥ nan punðop.
 ȝopþæm hi ȝillað hi.
 þæm unþearum.
 þe ic þe ær nemðe.
 anpa ȝehpelcum.
 á undeſþeodan.
 ſceal þonne neðe.
 neapfe ȝebugan.
 to þapa hlafoþða.
 hæfTe ðome.
 þe he hine eallunȝa.
 ær undeſþioððe.
 þæt iȝ pýȝre ȝeτ.
 þæt he pinnan nýle.
 pið þæm anȝalðe.
 æniȝe ȝTunðe.
 þæſ he ȝolðe á.
 pinnan onȝimnan.
 and þonne on þæm ȝepinne.
 þurhpunian ȝopð.
 þonne næfðe he.
 nane ȝcýlðe.
 þeah he oſepunnen.
 þeoþþan ȝceolðe.

Afterward, sorrow imprisons
 and chains him;
 Then does he hope, but his
 hope is a lie:
 Then again, wrath against some-
 body pains him,
 Till he has recklessly doom'd
 him to die.

In this same book before I was
 speaking,
 Everything living is wishing
 some good,
 But the bad kings of the earth,
 who are wreaking
 Nothing but ill, as is fitting
 they should.

That is no wonder, for slaves
 very willing
 Are they to sins,—as I told
 thee before,—
 And to those lords whose
 chains they are filling,
 Straitly and strictly must
 bend evermore:

This is yet worse, they will not
 be winning
 Standing-room even against
 such ill might;
 Still, if they will, they struggle
 unsinning,
 Though they should seem
 overthrown in the fight.

METRUM XXVI.^a

Ic þe mæz eaðe.
 ealþum 7 leaþum.
 ƿellum andƿeccan.
 ƿƿæce zeliene.¹
 efne þiſſe ilcan.
 þe ƿit ýmbrƿpecað.
 Ðit zezælde zio.
 on fume tide.
 þæt Aulixeſ.
 under-hæfde.
 þæm Larene.
 cýne-ƿicu tƿa.
 Ðe ƿæſ Ðnacia.
 ƿioða alþop.
 and Retie.
 ƿiceſ hiƿde.
 ƿæſ hiſ ƿea-ðrihtneſ.
 folc-cuð nama.
 Agamemnon.
 ƿe ealleſ ƿeolð.
 Lƿeca ƿiceſ.
 Luð ƿæſ ƿide.
 þæt on þa tide.
 Tƿioia zepin.
 ƿearð under ƿolcnum.
 ƿop ƿizeſ-hearð.
 Lƿeca ðrihten.
 camp-ſted ƿecan.
 Aulixeſ mið.
 an hund ſcipa.
 lædde oƿen lazu-ſtƿeam.
 ƿæt longe ƿæp.
 týn ƿintep² full.
 Ða³ ƿio tid zelomp.
 þæt hi þ ƿice.
 zepæht hæfðon.
 ðiope zecepte.

METRE XXVI.

OF CIRCE AND HER COMPANY.

From old and leasing spells
 right easily
 Can I to thee tell out a tale
 like that
 Whereof we lately spake.—It
 chanced of yore
 That, on a time, Ulysses held
 two kingdoms
 Under his Cæsar: he was
 prince of Thrace,
 And ruled Neritia as its shep-
 herd king.
 His head-lord's folk-known
 name was Agamemnon,
 Who wielded all the greatness
 of the Greeks.
 At that time did betide the
 Trojan war,
 Under the clouds well known:
 the warrior chief,
 Lord of the Greeks, went forth
 to seek the battle.
 Ulysses with him led an hun-
 dred ships
 Over the sea, and sat ten win-
 ters there.
 When the time happen'd that
 this Grecian lord
 With his brave peers had over-
 thrown that kingdom,

^a Boet. lib. iv. metrum 3.—Vela Neritii ducis, &c.¹ Cott. gelice.² Cott. ƿinþ.³ Cott. þe.

ƿrihten Lƿeca.
 Τροια buph.¹
 tilum Ʒeripum.
 ƿa ƿa² Aulixer.
 leafe hæfde.
 Ðnaciac cýning.³
 ƿæt he ƿonan moƿte.
 he let him behindan.
 hýrnbe ciolar.
 niƷon Ʒ hund niƷontiz.
 næniƷe⁴ ƿonan.
 mepe-henƷerta.
 ma ƿonne ænne.
 Ʒenebe on ƿifel Ʒream.
 Ʒamiz-borðon.
 ƿriepreƿe ceol.
 ƿæt bið þ mæƷte.
 LƿeciƷƿa Ʒcƿa.
 ƿa ƿearð cealb ƿeðer.
 Ʒteapc-Ʒtopma Ʒelac.
 Ʒtunebe ƿio bƿune.
 ýð ƿið oƿpe.
 ut Ʒeop aƿƿaƷ.
 on ƿenbe-Ʒæ.
 ƿiƷenðƿa Ʒcola.
 up on þ iƷlanð.
 ƿær Apolliner.
 ðohtop ƿunobe.
 ðæg-ƿimeƷ ƿopn.
 ƿær Ʒe Apollinur.
 æpeleƷ cýnner.
 Iober eaƿopa.
 Ʒe ƿær Ʒio cýning.
 Ʒe licette.
 hictlum Ʒ miclum.
 Ʒumena Ʒehƿýlcum.
 ƿæt he Loð⁵ ƿære.
 hehƷc Ʒ halƷoƷc.
 Sƿa Ʒe hlaƿonð ƿa.

The dear-bought burgh of
 Troy,—Ulysses then,
 The King of Thracia, when his
 lord gave leave
 That he might hie him thence,
 he left behind
 Of all his horn'd sea-keels
 ninety and nine.
 Thence, none of those sea-
 horses, saving one,
 Travell'd with foamy sides the
 fearful sea;
 Save one, a keel with three-
 fold banks of oars,
 Greatest of Grecian ships.
 Then was cold weather,
 A gathering of stark storms;
 against each other
 Stunn'd the brown billows,
 and out-drove afar
 On the mid-winding sea the
 shoal of warriors,
 Up to that island, where, un-
 numbered days,
 The daughter of Apollo went
 to dwell.
 This same Apollo was of high-
 born kin,
 Offspring of Jove, who was a
 king of yore,
 He schemed so, as to seem to
 every one,
 Little and great, that he must
 be a God,

¹ Cott. bupƷ.² Cott. þu.³ Cott. cining.⁴ Cott. nænigne.⁵ Cott. Ʒoob.

þæt dýrize folc.
 on gedþolan læbbe.
 oðþæt him zelyfde.
 leoda unnum.
 forþæm he þær mid rihte.
 riceg hilde.
 hiora cýne-cýnner.
 Luð is riðe.
 þæt on þa tide.
 þeoda æghwile hæfðon.
 heora hlaforð.
 for þone hehtan Lioð.
 and weorþodon.
 swa swa wuldres cýning.
 gif he to þæm rice wæs.
 on rihte boren.
 wæs wæs Iowes fæder.
 Lioð eac swa he.
 Saturnus þone.
 grund-buende.
 heton hælpa bearn.
 hæfðon þa mægpa.
 ælcne æfter oppum.
 for ecne Lioð.
 Sceolde eac wegan.
 Apolliner.
 dohtor dior-boren.
 dýrize folces.
 gum-wince gýðen.
 cuðe galopa fela.
 dripan driwcræftas.
 his gedþolan fylgde.
 manna swiðost.
 manega riða.
 Lýniger dohtor.
 his Lince wæs.
 haten for herigum.
 Dio wicgode.
 on þæm izlonde.
 þe Aulxer.
 cýning Dracia.

Highest and Holiest! So the
 silly folk
 This lord did lead through lying
 ways, until
 An untold flock of men be-
 lieved in him:
 For that he was with right the
 kingdom's chief,
 And of their kingly kin. Well
 is it known
 That in those times each people
 held its lord
 As for the God most high, and
 worshipp'd him
 For King of Glory,—if with
 right of rule
 He to the kingdom of his rule
 was born.
 The father of this Jove was
 also God,
 Even as he: him the sea-dwell-
 ers call
 Saturn: the sons of men
 counted these kin
 One after other, as the Ever
 Good!
 Thus also would Apollo's high-
 born daughter
 Be held a Goddess by the
 senseless folk,
 Known for her Druid-craft,
 and witcheries.
 Most of all other men she fol-
 lowed lies.
 And this king's daughter, Circe
 was she hight,

com ane to.
 ceole līpan.
 Lūð pær rona.
 eallre þære mænige.
 þe hīre mīð punode.
 æþelinger jīð.
 Þio mīð ungemete.
 hīrum lufode.
 hīð-monna fpea.
 and he eac fpa rame.
 ealle mæzne.
 efne fpa fpiðe.
 hī on fepan lufode.
 þæt he to hīf eapde.
 ænige nýrte.
 mōðer mýnlan.
 ofep mæzð zūnne.
 ac he mīð þæm fife.
 punode jīðpan.
 oðþæt him ne meahte.
 monna ænig.
 þezna¹ finpa.
 þæp mīð fepan.
 ac hī fop þæm ýpmfum.
 eapðer lýrte.
 mýnton foplætān.
 leofne hlaforð.
 Ða ongunnon pepcan.
 fep-þeoda fpell.
 fæðon þ hīo fceolde.
 mīð hīre fcinlace.
 beorþaþ fopþpeðan.
 and mīð balo-cpæftum.
 fpapum peorpan.
 on pilðpa he.
 cýningef þeznaþ.
 cýrpan jīðpan.
 and mīð pacentān eac.
 pæpan mænigne.
 Sume hī to pulfum purðon.

Circe for Church, as having
 many with her.
 She ruled this isle, whereto the
 Thracian king
 Ulysses, with one ship, hap-
 pened to sail.
 Soon was it known, to all the
 many there
 That dwelt with her, the
 coming of the prince;
 She without measure loved this
 sailor-chief,
 And he alike with all his soul
 loved her,
 So that he knew not any love
 more deep
 Even of home, than as he loved
 this maiden;
 But lived with her for wife long
 afterward;
 Until not one of all his thanes
 would stay,
 But, full of anguish for their
 country's love,
 They meant to leave behind
 their well-loved lord.
 Then on the men she 'gan to
 work her spells;
 They said, she should by those
 her sorceries
 Make the men prone like
 beasts: and savagely
 Into the bodies of wild beasts
 she warp'd

¹ Cott. þeznpa.

ne meah-ton þonne ƿopð ƿopð- By baleful craft the followers
 bƿing-an. of the king.
 ac hio þƿaƿ-mælum. Then did she tie them up, and
 þio-ton ongunnon. bind with chains.
 Sume ƿæron eaƿopar. Some were as wolves; and
 á ƿrýmeðebon. might not then bring forth
 þonne hi ƿaƿer hƿæt. A word of speech; but now
 ƿoƿian ƿeolðon. and then would howl.
 Ða þe leon ƿæron. Some were as boars; and
 ongunnon laðlice, grunted ever and aye,
 ýppenza ƿýna. When they should sigh a whit
 þonne hi ƿeolðon. for sorest grief.
 clƿian ƿop conþƿe. They that were lions, loathly
 Lnihtaƿ ƿurðon. would begin
 ealbe ƿe ƿiunƿe. To roar with rage when they
 ealle ƿopþeƿƿðe. should call their comrades,
 to ƿumum ðioƿe. The knights, both old and
 ƿƿelcum he æƿop. young, into some beast
 on hiƿ liƿ-ðagum. Were changed as each afore-
 ƿelicoƿt ƿær. time was most like
 butan þam cýninge. In his life's day: but only not
 þe ƿio cƿen luƿðe. the king,
 Nolðe þaƿa oþƿa. Whom the queen loved: the
 æniƿ onbitan. others, none would bite
 menniƿceƿ meteƿ. The meat of men, but loved
 ac hi ma luƿeðon. the haunt of beasts,
 ðioƿa ðiohtað. As was ill fitting;
 ƿƿa hit ƿeðeƿe ne ƿær. they to men, earth-dwellers
 Næƿðon hi maƿe. Had no more likeness left than
 monnum ƿeliceƿ. their own thought.
 eoƿð-buendum. Each still had his own mind,
 þonne ingeþonc. though straitly bound
 Ðæƿðe anƿa ƿehƿýlc. With sorrow for the toils that
 hiƿ aƿen moð. him beset.
 þæt ƿær þeah ƿƿiðe. For e'en the foolish men who
 ƿopƿum ƿebunden. long believed
 ƿop þæm eaƿfoðum.
 þe him onƿætton.
 Ðƿæt þa ðýreƿan men.
 þe þýrum ðrýcƿæƿtum.
 long ƿelýƿðon.

leaſum ſpellum.
 piſſon hſæþne.
 þæt þ̅ ȝeſit ne mæȝ.
 moð onpenðan.
 monna æniȝ.
 mið ðriȝcræftum.
 þeah hio ȝeðon meahte.
 þæt þa lichoman.
 lanȝe þraȝe.
 onpenð purðon.
 Iȝ þ̅ punðoplic.
 mæȝen cræft mucel.
 moða ȝehpilceſ.
 oſer lichoman.
 lænne ȝ rænne.
 ðpȝlcum ȝ ȝpȝlcum.
 þu meahȝ ȝpeotole onȝitan.
 þæt þæſ lichoman.
 liſtaſ ȝ cræftaſ.
 of þæm moðe cumað.
 monna ȝehpȝlcum.
 ænleppa ælc.
 Ðu meahȝ eaðe onȝitan.
 þæt te ma ðepeð.¹
 monna ȝehpȝlcum.¹
 moðeſ unþeaſ.
 þonne metȝpȝmneſ.
 læneſ lichoman.
 Ne þeaſſ leoða nan.
 þenan þæpe pȝpðe.
 þæt þ̅ þepiȝe flæȝc.
 þæt moð.
 monna æniȝeſ.
 eallunȝa to him.
 æſſe mæȝ onpenðan.
 ac þa unþeaſaſ.
 ælceſ moðeſ.
 and þ̅ inȝeþonc.
 ælceſ monneſ.
 þone lichoman liȝ.
 þiðeſ hiȝ pile.

Through leaſing ſpells in all
 this Druid craft,
 Knew natheleſſ that no man
 might change the wit,
 Or mind, by ſuch bad craft:
 though they might make
 That for long while the bodies
 ſhould be changed.
 Wonderful is that great and
 mighty art
 Of every mind above the mean
 dull body.
 By ſuch and ſuch things thou
 mayſt clearly know
 That from the mind come one
 by one to each
 And every man his body's luſts
 and powers.
 Eaſily mayſt thou ſee that
 every man
 Is by his wickedneſſ of mind
 more harm'd
 Than by the weakneſſ of his
 failing body.
 Nor need a man ween ever
 ſuch weird-chance,
 As that the wearisome and
 wicked fleſh
 Could change to it the mind of
 any man,
 But the bad luſts of each mind,
 and the thought
 Of each man, lead his body
 where they will.

¹ Cott. ȝehpelcum.

METRUM XXVII.^b

Ðrý ge æfre rcýlen.
 unriht-fiongum.
 eoper moð ðrefan.
 rpa rpa mepe floðer.
 ýpa hpeað.
 iſ-calðe ræ.
 pecggað for pinðe.
 Ðrý oðrite ge.
 rýnðe eoppe.
 þæt hio zepealð napað.
 Ðrý ge þær ðeaper.
 þe eop Ðrihten zerceop.
 zebidan ne maƷon.
 biſper zecýnðer.
 nu he eop ælce ðæg.
 onet topearð.
 Ne maƷon ge zerion.
 þæt he rýmle rýpneð.
 æfter æghpelcum.
 eorþan tuðpe.
 ðiorum 7 fuzlum.
 ðeað eac rpa rame.
 æfter mon-cýnne.
 zeonð þýrne miððan gearð.
 egerlic hunta.
 abit on paðe.
 nýle he ænig rýæð.
 æfre forlætan.
 ær he zehede.
 þæt he hpile ær.
 æfter rýpneðe.
 Iſ þ eapmlic þing.
 þæt hiſ zebidan ne maƷon.
 burz-ſittenðe.
 ungerælige men.
 hine ær pillað.
 foran toſciotan.

METRE XXVII.

OF TOLERANCE.

Why ever your mind will ye
 trouble with hate,
 As the icy-cold sea when it
 rears
 Its billows waked-up by
 the wind?
 Why make such an outcry
 against your weird fate,
 That she cannot keep you
 from fears,
 Nor save you from sor-
 rows assign'd?
 Why cannot ye now the due
 bitterness bide
 Of death, as the Lord hath
 decreed,
 That hurries to-you-ward
 each day?
 Now can ye not see him still
 tracking beside
 Each thing that is born of
 earth's breed,
 The birds and the beasts,
 as ye may?
 Death also for man in like
 manner tracks out
 Dread hunter! this middle-
 earth through, [more;
 And bites as he runs ever-
 He will not forsake, when he
 searches about, [too,
 His prey, till he catches it
 And finds what he sought
 for before.

^b Boet. lib. iv. metrum 4.—Quid tantos juvat excitare motus, &c.

ƿpa ƿpa ƿuȝla cȳn.
 oððe ƿiðu ðioƿ.
 þa ƿinnað betƿuh.
 æȝhpȳlc ƿoððe.
 oþeƿ acƿellan.
 Ac þæt iſ unƿiht.
 æȝhpelcum men.
 þæt he oþerne.
 inƿit-þoncum.
 ƿioȝe on ƿæpðe.
 ƿpa ƿpa ƿuȝl oððe ðioƿ.
 Ac þæt ƿæpe ƿihtorȝ.
 þæt te ƿinca ȝehpȳlc.
 oppum ȝulðe.
 eðlean on ƿiht.
 ƿeoƿc be ȝeƿeoƿhtum.
 ƿeoƿulð-buenðum.
 þinȝa ȝehƿilceſ.
 þæt iſ þ̅ he luſȝe.
 ȝoðpa ȝehƿilcne.
 ƿpa he ȝeoƿnoſȝ mæȝe.
 miðȝȝe ȝſlum.
 ƿpa ƿe [æp] ƿpæcon.
 Ðe ƿceal þone monnan.
 moðe luſian.
 and hiȝ unþeapȝ.
 ealle haȝian.
 and ofſnȝan.
 ƿpa he ƿp̅oſȝ mæȝe.

METRUM XXVIII.^c

Ðpa iſ on eoƿþan nu.
 unlæpðpa.
 þe ne ƿunðȝe.
 ƿolcna ƿæpelðeſ.

A sad thing it is, if we cannot
 await
 His bidding, poor burghers
 of earth,
 But wilfully strive with
 him still;
 Like birds or wild beasts, when
 they haste in their hate
 To rage with each other in
 wrath,
 And wrestle to quell and
 to kill.

But he that would hate in the
 deep of his heart
 Another, unrighteous is he,
 And worse than a bird or
 a beast;
 But best is the man who would
 freely impart
 To a brother, whoever he be,
 Full worth for his work
 at the least:

That is, he should love all the
 good at his best,
 And tenderly think of the
 bad, [fore;
 As we have spoken be-
 The man he should love with
 his soul—for the rest
 His sins he should hate, and
 be glad [more.
 To see them cut off ever-

METRE XXVIII.

OF HEAVENLY WONDERS.

Who now is so unlearned
 among people of the world,

^c Boet. lib. iv. metrum 5.—Si quis arcturi sidera nescit, &c.

poðper ſpifto.
 nýne tunzlo.
 hu hý ælce ðæge.
 utan ýmbhepfeð.
 eallne miððan gearð.
 þa iſ mon-cýnner.
 þæt ne punðrie ýmb.
 þaſ plitegan tunzlo.
 hu hý rume habbað.
 ſpiðe micle.
 ſcýrtan ýmbhepfeft.
 rume ſcwiþað lenz.
 utan ýmb eall þiſ.
 an þara tunzla.
 populð-men haðað.
 þæner þýla.
 þa habbað ſcýrtan.
 ſcwiðe and ſæpelð.¹
 ýmbhepfeft læſſan.
 þonne cþru tunzlo.
 ſorþæm hi þæne eaxe.
 utan ýmbhepfeð.
 þone norð-enðe.
 nean ýmbceppfeð.
 on þæne ilcan.
 eaxe hepfeð.
 eall puma poðop.
 pecene ſcwiþeð.
 ruð-healð ſpifeð.
 ſpifet untioſið.
 þa iſ on populðe.²
 þæt ne paſge.
 buðon þa ane.
 þe hit ær piſſon.
 þæt mænig³ tunzul.
 mapan ýmbhpýpfeft.
 haðað on heoſonum
 rume hpile eft.
 læſſe zelþað.
 þa þe lacað ýmb eaxe enðe.

¹ Cott. ſæpelz.² Cott. peopulðe.³ Cott. þæt te mænig.

As not to wonder at the clouds
 upon the ſkies unfurl'd,
 The ſwiftly rolling heavens and
 the racing of the ſtars,
 How day by day they run
 around this mid-earth in
 their cars?

Who then of men doth wonder
 not theſe glittering ſtars to
 ſee,
 How ſome of them round
 waſted in ſhorter circles be,
 And ſome are wanderers away
 and far beyond them all,
 And one there is which worldly
 men the Wain with ſhafts
 do call.

Theſe travel ſhorter than the
 reſt, with leſs of ſweep and
 ſwerve
 They turn about the axle, and
 near the north end curve,
 On that ſame axle quickly
 round turns all the roomy
 ſky,
 And ſwiftly bending to the
 ſouth untiring doth it fly.

Then who is there in all the
 world that is not well
 amazed,
 Save thoſe alone who knew
 before the ſtars on which
 they gazed,

oððe micle mape.
 ȝeſepað þa hiƿe mið ope.
 ýmbe þeaple þræȝeð.
 þara iſ ȝehaten.
 ſaturnuſ ſum.
 ȝe hæfð ýmb þrūtiz.
 ƿintep-ȝepimeſ.
 ƿeopulð ýmbcýppeð.¹
 Booteſ eac.
 beophhte ſcineð.
 oþep ſteoppa cýmeð.
 epne ſpa ſame.
 on þone ilcan ſteðe.
 eſt ýmb þrūtiz.
 ȝeap-ȝepimeſ.
 þæp hi ȝio þa ƿæſ.
 Þpa iſ ƿeopulð-monna.
 þæt ne ƿaſiȝe.
 hu ſume ſteoppa.
 oð þa ȝæ ſapað.
 unðep mepe-ſtpeamaſ.
 þæp þe monnum þýncð.
 Ðpa eac ſume ƿenað.
 þæt ſio ſunne ðo.
 ac ſe ƿena niſ.
 ƿuhhte þe ſoppa.
 Ne bið hio on æſen.
 ne on æp-morȝen.
 mepe-ſtpeame þa neap.
 þe on miðne ðæȝ.
 and þeah monnum þýncð.
 þæt hio on mepe ȝanȝe.
 unðep ȝæ ſpiſe.
 þonne hio on ſetl ȝliðeð.
 Þpa iſ on ƿeopulðe.
 þæt ne ƿunðriȝe.
 fuller monan.
 þonne he ƿæpunga.
 ƿýpð unðep ƿolcnum.
 ƿliteſ bepeaſað.

That many ſomewhiles on the
 heavens make a longer bend,
 And ſomewhiles leſs, and ſport
 about the axle of the end:

Or elſe much more they wander
 quickly round the midway
 ſpheres,
 Whereof is one, hight Saturn,
 who revolves in thirty years,
 Böotes alſo, ſhining bright,
 another ſtar that takes
 His place again in thirty years,
 of circle that he makes.

Who is there then of worldly
 men to whom it doth not
 ſeem
 A thing moſt ſtrange that
 many ſtars go under the ſea-
 ſtream,
 As likewiſe ſome may falſely
 ween that alſo doth the ſun,
 But neither is this likeness
 true, nor yet that other one.

The ſun is not at even-tide,
 nor morning's early light
 Nearer to the ſea-ſtream than
 in the mid-day bright,
 And yet it ſeems to men ſhe
 goes her wandering ſphere
 to lave,
 When to her ſetting down ſhe
 glides beneath the watery
 wave.

¹ Cott. ýmbcýppeð. Boeteſ.

beþeahȝ mið þioȝtrum.
 Ðpa þeȝna ne mæȝe.
 eac þaȝian.
 ælceȝ ȝioȝpan.
 hȝý hi ne ȝcinen.
 ȝcipum þeðerum.
 befoȝan þæpe ȝunnan.
 ȝpa hi ȝýmle ðoð.
 miððel nihtum.
 þið þone monan ȝoȝan.
 haðpum heofoȝe.
 Ðpæt nu hæleþa ȝela.
 ȝpelceȝ and ȝpelceȝ.
 ȝpiðe þunðpað.
 and ne þunðpað.
 þæt ȝe puhta ȝehȝilc.
 men and neȝenu.
 miðelne habbað.
 and unnetne.
 andan betȝeoh him.
 ȝpiðe ȝinȝalne.
 iȝ þ ȝellic þineȝ.
 þæt hi ne þunðpað.
 hu hiȝ on ȝolcnum ofȝ.
 þeaple þunpað.
 þpaȝ-mælum eȝȝ.
 anfoȝlæteð.
 and eac ȝpa ȝame.
 ýð þið lanðe.
 ealneȝ þinneð.
 þinð þið þæȝe.
 Ðpa þunðpað þæȝ.
 oððe oþpeȝ eȝȝ.
 hȝý¹ þæt iȝ mæȝe.
 þeoȝþan of þætepe.
 þhte toȝht² ȝcineð.
 ȝunna ȝpeȝle haȝ.
 ȝona ȝeceppeð.
 iȝ mepe ænlíc.
 on hiȝ aȝen ȝecýnð.

Who is there in the world will
 wonder not to gaze
 Upon the full-moon on his way,
 bereft of all his rays,
 When suddenly beneath the
 clouds he is beclad with
 black?
 And who of men can marvel
 not at every planet's track?

Why shine they not before the
 sun in weather clear and
 bright,
 As ever on the stilly sky before
 the moon at night?
 And how is it that many men
 much wondering at such,
 Yet wonder not that men and
 beasts each other hate so
 much?

Right strange it is they marvel
 not how in the welkin oft
 It thunders terribly, and then
 eftsoons is calm aloft,
 So also stoutly dashes the wave
 against the shore,
 And fierce against the wave
 the wind uprises with a roar!

Who thinks of this? or yet
 again, how ice of water
 grows,
 And how in beauty on the sky
 the bright sun hotly glows,
 Then soon to water, its own
 kin, the pure ice runs away;
 But men think that no wonder,
 when they see it every day.

¹ Cott. hpi.² Cott. toph.

peopþeð to pætre.
 Ne þincð þ̅ punðor micel.
 monna ænezum.
 þæt he mæge zejeon.
 ðogora zehpilce.
 ac þæt ðýrie folc.
 þær hit ſelðnor zepihð.
 ƿiþor punðriað.¹
 þeah hit ƿiſſa zehpæm.
 punðor þince.
 on hiſ mod-ſeſan.
 micle læſſe.
 Under-ſtaþolſæſte.
 ealneƿ penað.
 þæt þ̅ ealð zeſceafte.
 æſſe ne ƿære.
 þæt hi ſelðon zefioð.
 ac ƿiþor ziet.
 peopulð-men penað.
 þæt hit ƿear come.
 niƿan zeſælbe.
 ƿiſ hiopa nænzum.
 hpýlc ær ne oþeopðe.
 iſ þ̅ eapmlic þinc.
 Ac zif hiopa æniƿ.
 æſſe peopþeð.
 to þon ſippet-zeorn.
 þæt he ſela onzind.
 leornian liſta.
 and him liſeſ ƿearð.
 of mode abrit.
 þæt micle ðýriƿ.
 þæt hit oſeppriƿen mið.
 punode lanze.
 þonne ic þæt zeape.
 þ̅ hi ne punðriað.
 mænizeſ þinzeſ.
 þe monnum nu.
 ƿærþo 7 punðer.
 þel hpær þýnceð.

This senseless folk is far more
 struck at things it seldom
 sees,
 Though every wise man in his
 mind will wonder less at
 these;
 Unstalworth minds will always
 think that what they seldom
 see
 Never of old was made before,
 and hardly now can be.

But further yet, the worldly
 men by chance will think it
 came,
 A new thing, if to none of
 them had ever happ'd the
 same;
 Silly enough!—yet if of them
 a man begins to thirst
 For learning many lists and
 lores that he had scorn'd at
 first,

And if for him the Word of
 life uncovers from his wit
 The cloak of that much foolish-
 ness which overshadow'd it,
 Then well of old I wot he
 would not wonder at things
 so
 Which now to men most wor-
 thily and wonderfully show.

¹ Cott. punðpað.

METRUM XXIX.^d

Líf þu nu pilnize.
 peopulð-Drihtner.
 heane anpalð.
 hlutpe mōðe.
 onzitan ziorpe.¹
 gemal-mæzene.
 heofoner tunzlu.
 hu hi him healðað betpuh.
 ribbe ringale.
 ðýðon ſpa lange.
 ſpa hi zepeneðe
 pulðner ealðor.
 æt ſpum-ſceafte.
 þæt ſio ſýpene mot.
 ſun ne zerecan.
 ſnap cealðer pez.
 monna zemæpo.
 Ðræt þa mæpan tunzlu.
 auðer oþner pene.
 á ne zehpined.
 ær þam þ̅ oþer.
 ofzereped.
 Ne hupu ſe ſceoppa.
 zertizan pile.
 peſt-ðæl polcna.
 þone piſe men.
 Uppa nemnað.
 Calle ſceoppa.
 riðað æfter ſunnan.
 ſamod mið roðere.
 unðer eopþan zpuð.
 he ana ſtent.
 niſ þ̅ nan puðor.
 he iſ puðpum ſæſt.²
 upenðe neah.
 eaxe þæſ roðerer.
 Ðonne iſ an ſceoppa.
 oþer oþne beophc.

METRE XXIX.

OF THE STARS AND SEASONS.

If now thou art willing the
 Lord of the world
 His highness and greatness
 clear-sighted to see,
 Behold the huge host of the
 heavens unfurl'd
 How calmly at peace with
 each other they be!

At the first forming the glori-
 fied Prince
 Ordered it so that the sun
 should not turn
 Nigh to the bounds of the
 moon ever since,
 Nor the cold path of the
 snow-circle burn.

Nay, the high stars never cross
 on the skies
 Ere that another has hurried
 away;
 Nor to the westward will ever
 uprise
 Ursa the star,—so witting
 men say.

All of the stars set after the
 sun
 Under the ground of the
 earth with the sky:

^d Boet. lib. iv. metrum 6.—Si vis celsi jura tonantis, &c.¹ Cott. zionne.² Cott. earc.

cýmeð earſtan up.
 æp þonne runne.
 þone¹ monna beapn.
 morſen-ſciorpa hatað.
 under heoronum.
 forþæm he hæleþum ðæg.
 bodað æfter þurzum.
 þpengeð æfter.
 ſpegelſorht runne.
 ſamað eallum ðæg.
 iſ ſe forþýnel.
 fæſer and ſciene.
 cýmeð earſtan up.
 æppor² runnan.
 and eft æfter runnan.
 on ſetl glideð.
 feſt under peopulðe.
 þer-þioða hiſ.
 noman onpenðað.
 þonne niht cýmeð.
 hatað hine ealle.
 æfen-ſciorpa.
 ſe bið þære runnan ſpſcra.
 ſiðþan hi on ſetl ſepſtað.
 oſpneð.
 þæt iſ æpele tunzol.
 oð þ he be earſtan peoppeð.
 elðum oþepeð.
 æp þonne runne.
 * * *
 * * *
 * * habbað.
 æpele tunzol.
 emne geðæleð.
 ðæg 7 nihte.
 Dpſhtney meahſum.
 runne 7 mona.
 ſpſiðe geþpæpe.
 ſpa him æt ſpýmðe.
 fæðer geſciorhhode.
 Ne þearft þu no penan.

¹ Cott. þonne.² Cott. æp þop.

That is no wonder; for only
 this one,
 The axle, stands fastly and
 firmly on high.

Again, there's a star more
 bright than them all,
 He comes from the east,
 before the sun's birth,
 The star of the morning,—thus
 him ever call,
 Under the heavens, the chil-
 dren of earth.

For that he bodes day's-dawn
 to men's homes
 After him bringing the sun
 in his train,
 Fair from the east this fore-
 runner comes,
 And glides to the west all
 shining again.

People rename him at night in
 the west,
 Star of the evening then is
 he hight,
 And when the setting sun goes
 to her rest
 He races her down more
 swift than the light.

Still he outruns her, until he
 appears
 Again in the east, forerun-
 ning the sun,
 A glorious star, that equally
 clears
 The day and the night, ere
 his racing be run.

þæt þa plitezan tunzl.
 þær þeopðomeſ.
 aþnoten þeopðe.
 ær ðomeſ ðæge.
 ðeð riðþan ýmbe.
 moncýnneſ fuma.
 gpa him gemet þinceð.
 foþþon hi he heaþe.
 heofoſneſ þiſſeſ.
 on ane ne læt.
 ælmihtiz God.
 þý læſ hi oþpa foþðýðen.
 æþela geſceafta.
 ac ſe eca God.
 ealle¹ gemetzað.
 riða geſceafta.
 fofta geðþeanað.
 hpilum þæt ðriſe.
 ðriſt² þone pætan.
 hpýlum hi zemengeð.
 metodeſ cſæfte.
 cile rið hæto.
 hpilum ceþneð eft.
 on up roðor.
 æl beoþhta lez.
 leoht lýfte.
 liſeð him behindan.
 hefiſz hpurān ðæl.
 þeah hi hþilan æp.
 eoþðe rið cealbe.
 on innanhiþe.
 heolb 7 hýðbe.
 halizeſ meahtum.
 Be þær cýnningeſ geboðe.
 cýmeð zeapa zehpæm.
 eoþðe bþinzeð.
 æghþýlc tuðor.
 and ſe hata ſumop.
 hæleþa beapnum.
 zeapa zehpílce.
 zipeð 7 ðriſeð.

¹ Cott. ealla.² Cott. ðriſð.

Through the Lord's power, the
 sun and the moon
 Rule as at first by the Fa-
 ther's decree;
 And think not thou these
 bright shiners will soon
 Weary of serfdom till domes-
 day shall be:

Then shall the Maker of man
 at his will
 Do with them all that is
 right by-and-by;
 Meanwhile the Good and Al-
 mighty One still
 Setteth not both on one half
 of the sky,

Lest they should other brave
 beings unmake;
 But Ever Good, He still
 suffers it not;
 Somewhiles the dry with the
 water will slake,
 Somewhiles will mingle the
 cold with the hot.

Yea, by His skill, otherwhiles
 will upsoar
 Into the sky fire airily-
 form'd,
 Leaving behind it the cold
 heavy ore
 Which by the Holy One's
 might it had warm'd.

geonð riðne ȝrunð.
 ȝæð and bleða.
 hæpfeſt to houða.
 heƿ buenðum.
 ȝipa ƿeceð.
 ƿen æfter þæm.
 ȝpýlce haȝal ȝ ȝnap.
 hƿuȝan leccað.
 on ƿintfeſ tið.
 ƿeðeƿ unhiophe.
 ȝor þæm eorðe onfehð.
 eallum ȝæðum.
 ȝedeð ꝥ hi ȝroƿað.
 ȝeapa ȝehƿilce.
 on lencten tið.
 leaƿ up ȝppýttað.
 ac ȝe miłða meȝoð.
 monna beapnum.
 on eorþan feȝ.
 eall ꝥ te ȝroƿeð.
 ƿæſtmaſ on ƿeopolde.
 ƿel ȝorðbjenȝeð hiȝ.
 þonne he ƿile.
 heoƿona ƿalðenð.
 and eorpað eft.
 eorð-buenðum.
 nimð þonne he ƿile.
 neȝenðe Ġoð.
 and ꝥ hehȝte ȝooð.
 on heah ȝetle.
 ȝiteð ȝelf cýning.
 and þioȝ riðe ȝerceaƿt.
 þenað and þioƿað.
 he þone anƿalðeð.
 þæm ȝepelcleppum.
 ƿeopulð ȝerceaƿta.
 Niȝ ꝥ nan ƿunðor.
 he iȝ ƿeƿoða Ġoð.
 cýning and Drihten.
 cƿuceƿa ȝehƿelceȝ.
 æpelm ȝ ƿuma.
 eallȝa ȝerceaƿta.

By the King's bidding it
 cometh each year,
 Earth in the summer-time
 bringeth forth fruit,
 Ripens and dries for the soil-
 dwellers here
 The seed, and the sheaf, and
 the blade, and the root.

Afterward rain cometh, hailing
 and snow,
 Winter-tide weather that
 wetteth the world,
 Hence the earth quickens the
 seeds that they grow
 And in the lenten-tide
 leaves are uncurl'd.

So the Mild Maker for children
 of men
 Feeds in the earth each fruit
 to increase,
 Wielder of heaven! He brings
 it forth then;
 Nourishing God!—or makes
 it to cease.

He, Highest Good, sits on His
 high seat,
 Self-King of all, and reins
 evermore
 This His wide handiwork,
 made, as is meet,
 His thane and Histheow¹ to
 serve and adore.

That is no wonder, for He is
 the King,
 Lord God of Hosts, each
 living soul's awe,

¹ Theow, a slave.

pýphcta 7 rceppenð.
 peopulðe þýrre.
 þýrðom and æ.
 populð-buenðpa.
 Calle¹ 7erceanpa.
 on hæpenðo.
 hio nane ne renðað.
 þæt eft cumað.
 Líf he fpa 7erceanþrýz.
 ne 7tapolaðe.
 ealle 7erceanpa.²
 æghpýlc hioþa.
 ppaðe to7tencte.
 peopþan rceolðen.
 æghpýlc hioþa.
 ealle to nauhte.
 peopþan rceolðon.
 ppaðe to7loþena.
 þeah þa ane lupe.
 ealle 7erceanpa.
 heoþone7 7 eoþþan.
 hæbben 7emæne.
 þæt hi þioþien.
 7pýlcum þioð-fpuman.
 and fæ7niað þ.
 hioþa fæðer palðeð.
 ný þ nan punðop.
 forþæm puhta nan.
 æfpe ne meahhte.
 elle7 punian.
 7ýf hi eall mæzene.
 hioþa opð-fpuman.
 ne þioþoben.
 þeobne mæpum.

METRUM XXX.^e

Omerur þær.
 earc mið Lpecum.
 on þæm leobrcipe.

^e Boet. lib. v. metrum 2.—Puro clarum lumine Phœbum
 Mellifui canit oris Homerus, &c.

¹ Cott. ealla.

² Cott. 7erceanpa.

The source and the spring of
 each being and thing,
 All the world's maker, and
 wisdom, and law.

Everything made,—on His er-
 rands they go,
 None that He sendeth may
 ever turn back;
 Had He not stablished and
 settled it so,
 All had been ruin and fallen
 to rack;

Even to nought would have
 come at the last:
 All that is made would have
 melted away:
 But both in heaven and earth,
 true and fast,
 All have one love such a
 Lord to obey,

And are full fain that their
 Father should reign;
 That is no wonder, for else
 should each thing
 Never have life, if they did not
 remain
 True to their Maker, man's
 glorious King.

METRE XXX.

OF THE TRUE SUN.

Homer among the Eastern
 Greeks, was erst

leopa cƿæftȝarȝ.
 Fipȝilier.
 fƿeonð ȝ laƿeor.
 þæm mæƿan fceope.
 maziȝƿa betȝ.
 Ðƿæt ȝe Omeƿur.
 ofȝ and ȝelome.
 þæƿe funnan ƿlite.
 ȝƿiðe heƿeðe.
 æƿelo cƿæftar.
 ofȝ and ȝelome.
 leoƿum ȝ ƿpellum.
 leoðum ƿeahte.
 ne mæȝ hio þeah ȝeƿcman.
 þeah hio ȝie ȝcƿ ȝ beoƿht.
 ahpæȝen neah.
 ealle¹ ȝeƿceaƿta.
 ne fupƿum þa ȝeƿceaƿta.
 þe hio ȝeƿcman mæȝ.
 enðemeȝ ne mæȝ.
 ealle¹ ȝeonðlihtan.
 innan and utan.
 Ac ȝe ælmihteȝa.
 ƿalbenð ȝ ƿȝhta.
 ƿeopulðe ȝeƿceaƿta.
 hiȝ aȝen ƿeopc.
 eall ȝeonðlihteð.
 enðemeȝ þuphȝhð.
 ealle¹ ȝeƿceaƿta.
 Ðæt iȝ ȝio ȝoðe.
 ȝunne mið ȝihte be þæm.
 ȝe mazon ȝinȝan.
 ȝȝyle butan leaȝe.

METRUM XXXI.^f

Ðƿæt þu meahȝ onȝitan.
 ȝiȝ hiȝ þe ȝeman lȝȝ.
 þæt te miȝlice.
 maneȝa ƿuhta.
 ȝeonð eoƿþan ƿaƿað.

^f Boet. lib. v. metrum 5.—Quam variis terras animalia permeant figuris, &c.¹ Cott. ealla.

The best of bards in all that
 country side;
 And he was Virgil's friend and
 teacher first,
 To that great minstrel
 master well allied.
 And Homer often greatly
 praised the sun,
 Her high-born worth, her
 skilfulness most true;
 Often by song and story many
 a one [praises due.
 He to the people sang her
 Yet can she not shine out,
 though clear and bright,
 Everywhere near to every-
 thing all-ways,
 Nor further, can she shed an
 equal light
 Inside and out on all that
 meet her rays.
 But the Almighty Lord of
 worldly things,
 Wielder and Worker,
 brightly shines above
 His own good workmanship,
 and round all flings
 An equal blaze of skilfulness
 and love!
 That is the true Sun, whom we
 rightly may
 Sing without leasing as the
 Lord of Day.

METRE XXXI.

OF MAN'S UPRIGHTNESS.

Yet more, thou mayst know,
 If it lists thee to mind,
 That many things go

ungelice.
 habbað blioh 7 fæpbu.
 ungelice.
 and mæg-plitar.
 manegra cynna.¹
 cuð and uncuð.
 cneopað 7 jnicað.
 eall lichoma.
 eorþan getenge.
 nabbað hi æt fipþum fultum.
 ne maƷon hi mið fotum
 eorþan brucan. [Ʒangan.
 fpa him eaden fær.
 fume fotum tƷam.
 folðan peðpað.
 fume fier-fete.
 fume fleoƷenbe.
 findeð under polcnum.
 Bið peah puhta Ʒehpilc.
 onhnigen to hƷuran.
 hnipað of dune.
 on peopulð pliteð.
 pilnað to eorþan.
 fume neð-beapfe.
 fume neob-fpæce.
 man ana Ʒæð.
 metoðer ƷerƷearfta.
 mið hir andplitan.
 up on ƷerihƷe.
 Mið þý iƷ Ʒetacnoð.
 þæt hir tƷeopa fceal.
 and hir moð-ƷeƷonc.
 ma up þonne niƷer.
 habban to heoƷonum.
 þý læƷ he hir hiƷe penðe.
 niƷer fpa þær nýten.
 Ni² þ ƷedaƷenlic.
 þæt fe moð-ƷeƷa.
 monna æniƷer.
 niƷer-healð Ʒere.
 and þæt neð uppeapð.

¹ Cott. cynnu.

Over earth in their kind
 Unlike to the view
 In shape as in hue.

Known or unknown
 Some forms of them all
 On earth lying prone
 Must creep and must crawl;
 By feathers help'd not
 Nor walking with feet,
 As it is their lot
 Earth they must eat.
 Two-footed these,
 Four-footed those,
 Each one with ease
 Its going well-knows,
 Some flying high
 Under the sky.

Yet to this earth
 Is everything bound,
 Bowed from its birth
 Down to the ground;
 Looking on clay,
 And leaning to dust,
 Some as they may,
 And some as they must.
 Man alone goes
 Of all things upright,—
 Whereby he shows
 That his mind and his might
 Ever should rise
 Up to the skies.

Unless like the beast
 His mind is intent
 Downwards to feast,—
 It cannot be meant
 That any man
 So far should sink
 Upwards to scan
 Yet—downwards to think!

² Cott. IƷ.

NOTES.

Note 1, p. viii.—“Ælfrēð Kuning pær pealhƿeðð ðirre bec.” “King Alfred was translator of this book.”—Although this preface is written in the third person, yet there is no doubt that Alfred himself was the writer, for he explains his method of translating, alludes to “the various and manifold occupations which often busied him both in mind and body,” beseeches the reader to “pray for him, and not to blame him if he should more rightly understand it than he could;” and finally, offers the apology that “every man must, according to the measure of his understanding, and according to his leisure, speak that which he speaks, and do that which he does.” The style of this preface is very similar to the one which Alfred prefixed to his version of Pope Gregory’s Pastoral, and also to that which he prefixed to the Anglo-Saxon version of Pope Gregory’s Dialogues, which was written, under his direction, by Werefrith, Bishop of Worcester.

Note 2, p. 2, l. 2.—“Rædgota and ealle mca.”—The invasions of Radagaisus and Alaric took place early in the fifth century, and, after many years of desolating wars, Theodoric, an Ostrogoth, said to be the fourteenth in lineal descent of the royal line of Amala, acquired possession of Rome. Theodoric was a Christian, but had been educated in the tenets of Arius. For many years he gave the fullest toleration to the profession of the Catholic Faith, and went so far as to behead one of his officers for becoming an Arian, saying, “If thou couldst not continue true to thy God, how canst thou prove faithful to me who am but a man?” At length, however, apprehending danger to his throne, and suspecting the Catholics to be in league with his enemies, he withheld the toleration he had granted, and became a persecutor of the orthodox faith. The oppressions which he beheld, roused the patriotism of Boethius, a noble Roman, distinguished for his many and varied accomplishments. He entered into a correspondence with the Emperor Justin, at Constantinople, and this being discovered, Theodoric caused him to be imprisoned in Ticinum, and while there, he composed this treatise.

Note 3, p. 2, l. 8.—Literally, “that they might be worthy of their ancient rights;” “heopa ealðpūhta pūpþe beon.”—It may here be observed that the compound words which occur so frequently in Anglo-Saxon are, for the most part, compounded from substantives and adjectives. The adjective is frequently found in composition with its substantive, and remains uninflected through all its cases. Thus the adjective “ealð,” in composition with the substantive “pūht,” makes “ealðpūhta,” and “ealðpūhtum” in the genitive and dative and ablative plural; and in

composition with the substantive "hlaƿoþ," makes "ealðhlaƿoþ," and "ealðhlaƿoþum" in the dative and ablative plural. Two substantives are often compounded, the first having an adjective power. Thus "populð" compounded with the substantives "þeap" and "rælð," respectively makes "populð þeapum" and "populð rælþum" in the dative and ablative plural. This kind of composition is not limited to two words. The compound "ealð-hlaƿoþ," considered as one word, may again be compounded, as in the present chapter, with the substantive "cȳn." The latter word "cȳn" only is then subject to inflection, "ealð" and "hlaƿoþ" remaining invariable. Accordingly we find "ealð-hlaƿoþ-cȳnneȳ" in the genitive singular; and a similar inflection will be found in many other words.

Note 4, p. 2, l. 11.—John, the first Pope who bore that name, was sent on an embassy by Theodoric to the Emperor Justin, at Constantinople, and on his return, Theodoric confined him in a dungeon at Ravenna, where he died of want.

Note 5, p. 2, l. 20.—"Sende þa ðigelllice æpenðgeƿritu." "*He therefore privately sent letters.*"—The verb *Sende* is here used without a nominative case being expressed, which, however, is to be understood, and sought for in the preceding sentence.

Note 6, p. 4, l. 22.—"*Se ƿiṛðom.*"—In several parts of this work the reader will meet with inconsistencies resulting from the grammatical accident of gender. In Anglo-Saxon many substantives are neuter, but the far greater number, though denoting objects undistinguished by sex, are considered, grammatically, as either masculine or feminine. These distinctions are for the most part regulated by terminations, but are occasionally arbitrary. As a rule, words ending in *a* are masculine, and those ending in *e* are feminine; thus *Ɔona*, the moon, is masculine; and *Sunne*, the sun, is feminine; while *ƿiṛ*, wife, or woman, is neuter. In the Latin version of Boethius, Philosophy is described as a female, the word *Philosophia* being grammatically of the feminine gender, but Alfred generally translates it by *ƿiṛðom*, which is invariably masculine. Hence we find him applying masculine articles, pronouns and adjectives, to *ƿiṛðom*, who is perhaps in the same page described as the *forsteȳ mōdoȳ* of Boethius. In a few places Philosophy is rendered by *Leſceaðƿiṛneȳ*, Reason, and is then feminine. In one instance, c. iii. § 3, the words *ƿiṛðom* and *Leſceaðƿiṛneȳ* are used conjointly to designate Philosophy, with a verb in the plural number; and yet the author immediately reverts to the singular, and says, *þa ongan he eṛt ƿpecan ȳ cƿæð*.—Although the dialogue should properly be carried on between Philosophy and Boethius, yet Alfred frequently makes "the mind"—*i.e.* the mind of Boethius—one of the interlocutors, instead of Boethius himself; and *Ɔoð*, the mind, is a substantive of the neuter gender.

Note 7, p. 7, l. 23.—This opinion of Plato was powerfully enforced by him in his dialogue *De Republicâ*; and it is a truth which will find an echo in every well-ordered mind.

Note 8, p. 10, l. 15.—The Cottonian MS., which has been wonderfully restored by the gentlemen mentioned in the preface, commences with the word "unclænan;" the preceding portion being too much injured to be deciphered. The variations in the readings of the Cottonian MS., which

occur before this word, were observed by Junius before the MS. was injured by fire, and are given on his authority; all the subsequent ones are the result of the editor's own collation.

Note 9, p. 23, l. 10.—This was Cræsus, King of Lydia, who, having been taken captive by Cyrus, King of Persia, and placed on a pile to be burned, is said to have been delivered from his danger by a shower of rain, which Apollo sent at his earnest entreaty.—Herod. i. 87.

Note 10, p. 26, l. 13.—This chapter ends abruptly, and is evidently incomplete.

Note 11, p. 36, l. 22.—“Fopþam ðe Lpirt eapðað on þære dene eaðmoðnerre.” “For Christ dwells in the vale of humility.”—Whatever allusions to the Christian religion occur in this work, are introduced by Alfred.

Note 12, p. 47, l. 32.—*Cantabit vacuus coram latrone viator.*—Juv. Sat. x. 22.

Note 13, p. 52, l. 19.—King Alfred evidently mistook the epithet “*Liberum*” for a proper name. The individual alluded to was probably Anaxarchus, a philosopher of Abdera. Nicocreon, King of Salamis, in Cyprus, having been offended by the philosopher's freedom, caused him to be cruelly tormented; and when at length the tyrant, finding he could not subdue the spirit of his victim, threatened to cut off his tongue, Anaxarchus bit it off, and spit it into the tyrant's face.—Cic. in Tusc. ii. 21.

Note 14, p. 53, l. 30.—Busiris, King of Egypt, said to have been the son of Neptune, and altogether a mythical personage, sacrificed to Jupiter all strangers whom he could seize; and when Hercules visited Egypt, Busiris caused him to be bound and laid upon the altar. Hercules, however, soon disentangled himself, and sacrificed the tyrant and his son on the altar, where he had slain his victims. The whole statement, however, is contradicted by Herodotus.

Note 15, p. 53, l. 39.—Regulus was a Roman consul during the first Punic war, and, after gaining several victories over the Carthaginians, was at length overcome by Xanthippus, and taken prisoner. He was sent to Rome by the Carthaginians to sue for peace, but so far was he from desiring peace, that he exhorted his countrymen to persevere in the war, as it would be greatly for their advantage; and on his return to Carthage he was cruelly put to death.

Note 16, p. 58, l. 29.—*Lpært*. Literally, craft.—Perhaps no word in the Anglo-Saxon language is used in a greater variety of senses. It denotes art, trade, profession, practice, employment, workmanship, skill, talent, ability, power, strength, faculty, virtue, excellence, endowment, and many other good qualities; and it is also used, though rarely, in a bad sense, for cunning, contrivance, artifice.

Note 17, p. 62, l. 32.—*Þeopa rppæc ɿf toðæled on tpa ɿ hund reoƿontɿg*. Their language is divided into seventy-two.—This calculation of the number of languages occurs again in c. xxxv. § 4. It is also mentioned by Ælfric, *De Test. Vet.*; and the passage is thus translated by Lisle: “Now the history telleth us concerning Noe's posterity, that his sons begot seventy and two sons, who began to build that wonderfull citie and high tower, which in their foolish imagination should reach up to heaven. But God himselfe came thereto, and beheld their worke, and gave

them every one a sundry language, that they understood not each other what they said: so they quickly surceased the building; and then went they to sundry forrein lands, with as many languages as leaders."

Note 18, p. 64, l. 8.—Cicero shows in his "*Somnium Scipionis*" that the Romans occupied a comparatively small part of the earth, and that, therefore, the glory of the Roman name was very limited in its extent.

Note 19, p. 64, l. 15.—"þe ge þær ýmbe řřıncað." "Which ye labour about."—"þær," "there," is frequently redundant in Anglo-Saxon as in modern English.

Note 20, p. 66, l. 7.—"ten þurenð řınťpa." "Ten thousand winters."—Northern nations reckon their years by winters, and the shorter divisions of time by nights. The latter mode of computation is still very common in this country, as, instead of seven days, we say "se'nnight;" and, instead of fourteen days, we say "a fortnight."

Note 21, p. 68, l. 34.—Hor. Carm. lib. i. carm. 4.

Note 22, p. 70, l. 1.—"Þpæt řınt nu þær řopemæpan and þær řiran ġolbřmıðer ban pelonðer." "What are now the bones of the celebrated and the wise goldsmith, Weland?"—This passage is grounded on the following remark of Boethius,

"Ubi nunc fidelis ossa Fabricii jacent?"

In c. xvi. § 2, Alfred mistook an epithet for a proper name, and here, instead of mentioning the name of Fabricius, the opponent of Pyrrhus, he seems to have been led by a singular association of ideas to substitute that of Weland, the Vulcan of northern mythology. Although there is a remarkable change of persons, the argument to prove the worthlessness of earthly reputation is not affected by it.

Note 23, p. 70, l. 7.—"Se apæða Romapa heřetoga, ře pær řazan Břutur, oðře naman řařřur." "The patriotic consul of the Romans, who was called Brutus, by another name Cassius."—This is a very singular mistake of Alfred's. Brutus and Cassius are here confounded, and considered as one person!

Note 24, p. 72, l. 5.—"řpa þær řınðer ýřť." "As the wind's storm."—For this reading we are indebted to Mr. Cardale; the reading in the Cottonian MS. being řpa þær řınðer þýř, and in the Bodleian řpæ þep řınðer þýř; both of which are evidently erroneous, and there cannot be a doubt that Mr. Cardale has happily restored the original reading.

Note 25, p. 72, l. 6.—"Stýpung," which is here rendered "experience," means a stirring, or agitation, or any kind of tumult.

Note 26, p. 76, l. 32.—"Sřıře řpete to bealceťenne," which is here translated "very pleasant to the stomach," could not be rendered more literal in English, the expression being "dulcis eructando."

Note 27, p. 80, l. 10.—"þ ır þonne řoð. That is, then, God.—The Latin of Boethius is, *Id autem est bonum*. That God is the supreme good is not formally stated by Boethius until after a long train of reasoning, which is followed by his address to the Deity. It first occurs in the part of lib. iii. *prosa* 10, which corresponds with c. xxxiv. § 2, of the present work. But in this, and some other passages, the construction shows that Alfred meant to put God, instead of good. In Anglo-Saxon the word *ġoð* denotes both God and good, so that there can be no other guide to its meaning, independently of the context, than the introduction of a capital

letter. It may be remarked, however, that in the Cottonian MS. of this work, the adjective *Ʒoð* is generally spelt *Ʒooð*.

Note 28, p. 82, line 2.—*orðælpe*; more prone.—The Bodleian MS. gives *orðælpe*, and the Cottonian gives *orððælpe*, as the reading of this word; but these being unintelligible, Junius proposed to substitute *orðælpe*, in which he was followed by Mr. Cardale, and the Editor's opinion coincides with their view.—See Rawlinson's *Boethius*, p. 167.

Note 29, p. 86, l. 4.—*oþep* is substituted by Mr. Cardale for *heopa*, and makes the passage clearer.

Note 30, p. 90, l. 4.—*mæte* is here used impersonally, and reflectively: literally, as if it dream you.

Note 31, p. 90, l. 24.—*Ða andƷƷopode BoetiuƷ*. Then answered Boethius.—Alfred occasionally forgets that he is writing in the character of Boethius, and names him in the third person.

Note 32, p. 92, l. 34.—*hingƷuge þýrte cale*.—These verbs are all in the singular number, and are used impersonally—a circumstance which frequently occurs in Anglo-Saxon.

Note 33, p. 96, l. 6.—*re Latulur Ʒær heƷetoƷa on Rome*. Catulus was a consul in Rome.—Catulus was a Roman consul, but it was Catullus, the poet, who was indignant that Nonius should sit in a chair of state. The two are here confounded.

Note 34, p. 102, l. 28.—This refers to Damocles and Dionysius, the tyrant of Sicily.

Note 35, p. 104, l. 19.—Seneca, who is called the “foster-father” of Nero, had the misfortune to be appointed tutor to that cruel tyrant; and having incurred the displeasure of his former pupil, he was put to death by bleeding, which was accelerated by a bath.

Note 36, p. 104, l. 24.—Papinian, the celebrated jurist, was a prefect under the Emperor Severus, and it is said that the emperor, on his death, commended his two sons, Antoninus Caracalla and Geta, to the care of Papinian. But soon after his father's death, Caracalla dismissed Papinian from his office, murdered his brother Geta, and then gave orders for the execution of his former guardian, which was shortly afterwards carried into effect. Boethius could scarcely have selected two more fitting examples for illustrating his argument.

Note 37, p. 106, l. 23.—*Thýle*. Thule.—An island in the German Ocean, which, from its great distance from the continent of Europe, received from the ancients the epithet of “ultima.” Its situation was never ascertained; and there are still different opinions about it. Some suppose that it was the island now called Iceland, or else part of Greenland; while others consider it to be the Shetland Isles.

Note 38, p. 106, l. 31.—“*Ʒum Ʒceop*,” “a certain poet.”—This was Euripides; and the passage alluded to is *Andromacha*, l. 320, Ed. Matth.

Note 39, p. 110, l. 16.—*unæþelne*; un noble.—It was necessary to coin a word to express the meaning of the original. Ignoble would convey a very false idea of what is meant by *unæþel*, both in this and many other passages.

Note 40, p. 112, l. 15.—*Ædipus* is here alluded to, who, in ignorance, is said to have slain his father Laius, King of Thebes.

Note 41, p. 130, l. 18.—*opcuman* is evidently a contraction of *oƷƷecuman*, to overcome, like *o'ercome* in English.

Note 42, p. 132, l. 36.—*bpyr̃t* is here used for *bepyr̃t*.

Note 43, p. 142, l. 17.—*þeap̃r̃ð* is here used for *þeap̃r̃t*.

Note 44, p. 146, l. 3.—*no beoph̃tney bæpe runnan rciman rie þær æp ner ƿo metanne*, &c.—This, which is the reading in the Bodleian MS., is evidently a mistake, and unfortunately there is no other MS. to correct it, inasmuch as those portions of Boethius which are metrical are entirely different in the Bodleian and Cottonian MSS. The Bodleian contains the metres in a prosaic form, and the Cottonian has them in verse. E. Thomson, Esq., has kindly suggested to the Editor that *þær æp ner* should be *þær̃tæp̃ner*, or rather *þeortæp̃ner*, darkness; and this alteration is in some measure confirmed by the parallel passage in the metrical version, viz. :

*þonne pile he recgan,
þæt bæpe runnan rie,
beoph̃tney þiõr̃po,
beopna ƿephỹlcum,
ƿo metanne.*

There can, therefore, be no impropriety in thus altering the reading of the Bod. MS., and substituting for it a word which, while it gives clearness to the passage, is in harmony with the Cott. MS.

Note 45, p. 160, l. 22.—The word “he” is redundant here, and makes *ƿiohhige* have the force of a reflective verb; a mode of expression very common in this work. It may here be remarked, that there are many redundancies which did not seem to require any remark in the notes.

Note 46, p. 162, l. 4.—*Ic paƿ*, &c.—The fable of the giants and the history of the Tower of Babel are introduced by Alfred in consequence of a passing allusion in Boethius; and it may be noticed how carefully Alfred guards against making a direct assertion with regard to these fabulous histories, by employing the expression, “*ƿceolbe beon*.”

Note 47, p. 162, l. 20.—*Deipa*. Dura.—Daniel, c. iii. 1.

Note 48, p. 166, l. 8.—*Papmenideƿ*. Parmenides.—Parmenides was a Greek philosopher, and flourished about the same time as Socrates; and, like other philosophers of that period, expressed his opinions in verse. The poem from which the quotation is made is entitled, “On Nature.”

Note 49, p. 166, l. 18.—*þær ƿran Platoner lapa ruma*.—The passage here alluded to was the remark made by Plato in his *Timæus*, viz. that discourses, in those matters of which they are the interpreters, should always have a certain relationship to the subject.

Note 50, p. 170, l. 3.—*Týr̃ier*.—The reading of this word is evidently different in the Cott. MS., but from the illegible state of this part of the MS. it is impossible to say what the reading is.

Note 51, p. 184, l. 18.—*ƿe Platoner cp̃ibe*.—The saying of Plato, to which reference is made, is in his “Gorgias and Alcibiades,” b. i.

Note 52, p. 194, l. 4.—Ulysses is called by Boethius, *Neritius dux*, this name being derived from *Neritos*, a mountain in Ithaca. Alfred evidently mistook his author's meaning, and considered *Retia*, or *Neritia*, as a distinct country, over which Ulysses ruled.

Note 53, p. 194, l. 11.—*pendel ræ*; the *Wendel Sea*.—This was either the whole of the Mediterranean Sea, or that part of it which is called the *Adriatic*.—See Alfred's *Orosius*, b. i. c. i.

Note 54, p. 194, l. 32.—*Sume hī jædon þ̅ hīo jceolde forpceoppan to leon. ⁊ ðonne jeo jceolde jppecan. þonne pýnðe hīo.* Some, they said, she—*i.e.* Circe—should transform to lions, and when *they* should speak, then they roared.—Literally, some they said she should transform into a lion, and when she should speak then she roared. *She*, of course, refers to leon, which is a feminine noun in Anglo-Saxon.

Note 55, p. 220, l. 27.—*Spa jpa on jæney eaxe hpeapraþ þa hpeol.* As on the axle-tree of a waggon the wheel turns.—The whole of this section is King Alfred's original production. The simile of the wheel is, perhaps, pursued rather too far, and occasionally is not very intelligible; *býrp*, which occurs a few words after, is for *bepeð*.

Note 56, p. 228, l. 10.—See Psalm xvii. 8; Keep me as the apple of an eye.

Note 57, p. 236, l. 17.—In the Cott. MS., after *ða cpæð he*, the following words are inserted, "*eall bið goð þ̅ te nýtc bið. þa cýæð ic þ̅ iŕ joð. þa cpæð he.*" *Sið, &c.* Having chiefly followed the Bodleian text, it did not appear necessary to disturb that arrangement by incorporating these words in the text of this edition.

Note 58, p. 242, l. 2.—See *Aristotelis Physica*, lib. ii. c. v.

Note 59, p. 244, l. 6.—The passage alluded to appears to be in *Iliad* iii. l. 277:

Ἡελίος θ', ὅς πάντ' ἐφορᾷ, καὶ πάντ' ἐπακούεις.

Note 60, p. 246, l. 26.—Cicero was named Marcus Tullius Cicero. See also c. xviii. § 2.

Note 61, p. 248, l. 3.—In the Cott. MS. the following words are inserted after *jppæcon*, before *pit*: "*þa cpæð ic hŕæt hæbbe ic forgiten þær þe pit ær jppæcon. þa cpð he.*" *pit, &c.* For the reason before given, in note 57, they are not incorporated in the present text.

Note 62, p. 252, l. 20.—*gepŕ andgŕt* is rendered "intelligence," in conformity with the Latin. By *intelligentia*, Boethius meant the highest degree of knowledge.

Note 63, p. 255, l. 15.—By the expression "prone cattle," which is the translation of "*hpopa nýtenu*," those animals are meant which have their faces turned towards the ground.

Note 64, p. 256, l. 1, c. xlii.—*Fop þý þe jceoldon, &c.* "Therefore we ought," &c.—This, which is the last chapter of King Alfred's translation of Boethius, and which is very interesting, is almost entirely the royal author's own.

Note 65, p. 260, l. 1.—*Dŕihten ælmihtiga Loð, &c.* "O Lord God, Almighty," &c.—This prayer, which is added at the end of the Bodleian MS. in a later hand, was not appended to the Cottonian MS.

Note 66, p. 263, l. 1.—*Ður Æljpeð ŕ.*—This introduction, which was prefixed to the Cottonian MS., was scarcely the production of King Alfred himself, although it is an additional proof, if any were wanting, that he was the translator of Boethius, and the author of the metrical version. What is usually called the prose version of Boethius, contains the metres, but the translation is not in verse, although from the nature of the subject it nearly approaches poetry. King Alfred, it is supposed, wrote the prose when harassed with those "various and manifold worldly occupations which often busied him both in mind and in body," of which he so feel-

ingly complains; and when he had overcome the difficulties which beset him, he reduced the translation of the metres to that form in which they have been handed down to us, being at once a monument of royal industry, and a pure specimen of the poetry of the Anglo-Saxons.

Note 67, p. 264.—Metre I.—What is here termed Metre I. is rather an original introduction of King Alfred to the subsequent poem. The work of Boethius commences with a metre relative to his misfortunes, without alluding to the cause of them:

“Carmina qui quondam studio florente peregi,
Flebilis, heu, mæstos cogor inire modos.”

As the whole of the Anglo-Saxon metres are too paraphrastic to be strictly called translations, it appears to be the simplest arrangement to number them from this.

Note 68, p. 264, l. 25.—*Lind-pigenðe*.—Literally, fighting under shields made of the linden, or lime-tree. *Lind* in its primary signification is the linden, or lime-tree, *Tilia arbor*; and in its secondary, or metaphorical sense, it is a standard, or banner, as well as a shield. A similar metaphorical use is made of the word *ærc*, an ash-tree. It often signifies a spear or javelin; *i.e.* a weapon made of ash.

Note 69, p. 270, l. 1.—*Æala þu rcippenð*.—This metre, which contains an address to the Deity, is a happy production of King Alfred's muse. With regard to Mr. Turner's observation, that King Alfred's prose translation of the metres of Boethius has more intellectual energy than his verse, it may be remarked, that this is not singular. We usually find much greater energy in blank verse than in poetry, which is fettered with rhyme. This may be exemplified by taking one of the poems ascribed to Ossian, and reducing it to the regular laws of verse. Mr. Turner, however, does justice to our author, by saying, “There is an infusion of moral mind and a graceful ease of diction in the writings of Alfred, which we shall look for in vain to the same degree and effect among the other remains of Anglo-Saxon poetry.”—*History of the Anglo-Saxons*, b. v. ch. iv.

Note 70, p. 307, l. 1.—*Cala min Dphten*.—This metre contains another address to the Deity, which, like the former one, is extremely beautiful. The Latin metre, beginning, *O qui perpetuâ mundum ratione gubernas*, is so amplified, that the Anglo-Saxon version of it may be considered an original composition.

Note 71, p. 348, l. 4.—*æp ðomeſ dæge*; before dome's day.—Dome's day signifies the day of judgment: being derived from *ðeman*, to judge. From hence also is derived our English verb, to deem, *i.e.* to form a judgment or opinion.

GLOSSARY.

A.

Æ, ever
Æbelgan, to offend
Æbepan, to bear
Æbeþecian, to find hidden
Æbiððau, to pray
Æbitan, to bite, to devour
Æblenð, blinded
Æblenðan, to blind
Æbpecan, to break, to spoil, to take
 by storm
Æþeðian, to remove, to open
Æþýrean }
Æþýrgan } to prepossess, to occupy
Æcelan, to cool
Æcennan, to bring forth, to beget;
 Æcenneðner, birth
Æcþung, an asking, a question
Æcpelan, to die
Æcpellan }
Æcpillan } to kill, to perish
Æðimman, to make dim, to darken
Æðl, a disease
Æðon, to take away, to banish
Æþpencan, to drown
Æþpeogan }
Æþpeohan } to endure, to tolerate
Æþmohan }
Æþþurān, to drive away, to drive
Æþþærþcan, to quench, to dispel
Æ, law
Æa, a river, water

Æcep, a field
Æðpe, a vein
Æðþceart, a new creation
Æþen, the evening, even
Æþen-þceopþa, the evening star
Æþen-tiðe, the evening
Æþep, ever
Æþt, again
Æþteþ, after
Æþteþ-þenga, a successor
Æþteþþa, second
Æþteþ-þþýþian, to examine, to in-
 quire after
Æþþeapðner, absence
Æg, an egg
Æghþæþep, both
Æghþiðep, on every side
Æghþonon, every way, everywhere
Ægþep, either, both, each
Æht, property, possessions
Ælc, each
Ælcþæftig, all skilful
Ælenþ, long; *To ælenþe*, too long
Æhnþe, weariness
Ælmeþ, alms
Ælmihtiga, the Almighty
Æltæþ, good, sound, perfect
Ælþeode, a foreigner
Ælþeodig, foreign
Æmetta }
Æmta } leisure, rest
Æne, once

- Ændemert, equally
 Ænlep } each, single
 Anlep }
 Ænlic } only, excellent, singular
 Anlic }
 Æpl } an apple
 Eppel }
 Æp } honour, wealth
 Ap }
 Æp, ere, ever, before
 Æpenð, an errand
 Æpenð-gepput, a letter, a message
 Æpert, first
 Æplert, Æpleart, iniquity, impiety
 Æp-mopgen, early morning
 Æpnepeg, a course
 Æpning, a running
 Æp-tide, timely
 Ærpping, a fountain
 Æbel, noble
 Æbelcundner, nobleness
 Æbeling, a prince, a nobleman
 Æbelo, nobility, native country
 Ætgædepe } together
 Æt-romne }
 Ætne, Etna
 Ætutan, to twit, to reproach
 Æpelm, a fountain
 Æræpan, to make afraid
 Æræpeð, afraid
 Ærærtman, to fix
 Ærandian, to discover, to experience
 Æreðan, to feed, to instruct
 Æreoppian }
 Æreppan } to take away, to put
 Arppan } away, to depart
 Ærypan }
 Æreprcean, to become fresh
 Ærylan, to defile
 Æryppan, to remove to a distance
 Ægan, to own, to possess
 Ægælan, to hinder
 Ægen } one's own
 Aguu }
 Agnian, to appropriate
 Ægyran, to give back
 Æhebban, to raise
 Æht-auht, aught, anything
 Æhpap }
 Æhponan } anywhere, anywise
 Apep }
 Æhpæpgen, everywhere
 Æhppeð, turned
 Æhpopen, see ðpeopyan
 Aladian, to make excuse for
 Alædan, to lead away, to mislead
 Alætan, to let go, to lose, to relinquish
 Alðop, a chief
 Alecgan, to lay aside, to retract, to
 confine
 Alejan } to permit
 Alýran }
 Aleogan, to tell lies
 Alerenð, a Redeemer
 Allunga, altogether
 Alpealða, the Omnipotent
 Alýran, to set free
 Alýrtan, to desire
 Ambeht, a service
 Amepian, to prove
 Ametan, to mete out, to measure
 Ameppan, to hinder, to mislead, to
 distract, to corrupt
 An, one
 Anæbelan, to dishonour, to degrade
 Anbið, waiting
 Anbindan, to unbind
 Ancop, an anchor
 Anda, envy, enmity, revenge
 Andern, measure, proportion
 Andertan, to confess
 Andget } sense or meaning, under-
 Andgit } standing, intelligence
 Angit }
 Andgetrull, discerning
 Andgitrullice, clearly
 Andlang, along
 Andhþene, food
 Andþýrn, respectable
 Andracgan, to deny
 Andrþap } an answer
 Andþýpð }
 Andrþapian } to answer
 Andþýpðan }
 Andþeapð, present
 Andþeopc } a cause, matter
 Anþeopc }
 Andþlht, form
 Andþlita, the countenance
 Anþealð, onefold, simple, singly
 existing
 Anþealðner, oneness, unity

- Anroplætan, to lose, to forsake, to
 relinquish
 Angel }
 Angl } a hook
 Angelic, like
 Angin, a beginning
 Anginnan, to begin
 Anhealban, to observe, to keep
 Anhebban, to lift up
 Anlic, alone, only
 Anlic, like
 Anlicner, form, likeness, resem-
 blance
 Anmoblice, unanimously
 Anner, oneness, unity
 Anrcunian, to shun
 Anrendan, to send
 Anrettan, to impose
 Anrin, a view
 Anunga, at once
 Anpalð }
 Anpealð } power, dominion
 Anpalðan, to rule
 Anpalbeg, powerful
 Anpealða, a governor
 Anpullice, obstinately
 Anpunian, to dwell alone
 Apæða }
 Apoda } a patriot
 Apæðan } to search out, to discover,
 Apeðian } to conjecture
 Apearnan, to bear, to sustain
 Apeccan, to declare, to explain
 Apetan, to delight
 Aprapan, to depart
 Apian, to honour
 Aplearner, impiety
 Aplice, honourably
 Appýpð, venerable, deserving of
 honour
 Appýpða, a venerable person
 Appýpðner, honour, dignity
 Aprapan, to sow
 Arcian, to ask
 Arcipan, to separate, to be safe
 Arcoptian, to shorten, to become
 shorter
 Arcuran, to repel
 Arcunð, an asking, an inquiry
 Arcyppan }
 Arcýppan } to sharpen, to adorn
 Aringan, to sing
 Arlupan, to slip away
 Armeagan, to inquire
 Appungan, to break, or spring out
 Appýlgan, to wash
 Appýpian, to seek, to explore
 Artipician, to exterminate
 Artigan, to ascend
 Artpecan }
 Artpeccan } to stretch out
 Artýpian, to stir, to move, to agitate
 Arra, an ass
 Arpeotole, clearly
 Arpinðan, to enervate, to perish
 Aryndpian, to separate
 Atelan, to reckon, to count
 Atemian, to make tame
 Ateon, to attract, to draw, to allure
 Að, an oath
 Abemian, to extend
 Aþeortpian } to become dark, to
 Aþýrtpian } obscure
 Aþpeotan, to warn, to weary
 Aþý, therefore
 Atihce, intent upon, attracted to
 Ation-or, to draw out
 Atpendloð, rolled
 Auhc, aught
 Auþep, either
 Apeccan, to awaken, to excite
 Apegan, to move away, to turn
 aside, to agitate
 Apenðan, to turn aside
 Apeoppan, to cast away, to degrade
 Apep, anywhere
 Apinðan, to strip off
 Apinnan, to contend
 Apurged, execrable
 Appitan, to write out
 Apýpcan, to do
 Apýptpahan, to root out
 Axe, ashes

B.

- Ba, both
 Bac }
 Bæc } a back
 Bætan, to bridle
 Balc, a heap
 Balo, wicked
 Bam, dative of Ba, to both

Ban, a bone
 Bap, bare
 Be, by
 Beadu-pinc, a soldier
 Beag, a crown
 Bealcetan, to eruct
 Beam, a beam, a tree
 Beapn, a child
 Beapnlerz, childless
 Beatan, to beat
 Bebeodan } to command, to bid, to
 Beodan } offer
 Biodon }
 Beboð, a commandment
 Bec } a book; also Bec, pl. books
 Boc }
 Bec-Lebene, Latin
 Becnan, to denote
 Becpeopan, to creep
 Becuman, to happen, to befall, to
 come to, to enter
 Becýppan, to turn
 Beðælan, to divide, to deprive, to be
 destitute
 Beþærzan, to commit
 Beþon, to catch hold of, to include
 Beþopan, before
 Began, to follow
 Begitan, to beget, to get, to obtain
 Begong, a course
 Behealban, to behold, to observe, to
 keep
 Beheapan, to cut off
 Beheru, necessary
 Behelian, to cover, to conceal
 Behindan, behind
 Behopian, to behave, to render fit or
 necessary
 Behpeppan, to turn, to prepare
 Belicgan, to surround
 Belimpan, to belong to, to appertain
 Belucan, to lock up
 Benæman, to deprive
 Benugan, to enjoy
 Benýþan, beneath
 Beo, a bee
 Beon, to be
 Beopz } a hill, a barrow
 Beoph }
 Beopn, a man

Beophz, bright
 Beophzner, brightness
 Beppenán, to wink
 Bepan, to bear; p. p. geboþen
 Beræðan, to rid from
 Bepeafian } to bereave, to deprive,
 Berýþan } to strip
 Bercýhan, to look upon
 Bereon, to look about, to look upon
 Berhpan, to impose, to put upon
 Bermítan, to pollute, to defile
 Beropz, dear, beloved
 Bertýpmian, to agitate
 Berpican, to deceive, to betray
 Berpimman, to swim about
 Bez, better
 Bezan, to improve
 Bezerta, best
 Beting, a cable
 Betpung, amendment
 Betzt, best
 Betpeox }
 Betpuh } betwixt, between, among
 Betpux }
 Bebeappan, to need, to want
 Beþapian, to guard, to defend
 Beþæfan, to cover
 Beþæg-utan, surrounded
 Beþealþian, to wallow
 Beþitan, to keep, to observe
 Beþpigan, to cover, to conceal
 Beþýppan, to cast
 Biððan, to pray, to compel
 Biþian, to shake, to tremble
 Biþan } to bend
 Býþan }
 Bil, a bill, a sword
 Bil-pude, blood-red sword
 Bilepzt, gentle, merciful
 Bilepztner, simplicity
 Bindan, to bind
 Binnan, within
 Bio-bpeað, bee-bread, honeycomb
 Biophzo }
 Biophzner } brightness
 Biophzu }
 Birez } an occupation
 Birs }
 Biren }
 Birn } an example

Birgan, to employ, to be employed,
to be busy

Birgung, an occupation

Birmeþian, to scoff at, to reproach,
to revile

Birman, to set an example

Birpell, a fable

Birpic, a deceit, a snare

Bitep, bitter

Bitepner, bitterness

Bipirt, provisions, food

Blac, black, pale

Blæð } fruit

Bleð }

Blæte, widely, everywhere

Blapan, to blow, to blossom

Blendian, to blind

Bleop, colour

Bhcan, to glitter

Blind, blind

Bhoh, hue, beauty

Bhr, bliss, pleasure

Bhre, blithe, merry, joyful

Bhðner, joy, enjoyment

Bloð, blood

Bloþma, a blossom, a flower

Boc-cpært, book-learning

Boða, a messenger

Bodian, to announce, to proclaim

Boða } a bough, a branch

Boh }

Bopð, a bank

Bopen, born; p. p. of bepan

Bot, repentance

Bpab } broad, extended

Bpæb }

Bpæðan, to spread; p. p. bpæððan

Bpæðing, spreading

Bpeccan, to break

Bpæð, a board

Bpægo, a ruler

Bpeort } the breast

Bpeort-cofa }

Bpudel } a bridle

Bpudl }

Bpingan, to bring

Bpoc } a brook, affliction, misery

Bpoca }

Bpocian, to afflict

Bpoga, a prodigy

Bpormenðe, perishable

Bporep } a brother

Bporep }

Bpucan, to use, to enjoy

Bpun, brown

Bpýð, a bride

Bpýpð, he governs

Buenð, an inhabitant

Buran, above

Bugian, to inhabit

Bupg-rættend }

Bupg-papu } a citizen

Buph-papu }

Buph }

Bupug } a city

Býpug }

Bupna, a stream

Butan, without, external

Butan } but, unless, except

Buton }

Butu, both

Butpuht, between

Býcgan, to buy

Býpnan, to burn

L.

Laf, active

Lapeþtun, an enclosure

Lærtep } a city

Lærtep }

Lahan, to be cold

Lamp-ræð, a camp, a field of
battle

Lapitula, a chapter

Lap, care

Lapceþn, a prison

Lealb, cold

Lehhettung, scorn, laughter

Lempa, a soldier

Lene, brave

Leopran, to cut

Leopl, a husbandman, a man

Leol } a ship

Liol }

Leoran, to choose; perf. gecupe,
chose

Lepa } a merchant, a chapman

Lepe-man }

Lepan, to catch, to subdue

- Lep } a space of time, a turn;
 Lieppe } æt ꝥuman ceppe, in
 Lȳp } the first instance
 Leppan, to return, to depart
 Lulb } a child
 Lȳlb }
 Lið, a germ, a shoot
 Līpa-lear, without a shoot
 Llam, a fetter
 Llað, cloth; pl. Llaþar, clothes
 Llæn, pure, clean
 Llænlic, pure, virtuous
 Llænner, virtue, chastity
 Lleopian }
 Llȳpian } to call, to cry, to speak
 Lliþ, a cliff
 Lliþian, to cleave, to adhere
 Lluð, a rock
 Llurtep, a cell
 Lmiht, a youth, a child, an at-
 tendant
 Lmiht-hað, childhood
 Lnoðan, to dedicate
 Lnol, a hill, a knoll
 Lol, cool
 Lonðel, a candle
 Lonful, a consul
 Loppn, a grain
 Loppþeþ, a multitude, a company
 Lorp, a fetter
 Loſtnung, a temptation
 Loðhce, truly, surely
 Lpært, craft, art, virtue
 Lpærtęga }
 Lpærtęga } the Creator, a workman,
 Lpærtęga } an artificer
 Lpærtig, crafty, skilful, virtuous
 Lpeaca, a Greek
 Lpeopan }
 Lpȳpan } to creep
 Lpirt, Christ
 Lpirtędom, Christendom, Chris-
 tianity
 Lulpian, to cringe
 Luma, a comer, a guest, a stranger
 Luman, to come
 Lunnan, to know
 Lunnian, to inquire, to search
 Luð, known
 Lupian, to know
 Lpanian, to languish, to waste
 Lpæþan }
 Lpeþan } to say, to speak
 Lpiþan }
 Lpelmian, to kill
 Lpeman, to please
 Lpen, a queen
 Lpic }
 Lpuc } living, alive
 Lpuca }
 Lpiðbung, a report, a speech
 Lpide, a saying, a speech, a doctrine
 Lȳle, cold
 Lȳme, coming
 Lȳn, kin, kindred, kind
 Lȳn, proper
 Lȳna, a cleft, a chink
 Lȳne }
 Lȳnelic } royal, kingly
 Lȳnertol, the king's dwelling-place,
 the metropolis
 Lȳning, a king
 Lȳnpen, a kind, a generation, a
 family course
 Lȳpepa, a kind of fish
 Lȳrpan, to fetter, to bind
 Lȳrt, excellence, splendour
 Lȳð } knowledge, a region, a coun-
 Lȳþe } try
 Lȳþan, to show, to make known, to
 relate

D.

- Dæð, a deed, an action
 Dæg }
 Daȝ } a day
 Dægla }
 Digle } secret, unknown, abstruse
 Dæg-pum }
 Dogop-pum } a number of days
 Dæl, a part
 Dapu, an injury, a hurt
 Deað, dead
 Deaðlic }
 Deaðlic } deadly, mortal
 Deað, death
 Deap, dare
 Delþan, to dig
 Delþepe, a digger
 Dem, an injury

Dema, a judge
 Deman, to judge
 Dene, a valley
 Deofel, the devil
 Deop } deep
 Diop }
 Deoplicop, deeper, more deeply
 Dioplice, deeply
 Deop } a wild beast
 Diop }
 Deop } dear, precious
 Dýpe }
 Deopling } a darling, a favourite,
 Diopling } one beloved
 Deop-cýn, wild beast kind
 Deoppeopð }
 Deoppupð } precious, dear
 Deoppýpð }
 Deoppupðner, a treasure
 Depuan, to injure
 Diegelner, a recess, a secret place
 Digellice, secretly
 Dim, dim, dark
 Diogol, secret, profound
 Diop-bopen, nobly born
 Diope, dearly
 Dohcep, a daughter
 Dom, a judgment, a decree
 Domepe, a judge
 Domer-ðæg, doomsday
 Don, to do, to make
 Doppten, thirst
 Dneam-cpært, the art of music
 Dneamepe, a musician
 Dpecan }
 Dpeccean } to afflict, to torment
 Dnefan, to vex, to trouble
 Dpenc } drink
 Dpýnc }
 Dpeogan, to suffer
 Dpeopuð, dreary
 Dpeorend, perishable
 Dpu }
 Dpuð } dry
 Dpýð }
 Dpufan, to drive, to pursue, to exercise
 Dpuðan }
 Dpýðan } to dry, to become dry
 Dpuhten, the Lord

Dpuht-guma, a chieftain
 Dpincan, to drink
 Drohtað, conversation, society
 Dpýcpært, magical art
 Dpýcpærtuð, skilful in sorcery
 Dpýggum, the dregs
 Dugan, to be honest, to profit
 Duguð, honour, an ornament
 Duguð, virtuous, honourable
 Dun, a hill, a mountain
 Dunnian, to obscure, to make dun
 Duppe, darest thou? See Deap
 Dupu, a door
 Dpehan } to wander, to deceive, to
 Dpohan } mislead
 Dpolema, a chaos
 Dýðepian, to delude
 Dýnt, a blow, a crash
 Dýri }
 Dýrð } foolish
 Dýrð }
 Dýrian, to be foolish
 Dýrð, folly, error
 Dýrðga, a foolish person

e.

Ea, a river
 Eac, also
 Eaca, an addition
 Eacan, to increase
 Eaden, granted, ordained
 Eaðuð, happy, blessed, perfect
 Eaðuðlic, perfect
 Eaðigner, happiness
 Eaðmodlice, humbly, conformably
 Eafor }
 Efor } a wild boar
 Eafora, a son
 Eage, an eye
 Eala, alas!
 Ealand }
 Ealand } an island
 Ealb }
 Ealb } old
 Ealb }
 Ealb-ræðep, a grandfather
 Ealðop-man, an alderman, a nobleman
 Ealb-puht, an old right
 Eall, all

Caller, totally, altogether
 Callunga, altogether, entirely, at all
 Calnepeg } always
 Calneg }
 Calo, ale
 Cap, an ear
 Capð, native soil
 Capð-fært, settled, permanent
 Capðian, to dwell, to inhabit
 Caproð }
 Caproð } difficult
 Caproðlic }
 Caproðner, a difficulty
 Caproðu, difficulties
 Capz, weak, timid
 Cap-geblonð, the sea
 Capum, an arm
 Capum, wretched, poor
 Capming } the miserable, the
 Erming } wretched
 Capumlic, miserable
 Capumlice, wretchedly, meanly
 Capmð }
 Eopmð } poverty, calamity
 Epmð }
 Capnian, to labour, to earn
 Capnung, a means, a deserving, an
 earning
 Cart, the east
 Cartep, Easter
 Cart-peapð, eastward
 Cape } easily
 Capelice }
 Caðmedan, to adore, to be moved
 with adoration
 Caðmeð, humble
 Caðmet } humility
 Caðmodner }
 Cap, oh!
 Cax, an axis
 Ebban, to ebb, to recede
 Ebbe, the ebb, the receding of
 water
 Ece, eternal
 Ecg, an edge
 Ecner } eternity
 Ecnýr }
 Eðlean, a reward
 Eðnypian, to renew
 Eðrceart, a new creation

Eðrit, a reproach
 Eren-beopht, equally bright
 Erne, even
 Efnlic, equal
 Eft, again
 Eft-cuman, to come again, to re-
 turn
 Ege, fear
 Ege-full, terrible
 Egera, terror
 Egerlic, horrible, terrific
 Eglan, to ail, to grieve
 Egor-ræpeam, the sea
 Ehtan, to pursue
 Eld, an age, time
 Elbar, men. See ylb
 Eldpan, parents, ancestors
 Eldung, delay
 Ellen, courage, fortitude
 Ellende, a foreign land
 Eller, else
 Elpenð, an elephant
 Elpeodig, foreign
 Embe-gýpðan, to encompass
 Emlice, equally, evenly
 Emn } even, smooth, equally
 Emne }
 Emnian, to make equal
 Emra, leisure
 Ende, an end
 Endebyð } order, regularity
 Endebyðner }
 Endebyððan, to set in order
 Endebyððlice, orderly
 Endelear, endless, infinite
 Endemer } equally
 Endemerz }
 Endian, to end
 Engel, an angel
 Englirc, English
 Eorel, evil
 Copl, an earl, a chief
 Copð } the earth
 Coppe }
 Copðlic, earthly
 Coppan-rceat, the earth
 Copð-pape, an inhabitant of the
 earth
 Copian, to show
 Copp, your. See þu

Eplan, to plough, to till
 Erne, a man
 Ert, a decree
 Etan, to eat
 Eð }
 Eðpe } more easily
 Eþe, easy
 Eþel, a country, soil, a native place
 Eþelice, easily
 Eþel-ŕtol, the metropolis
 Eðner, favour, easiness

F.

Facn, deceit, a stratagem
 Fæðep, a father
 Fægen }
 Fægn } glad, happy
 Fægenian }
 Fægnian } to rejoice, to wish for
 Fægeþ, fair
 Fægeþner, fairness, beauty
 Fæþbu, colour
 Fæpelð, a way, a course, a going
 Fæpinga, suddenly
 Fæþlice, suddenly
 Fært, fast, firm, constant, sure
 Færtan, to fast
 Færte, firmly
 Færten, a fastness, a citadel
 Færthc, firm, constant
 Færthcice, firmly
 Færtnep, firmness
 Færtnian, to fasten
 Fært-pæð, inflexible
 Fært-pæðlic, constant
 Fært-pæðner, a fixed state of mind,
 resolution
 Faðian, to vary
 Famig, foamy
 Fana, a temple
 Fandigan, to try, to explore, to find
 out
 Fapan }
 Feþan } to go, to depart
 Fat, a vessel
 Fea }
 Feapa } few
 Fealban, to furl, to fold up

Feallan, to fall
 Fealþian, to ripen
 Feapn, fern
 Feapp, a bull
 Fedan, to feed
 Feþep, a fever
 Fela }
 Feola } many
 Felð, a field
 Felg, a felly
 Feltun, a dunghill
 Fenn, a fen
 Feoh, money
 Feoh-gitþepe, a covetous man
 Feonð }
 Fienð } a fiend, an enemy
 Feop }
 Feoppaþ } far
 Fiep }
 Feope }
 Feoph } life
 Fioþ }
 Feopþian, to prolong, to go far
 Feopð, the fourth
 Feopeþ, four
 Feopeþ-healf, the four sides
 Feþð-mon }
 Fýþð-mon } a soldier
 Fepðð }
 Fepð } the mind
 Fepð-loca, the breast
 Fet, fat, fed
 Fetel, a belt
 Feþe, walking, the act of going on
 foot
 Feþep }
 Fiþep } a feather, a wing
 Fian }
 Fioþan } to hate
 Fiepen-ful, wicked, full of crimes
 Fiep-þete, four feet
 Fipel-ŕtþeam, the Fifel stream
 Firta, the fifth
 Findan, to find
 Fingep, the finger
 Fioung, hatred
 Fiopeþ-þet, four-footed
 Fipar, men
 Fipen-lurt }
 Fýpen-lurt } luxury, debauchery

- Fippr, a space of time
 Fippr-georn, being inquisitive
 Fisc, a fish
 Fiscian, to fish
 Fisca, physica, physics
 Fitt, a song
 Flærc, flesh
 Flærhc, fleshly
 Fleogan }
 Fleon } to fly, to flee, to fly from
 Flion . }
 Fleopan, to flow
 Flionðe, fleeting
 Flizan, to contend
 Floð, a flood
 Flop, a floor
 Fodðep, fodder
 Folc, a people
 Folc-cuð, known to nations, celebrated
 Folc-gerið, a nobleman
 Folc-gepin, battle-fray
 Folcisc, the vulgar, a man
 Folðan-rcæat, the earth
 Folð-buenð, an inhabitant of the earth
 Folðe, the ground, the earth
 Folgað, service
 Folgepe, a follower, an attendant
 Folgian }
 Fylgean } to follow
 Fon, to take, to undertake, to begin
 Fop, for
 Fopbæpan, to forbear, to allow, to pass over
 Fopbæpnan, to burn, to burn up
 Fopbeoðan }
 Fopbioðan } to forbid, to restrain
 Fopbeprtan, to burst
 Fopbpedan, to prostrate, to overthrow
 Fopbuðan, to avoid
 Fopceapan, to bite off
 Fopcuð, wicked
 Fopcuðpa, inferior
 Fopcpæban, to censure
 Fopcýppan, to avoid
 Fopðon, to destroy
 Fopðpīan, to drive out
 Fopðpīgan, to dry up
 Fopðpīlman, to confound
 Fopealðian, to wax old
 Fope-mæpe, eminent, illustrious
 Fope-mæplic, eminent
 Fope-mæpner, renown
 Foperceapian, to foreshow, to foresee
 Foperceapung, foreshowing, providence, foreknowledge
 Fopereupener, dishonour
 Foperppæc, a defence
 Foperppeca, an advocate
 Foperppecen, forespoken
 Fope-tacn, a foretoken
 Fope-bencean } to despair, to dis-
 Fope-bencan } trust
 Fope-bingian, to plead for, to defend
 Fope-bonc, forethought, providence
 Fopetiohhung, predestination
 Fope-pitan, to foreknow
 Fopgīan, to forgive, to give
 Fopgītan, to forget
 Fopgýlðan, to recompense
 Fophealban, not to keep, to lose, to withhold
 Fophelan, to conceal
 Fophepegian, to lay waste, to destroy
 Fophogiañ, to neglect
 Fophtian } to frighten, to be
 Fophtigan } afraid
 Fophpīpan, to pervert, to change for the worse
 Foplæðan, to conduct, to mislead
 Foplætān } to permit, to relinquish,
 Fopletan } to lose, to leave
 Fopleorān, to lose
 Foplgān, to commit fornication
 Foplopen, lost
 Foplurthce, gladly, willingly
 Fopm }
 Fopma } first
 Fopneah, almost
 Fopon, before
 Foprýnel, forerunner
 Foprceāppan, to transform
 Foprceotān, to anticipate
 Fopreapian, to wither
 Fopreon, to overlook, to despise

| | | |
|--|--|-------------------|
| Foprlapian, to be slow, to be unwilling | Fneo | } free |
| Fopplean, to slay | Fneoh | |
| Foprtandan, to withstand, to understand, to avail | Fpuz | |
| Foprtelian, to steal | Fpio | |
| Foprpelgan, to swallow up | Fpy | } freedom |
| Foprpigian, to pass over in silence | Fneodm | |
| Fopð, forth | Fpiodm | |
| Fopðam } for that reason, be- | Fpydm | |
| Fopðæmbe } cause | Fneohce, freely | } a friend |
| Fopðbringan, to bring forth, to produce, to accomplish | Fneolrian, to set free; p. p. gerpylroð | |
| Fopð-fopplætener, free permission, license | Fneonð | |
| Fopð-gepitan, to depart, to die | Fpuend | |
| Fopðra, further, worse | Fpynd | } friendship |
| Fopþpiccan, to oppress, to tread under | Fneonð-pædenn | |
| Fopþý, therefore | Fneondrcipe | |
| Foptrupian, to be presumptuous, to be over-confident | Fpið, peace | |
| Foptrupung, presumption | Fpiþian, to protect | } the origin |
| Foppeopnian, to refuse | Fpið-rcop, an asylum, a refuge | |
| Foppeopþan } to be undone, to | Fpiorep, consolation, comfort | |
| Foppupþan } perish | Fpom-peapnd, away from, a departing | |
| Foppeopðfullic, excellent | Fpuma, the beginning, the origin | } the first cause |
| Foppýnd, destruction, damage | Fpum-rcceart, the origin, the first cause | |
| Foppýnnan, to forewarn | Fpum-rcol, an original station, a proper residence | |
| Forteþ-pædep, a foster-father | Fpýmð, the beginning | |
| Forteþ-moðop, a foster-mother | Fugel, a fowl, a bird | } perfect |
| Fot, a foot | Ful, foul, impure | |
| Fox, a fox | Fulþpemeð, perfect | |
| Fpam, from | Fulþpemeðner, perfection | |
| Fpam-gepitan, to depart | Fulþpemian } to perform, to ac- | } accomplish |
| Fpea, a lord | Fulþpemman } | |
| Fpea-ðpihten, a supreme lord | Fulgan, to follow up, to fulfil, to accomplish; perf. ful-eode | |
| Fpecen | Full, full | |
| Fpecendlic | Fullce, fully | } baptism |
| Fpecenlic | Fulluht | |
| Fpecn | Full-pýpcan, to complete | |
| Fpecenner, danger, peril | Fulneah, nearly, full high | |
| Fperþian, to comfort | Ful-piht, full right | } confide |
| Fpegnan } to ask, to inquire, to | Fultupian, to confide | |
| Fpiugian } know by asking | Fultum, help | |
| Fpemð, foreign, outer | Fultumian, to help, to support | |
| Fpeme, profit, advantage | Funðian, to strive, to try, to tend to | } a furrow |
| Fpemeð, a stranger | Fup, a furrow | |
| Fpemman, to effect, to do, to perpetrate | Fupþon | |
| | Fupþum | |
| | Fýllan, to fill | } help |
| | Fýlzt, help | |

Fȳp, fire
 Fȳpen, fiery
 Fȳpmert, at all, at most
 Fȳpp, far
 Fȳpp, furze
 Fȳppian, to support, to promote

L.

Læþpian } to gather, to join, to
 Læþpian } resort
 Læþptang, continuous, united
 Lælan, to astonish, to hinder
 Læpp, grass
 Læfol, tribute
 Lalan, to sing
 Lalbop, an incantation
 Lalne, lust
 Lamen, sport, pleasure
 Lan }
 Langān } to go
 Læprecc, the ocean
 Lært, the soul, the spirit
 Lærtlic, ghostly, spiritual
 Lærtlice, spiritually
 Leacrian, to ask, to find out by
 asking
 Leaðop, together
 Leānbīdan } to abide, to wait for
 Lebīdan }
 Leāndȳpðan, to answer
 Leap, the year
 Leap-mælum, yearly
 Leapa }
 Leape } formerly, certainly
 Leaproð, difficult
 Leapo, prepared, ready
 Leapo-pita, intellect, understanding
 Leappian, to prepare
 Learcung, asking, inquiry
 Leat-peapð, a gatekeeper
 Lebæpan, to behave
 Lebeacnian, to point out, to nod
 Lebeð, a prayer
 Lebeð-man, a beadsman, a man em-
 ployed in prayer
 Lebelgan, to be angry
 Lebeþhtan, to enlighten
 Lebetan, to improve, to make
 amends

Lebicgan }
 Lebȳcgan } to buy
 Lebīððan, to pray
 Lebīndan, to bind
 Leblendan, to blend, to mingle, to
 pollute
 Leblīrrian, to rejoice
 Leboð, a command
 Lebpaðan, to spread
 Lebþengan }
 Lebþungan } to bring
 Lebuḡan, to bend
 Lebȳpð, birth, family, origin
 Lebȳpian, to happen, to come to
 pass
 Leceoran, to choose; p. p. gecopen
 Leceppan } to turn, to have re-
 Lecȳppan } course to
 Leclænrian, to cleanse
 Lecnapan, to know, to discover
 Lecoplic, fit, proper
 Lecunðelic }
 Lecȳnðelic } natural
 Lecȳnð, nature, kind, manner
 Lecȳnðe, natural
 Lecȳnðelice, naturally
 Lecȳþan, to make known
 Lecȳðbe, a country
 Led }
 Lād } a song
 Lȳð }
 Lebafenlic, seemly
 Ledal, a separation
 Ledere, fit, suitable
 Ledon, to finish, to complete
 Ledpærner }
 Ledpereðner } trouble
 Ledperner }
 Ledperan, to disturb
 Ledþelan } to mislead, to deceive,
 Ledþeligan } to seduce
 Ledþola, error, heresy
 Ledþol-mirt, the mist of error
 Leeapnian }
 Leeapnigan } to earn, to deserve
 Leeapnung, merit, desert
 Leecan, to make addition
 Leeðnīpan, to renew
 Leenðebȳpðan, to set in order
 Leenbian, to end, to finish

Leenboðlic, that which will end
 Leecopian, to discover, to show
 Leragen, glad
 Lerapan, to go, to travel, to die
 Lereæ, joy, gladness
 Leregan } to join, to unite, to com-
 Leregean } pose
 Lerelan, to feel
 Lereohc, a fight, war
 Lerepa, a companion
 Lereppæden, companionship
 Lerepncipe, a society
 Lereðpan } to give wings
 Lerþepian }
 Lerht, a contention
 Leron, to receive, to take, to catch
 Lerpeðan, to feel
 Lerpeðner, the feeling
 Lerpæge, mind, opinion
 Lerpæge, celebrated
 Lerpeðan, to perceive
 Lerpeman, to finish, to fulfil, to
 perpetrate
 Lerpeogan, to set free
 Lerpultumian, to help
 Lerýllan, to fill, to fulfil, to satisfy
 Lerýpn, long ago
 Lerýpðian, to promote, to improve
 Legæðepian } to gather, to unite,
 Legæðepian } to bring together
 Legæðepugan }
 Legæðepung, a gathering, a collec-
 tion
 Leglengan } to decorate
 Llengan }
 Legongan, to pass through
 Legpapian, to touch
 Legpupan, to seize
 Legýpian, to clothe; p. p. gegepeð
 Lehatan, to promise
 Leheftan, to bind, to enslave
 Lehealðan, to hold, to keep, to pre-
 serve
 Leheðe, seized
 Lehelpan, to help, to assist
 Lehentan, to pursue, to seize
 Leheopan }
 Lehepan } to hear, to obey
 Lehipan }
 Lehýpan }

Lehepeð, heard, applauded
 Lehepenð, a hearer
 Lehepner, the hearing
 Lehcgan } to seek after, to regard,
 Lehýcgan } to discover
 Lehipan, to form
 Lehepeoran, to fall
 Lehpunan, to touch
 Lehpæt } every one
 Lehpilc }
 Lehpæpeper, everywhere
 Lehpidep, everywhere
 Lehýðan, to hide
 Lehýprum, obedient
 Lehýprumner, obedience
 Lehýprt, adorned
 Lelac, an assembly, a collection
 Lelandian, to approach
 Lelæðan, to lead
 Lelæpan, to teach, to instruct
 Lelærtan, to continue, to perform
 Leleapa, belief
 Leleafful, faithful
 Lelemanian, to recompense
 Leleran } to believe
 Lelyran }
 Leleopnian, to learn
 Lelettan, to hinder, to cause delay
 Lelic, a likeness
 Lelic, like, suitable
 Lelice, likewise
 Lelcgan, to lie
 Lehman, to cement, to unite
 Lehmpan, to happen
 Lehpān, to sail, to move
 Lelome, often
 Lelong, on account of
 Lelp-rcapa, a proud wretch
 Lelyrteð, pleased with, desirous of
 Lemæc, a yoke-fellow, a mate
 Lemægð, greatness
 Lemæne, common, general
 Lemænelicce, in common
 Lemæpe, a boundary
 Lemæppian, to praise
 Lemag, a relation
 Lemal-mægene, a multitude
 Leman } to attend, or care for
 Lyman }
 Lemana, a company

Lemeapcian, to appoint, to determine bounds

Lemeleſt, negligence

Lemen, care

Lemengan, to mix, to mingle, to form

Lemet, measure

Lemet, docile, meet, suitable

Lemetan, to meet, to find

Lemetſæſt, modest, moderate

Lemetgian, to moderate, to regulate

Lemetgung, moderation, measure

Lemetlic, suitable, fit, moderate

Lemong, among

Lemot, an assembly

Lemunan, to remember

Lemunðbýpðan, to protect

Lemýnð, memory

Lemýnðgian, to remember

Lemýnðþýpþe, memorable, worthy of remembrance

Geneahſne, near

Genealæcan, to approach

Geneþan, to subdue

Geniman, to take, to conceive

Lenog }

Lenoh } sufficiently, enough

Lenýðan, to compel

Lenýht, abundance

Leo }

Liu } formerly, anciently

Geoc, a yoke

Geocra, a sighing

Geog }

Giung } young

Geolca }

Giolca } the yolk of an egg

Geolecan, to allure

Geomepung, lamentation

Geompe, sorrowful

Geompian, to grieve, to mourn

Geonð, through, over

Geonð-htan, to enlighten

Geonð-rcinan, to shine through

Geonð-plzan, to look over, or beyond

Geopenian, to open

Geopn, desirous

Geopne }

Liopne } earnestly, willingly

Geopnfull, desirous, anxious, diligent

Geopnfullice, very earnestly

Geopnfulner, earnestness, anxiety

Geopnian }

Lipnian } to desire anxiously, to yearn

Lipnan }

Geopnlic, earnest

Geopnlice, studiously, earnestly

Geoptupian, to despair

Geot }

Get } yet

Git }

Gyt }

Geotan, to melt, to pour

Geþað, consideration, a condition

Geþað, considered, constituted

Geþaðrcipe, prudence

Geþæcan, to seize

Geþæft, distracted

Geþearian, to take by force

Geþeapan, to bind

Geþec, government, correction, skill

Geþecan } to say, to instruct, to

Geþeccan } prove, to subdue

Geþeclice, widely, diffusely

Geþela }

Geþepela } apparel

Geþemian, to adorn

Geþenu, ornaments

Geþuht }

Geþýht } desert, a reward

Geþiht }

Geþiht } suitable, right, fit

Geþiht }

Geþum, a number

Geþurenlic, suitable

Geþurenlice, suitably, fitly

Geþurnian, to agree, to suit

Geþum, space

Geþýman, to lay waste

Geþamnian } to unite, to collect to-

Geþomnian } gether

Geþapgod, afflicted, grieved; p. p.

rapgian

Geþælan, to happen

Geþælic }

Geþælg } happy, prosperous

Geþæhllice, happily, prudently

Geþælgner }

Geþæld } happiness

Geþceað, reason

Geþceaðlice }

Geþceaðþrllice } rationally

Lerceabpīr } rational, intelligent
 Lerceabpīrlīc }
 Lerceabpīrne, reason
 Lerceaprt, a creature
 Lerceapen, formed; p. p. rcýppan
 Lerceapian, to view, to regard
 Lerceandan, to corrupt
 Lercinan, to shine, to shine upon
 Lercpīran, to appoint, to ordain
 Lercýlðan, to shield, to defend
 Lercýrpeð, clothed; p. p. arcýppan
 Lerecan, to seek
 Lereon, to see
 Lereþan, to say, to prove
 Lereþne, an appointment, an institution
 Lereþtan, to set, to compose, to compare
 Lereþenlīc, visible
 Lereþlice, peaceably
 Lereþruma, peace-loving
 Leriehþe }
 Leriht } the sight
 Lerið }
 Lerið, a companion
 Leromuung, an assembly
 Lerþandan, to stand, to attack, to press upon
 Lerþapelīan } to establish, to make
 Lerþaþolīan } steadfast
 Lerþæppan, to go, to step, to approach
 Lerþæðlīg, stable, steadfast
 Lerþīgan, to ascend
 Lerþillan, to stop, to restrain, to be still
 Lerþincan, to smell
 Lerþeopan } to guide, to rule, to
 Lerþeopan } correct
 Lerþýpan }
 Lerþonðan, to confine
 Lerþrangian, to strengthen
 Lerþreon } wealth, gain
 Lerþmon }
 Lerþnýnan, to gain, to obtain, to beget
 Lerunð, sound, safe, secure
 Lerunðfullice, securely, prosperously
 Lerunðfulner, health, prosperity

Lerunðpīan, to separate
 Lerþencan, to afflict
 Lerþican, to cease, to desist
 Lerþīgean } to be silent
 Lerþūgian }
 Lerþīnc, affliction, trouble, labour
 Lerþiðpīan, to subdue
 Lerþurþer, a sister
 Lerþýngian, to sin
 Leta, as yet, again
 Letacian, to betoken
 Letacan, to teach, to explain, to show
 Letaþan, to accuse, to reprove
 Letaþe, meet; sup. ȝetaþoȝt
 Letaenge, heavy
 Letaenge, happened
 Leteon }
 Leton } to draw, to attract
 Leteopian, to grow weary
 Letaþa, one who assents
 Letaþian, to assent, to allow
 Letaþanc } thought
 Letaþoht }
 Letaþeneð, wetted
 Letaþaht, counsel, purpose
 Letaþahtepe, a counsellor
 Letaþencan } to think, to consider, to
 Letaþincan } remember
 Letaþeodan, to associate
 Letaþeode, a language
 Letaþinnan, to disperse
 Letaþolian, to bear, to suffer
 Letaþopian, to suffer
 Letaþuen, joined
 Letaþænan, to moisten
 Letaþæp, conformable, agreeing, at peace
 Letaþæpelice, harmoniously
 Letaþæpīan, to adopt, to make conformable
 Letaþýlð, patience
 Letaþýlðelice, patiently
 Letaþýlðīg, patient
 Letaþan, to happen
 Letaþiohan, to determine, to appoint
 Letaþeope, true, faithful
 Letaþeoplice, faithfully
 Letaþeopian, to conspire
 Letaþýmīan, to encourage

- Leunnan, to grant
 Leunpoſſian, to be sorrowful, to be
 disquieted
 Lepanian, to diminish
 Lepapenian, to warn, to beware
 Lepæcan, to excite
 Lepægan, to weigh down
 Lepealbleþeþ, a rein
 Lepeð, madness
 Lepeligian, to enrich
 Lepelt-leþeþ, a rein
 Lepeman, to allure
 Lepeopþan, to be, to come to pass
 Lepeopþian, to make honourable, to
 distinguish
 Lepexan, to grow, to accrue
 Lepideþ, the weather
 Lepil } a wish, the will
 Lepull }
 Lepin, labour, a battle, war
 Lepinna, an enemy
 Lepinnan, to conquer
 Lepir, certain
 Lepirlice, certainly
 Lepit, understanding
 Lepit-lear, witless, foolish
 Lepit-loca, the breast
 Lepita, a witness
 Lepitan, to depart
 Lepitner, knowledge
 Leplæt, debased
 Lepput, a writing
 Leppixl, a change, a course of events
 Lepuna, a custom, wont
 Lepunelic, wonted, usual
 Lepunian, to be wont
 Lepunrum, pleasant
 Lepýpcan, to make
 Lepýphc } merit, deserving
 Lepýphto }
 Lepýrcan, to wish
 Liddian, to sing
 Lieran, to prepare
 Liran, to give
 Lirende, giving
 Lirpner, greediness
 Liról, bountiful
 Lirpe, greedy, anxious
 Lirþu, a gift
 Lirgant, a giant
 Lirp, arrogance
 Lirpan, to boast
 Lir }
 Lir-cýn } a jewel, a gem
 Lir-cýnn }
 Lirnelert, negligence
 Lir-peced, a palace
 Lirfært, ample
 Lirpa, a youngster, a scholar
 Lirgoðhad, the season of youth
 Lirnop, sad
 Lirncian, to sigh, to sob
 Lir-la-geſe, yes, O yes!
 Lirnian, to desire, to covet
 Lirunc }
 Lirung } covetousness, desire
 Lirad, pleasant
 Lirær }
 Lirar } glass
 Lirær-hlutzru } glass-clear, trans-
 Lirar-hluppe } parent
 Lirap, skilful, prudent
 Lirengan, to adorn
 Lirðan, to glide, to slip
 Liropian, to sing
 Lirhopoð, a song, metre
 Liræt, a gnat
 Lirnopnian, to lament, to grieve, to
 groan
 Lirnopnung, lamentation
 Lirð, God
 Lirð, good
 Lirða, a Goth
 Lirðcund, divine
 Lirðcundehce, divinely
 Lirðcundnýr, deity, divine nature
 Lirðner, goodness
 Lirð, gold
 Lirð-hopð, a hoard of gold
 Lirð-ſmíð, a goldsmith
 Lirpaſan, to dig, to delve
 Lirpam, fierce, enraged
 Lirpapian, to grope
 Lirpæð, grey, green
 Lirpeat, great
 Lirpene, green
 Lirpeman, to become green
 Lirpetan }
 Lir-ſpetan } to greet, to address
 Lirpim, grim

Lpōt, a particle, an atom
 Lpōpan, to grow
 Lpund, ground, earth, bottom
 Lpund-leaſ, groundless, unfathom-
 able
 Lpund-peal, a foundation
 Lpýmetan }
 Lpýmetigan } to grunt, to roar
 Luma, a man
 Lum-punc, a leader
 Luð, a conflict
 Lýðene, a goddess
 Lýlðan, to pay
 Lýlðen, golden
 Lýlt, guilt
 Lýtŕepe, a miser

Þ.

Þabban, to have
 Þaðop }
 Þaðpe } bright, serene
 Þæŕt, detained
 Þæŕtedom, captivity
 Þægel }
 Þagal } hail
 Þæl }
 Þælo } health
 Þælu }
 Þæle }
 Þæleð } a man, a hero
 Þælga, light
 Þæmeð-þing, cohabitation
 Þæpenð, an errand
 Þæppeŕt, harvest
 Þæplíc, laudable
 Þær, a command
 Þæð, heath, heather
 Þæto, heat
 Þal, sound, hale
 Þalig, holy, a saint
 Þalŕian }
 Þealŕian } to pray, to beseech
 Þam, a home, a house
 Þam-ŕæŕt, an inhabitant
 Þangian, to hang
 Þap, hoary
 Þapa, a hare
 Þat, hot
 Þatan, to call, to name, to command

Þatheoptner, hot-heartedness,
 anger, fury
 Þatian, to hate
 Þape, sight, aspect
 Þe }
 Þie } he, any one, it
 Þit }
 Þearð, a head
 Þearoð-beah, a crown
 Þeag }
 Þeah } high; comp. Þýhpe; sup.
 Þean } Þehrta
 Þeahner }
 Þeaner } height, highness
 Þeah-peðep, a great tempest
 Þeal, a hall
 Þealan, to heal; imp. Þal
 Þealðan, to hold, to incline
 Þealf, half
 Þealh, high, exalted
 Þealhce, highly
 Þealhcop, more highly
 Þean, needy, poor
 Þeanh, vile, worthless
 Þeapð, hard
 Þeapðe, severely; sup. Þeapðort
 Þeapð-heopt, hard-hearted
 Þeapð-ŕælig, unhappy
 Þeapð-ŕælð, a hard lot, unhappi-
 ness
 Þeapm, harm
 Þeapm-cpibðigan, to speak ill of
 one
 Þeapepa, a harp
 Þeappepe, a harper
 Þeappian, to play on the harp
 Þeappung, harping
 Þeapnian, to restrain, to control
 Þeapo-punc, a chieftain, a noble
 Þebban, to raise, to lift up
 Þerig, heavy
 Þerigan, to be heavy or sad, to
 weigh down
 Þerighce, heavily, grievously
 Þerigner }
 Þeriner } heaviness, sorrow
 Þelan }
 Þilan } to cover, to conceal
 Þelðan, to bend, to incline
 Þell, Hell

- Þell-papa, an inhabitant of hell
 Þelm, the head, the top of anything
 Þelma, a helm, or rudder
 Þelpa, to help
 Þenan, to oppose, to repress
 Þenð, poverty, trouble, punishment
 Þeorencund, heavenly
 Þeorian, to mourn
 Þeoron, heaven
 Þeoron-topt, heavenly bright
 Þeopot, a hart
 Þeoprumian, to obey
 Þeopt, a hart, a stag
 Þeopte, the heart
 Þep, here
 Þepa, to obey
 Þepe, a crowd, an army
 Þepe, fame
 Þepeð, a court, a family
 Þepe-geat, a weapon
 Þepe-pinc, an enemy
 Þepe-tema, a chieftain, a leader of an army
 Þepe-toha, a consul, a leader of an army
 Þepeþian, to despise
 Þepge } an army
 Þepige }
 Þepian, to praise
 Þeping praise, favour
 Þeplic, glorious
 Þiðep, hither
 Þiðper þiðper, hither and thither
 Þigan, to hasten
 Þige, the mind, energy, care
 Þige-lært, heedless
 Þige-ruot, a wise mind
 Þigian } to strive, to think, to en-
 Þygian } deavour
 Þig-rcip, familyship
 Þilde, a battle
 Þimself, himself
 Þinan } hence
 Þionan }
 Þinðan, behind
 Þinðe, a hind
 Þingþian, to hunger
 Þiop, a hinge
 Þipðe }
 Þypðe } a protector, a ruler
- Þyr, his
 Þip, form, hue
 Þip-cuð, familiar
 Þipung, pretence, appearance
 Þlæp, a mound, a barrow
 Þlaforð, a lord
 Þlaforð-rcipe, lordship, government
 Þleahcep, laughter
 Þleopop, a sound
 Þlifa, fame, report
 Þlireadið, celebrated
 Þlireadiðner, celebrity
 Þluð, loud
 Þlutep, clear
 Þlýrtan, to listen
 Þnæppian, to rest, to lie
 Þnefc, soft, tender
 Þnipan, to bend
 Þogian, to be desirous, to be anxious
 Þol, a hole
 Þolð, faithful
 Þolm, the ocean
 Þolt, a wood, a grove
 Þonð, the hand
 Þopa, hope
 Þopian, to hope
 Þopareape, a sink
 Þopð, a hoard, a treasure
 Þopð-geztæon, a treasure
 Þorp, reproach, derision
 Þræð, ready, swift
 Þræðlic, speedy
 Þræðlice, speedily, quickly
 Þræð-þepner, a swift course
 Þræð-þæne, a chariot
 Þrægel, a garment, apparel
 Þræþe } quickly
 Þraþe }
 Þreoran, to fall
 Þreore, violently approaching, *e.g.*
 a storm
 Þreorend } perishable
 Þreorendlic }
 Þreop, cruel, troubled
 Þreop } repentance
 Þreopprung }
 Þreopan, to rue, to repent
 Þreopþrian, to rue, to be sorrowful
 Þrepan, to agitate, to lift up
 Þpertan, to lie down

Ðpeþep, the mind
 Ðploh, rough
 Ðpor, a roof, the top of anything
 Ðpor-fæst, roof-fast, firm
 Ðpon-mepe, a whale-pond, the sea
 Ðpor, prone, bent down
 Ðpure, the earth
 Ðpype, ruin
 Ðumeta, how, in what manner
 Ðund, a hound, a dog
 Ðund-nigontig, ninety
 Ðundpeð, a hundred
 Ðund-ƿeopontig, seventy
 Ðunig, honey
 Ðunta, a hunter
 Ðuntian, to hunt
 Ðupu, at least
 Ður, a house
 Ðurer-hipðe, a keeper
 Ðpa, who, any
 Ðpat, brave
 Ðpæt, which, what
 Ðpæte, wheat
 Ðpæþep, whether, either
 Ðpæþpe, nevertheless
 Ðpæt-hpega, a little, in some measure
 Ðpæt-hpeganunger, in some measure, in some degree
 Ðpealpa, expanse, convexity
 Ðpeapƿian } to turn, to turn round,
 Ðpeopƿan } to depart, to wane
 Ðeƿƿan }
 Ðpeapƿung, inconstancy, changeableness
 Ðpelc, any
 Ðpene, a little
 Ðpeol, a wheel
 Ðpeƿƿlic, changeable
 Ðpiðpe, whither
 Ðpile, a while, time
 Ðpilendlic, for a time, temporary
 Ðpilum, sometimes
 Ðpiz, white
 Ðpon }
 Ðponne } a little, somewhat
 Ðponan }
 Ðponon } whence, how
 Ðpone, any one
 Ðponne, when

Ðpupƿulner, changeableness
 Ðpyrt, a circuit
 Ðyðan } to hide, to conceal
 Le-hýðan }
 Ðýðe, a hide, a skin
 Ðýhtlic, joyful, desirable
 Ðýlt, a hilt of a sword
 Ðýpan, to hear, to obey
 Ðyuan, to imitate
 Ðýpnðe, horned, having a beak
 Ðýrt, an ornament
 Ðýrtan, to adorn
 Ðýrpan, to deride, to revile
 Ðýrping, reviling, reproach
 Ðýð, a haven

I.

Ic, I
 Idel }
 Idel-geopn } idle, vain
 Ieglanð }
 Iglonð } an island
 Iland }
 Ielð, old. See calð, comp. Ielðpa, sup. Ielðert
 Ilc, the same
 Immeðeme, unworthy, imperfect
 Inc, you
 Incofa, the mind, the breast
 Inepfe, provision
 Ingan } to enter
 Innan }
 Ingehýgð, intention, thought
 Ingeþanc } thought, mind
 Ingeþonc }
 Inlice, internally, in itself
 Inna } within
 Innan }
 Innanpeapð } inward
 Innepeapð }
 Innoð, the stomach
 Innung, that which is included
 Inpæapðlice, thoroughly, inwardly
 Inpið-þonc } an inward thought, a
 Inpiz-þonc } deceitful thought
 Iob, Jove
 Ipnan, to run
 Iype } anger
 Iprung }
 Iprian, to be angry

Ir, ice
 Irig, icy
 Iþacige, Ithaca
 Iu, formerly

K.

Karepe, Cæsar, an emperor
 Kunniḡ, a king

L.

La, lo! oh!
 Lacan, to play, to sport
 Lacnian, to heal
 Laðteop }
 Laðþeop } a leader, a guide
 Latteop }
 Latþiop }
 Læce, a physician, a leech
 Læce-cpærṭ, the art of medicine,
 medicine
 Læce-dom, medicine, a remedy
 Læðan, to lead
 Læðen, Latin
 Læfan, to leave, to relinquish
 Læn }
 Lean } a reward
 Lænan, to lend
 Læne, slender
 Læng }
 Lange } long; comp. leng; sup.
 Long } lengerṭ
 Læpan, to teach
 Lær, less
 Lærṭan, to follow
 Lætan, to permit, to let go, to leave,
 to suppose
 Laj, the remainder, what is left
 Lagu, water
 Lagu-ṡloð, ocean-flood
 Lagu-ṡṭpeam, the sea, the ocean
 Lanð }
 Lonð } land
 Lang }
 Long } tall
 Lange }
 Longe } long, a long time
 Lang-ṡæp, long continuance
 Langrum, lasting, long
 Lap, learning, lore, admonition
 Lapeop, a teacher, a master

Larṭ, at length
 Late, late; comp. laṭop
 Lað, hateful, hostile, destructive
 Laðlice, horribly
 Lear, permission, leave
 Lear, a leaf
 Leahṭep, a sin, a crime
 Leanian, to reward, to recompense
 Lear }
 Lear-lic } false, loose
 Lear-ṡpell, a fable
 Lear-ṡpellung, false opinions, false
 speaking
 Learung, lying
 Leax, a salmon
 Leccan, to moisten, to be wet
 Lecgan, to lay down, to lower
 Ler, left
 Leg }
 Lega } a flame
 Lig }
 Legan, to lay, to place
 Lencten, Lent, the spring
 Leng, length
 Leo }
 Leon } a lion
 Leod }
 Leod-ṡcipe } a nation, a people
 Leod-ṡpuma, a leader, a chieftain
 Leod-haza, a hater of people, a
 tyrant
 Leohṭ, light
 Leohṭan, to lighten, to make light
 Leor }
 Liof } precious, beloved, dear
 Leorian }
 Libban }
 Lipan } to live
 Lipgan }
 Lýbban }
 Leorṡæl, estimable
 Leorpenð, beloved, acceptable
 Leogan, to tell a lie, to deceive
 Leoma, a ray of light
 Leopnian }
 Leopnigan } to learn
 Leoð }
 Lioð } a verse, a poem, a lay
 Leoð-ṡpýphṭa, a poet
 Lettan, to hinder

| | |
|---|---|
| Libbenbe, living | Lur̥tum, willingly |
| Lic } like | Luzan, to incline |
| Lelic } like | Lýccan, to pluck up |
| Lic } the body | Lýran, to permit |
| Lichoma } the body | Lýrt, the air |
| Licetan } to pretend, to dissemble | Lýrtan, to wish, to choose, to be pleased with |
| Licettan } to pretend, to dissemble | Lýt, little |
| Licgan } to lie, to extend | Lýteġ, crafty |
| Ligan } to lie, to extend | Lýtel } little, small; comp. lær, sup. |
| Lichamlice } bodily | Lýtcle } lært |
| Lichomlice } bodily | Lýtelhce, deceitfully |
| Lucian, to please, to like | Lýthan, to diminish, to lessen |
| Licpýpð, worthy of esteem | |
| Lif, life | |
| Lifep, the liver | |
| Liget, lightning; pl. lýgetu | |
| Lih̥tan, to shine, to give light | |
| Lim, a limb | |
| Limplice, fitly | |
| Limð-pigenð, a warrior with a shield | |
| Liran, to collect, to gather | |
| Lirje, favour | |
| Lirt, science, skill, power | |
| Lirtum, skilfully | |
| Lrð, a cup | |
| Lrð, mild | |
| Lřan, to sail | |
| Lrð-mon, a sailor | |
| Lřan, to shine | |
| Locen, an enclosure, bounds | |
| Locian, to look, to see | |
| Lof, praise | |
| Lonðer-ceopl, a husbandman | |
| Loppe, a flea | |
| Lor̥ian, to lose, to perish, to go away | |
| Lot, a lot, deceit, craftiness | |
| Lot-p̥penc, deceit | |
| Lox, a lynx | |
| Lufe, love | |
| Lufian, to love | |
| Lufienð, a lover | |
| Lungpe, forthwith, quickly | |
| Lurt, desire, pleasure, lust | |
| Lurt-bæp, cheerful | |
| Lurt-bæpe, desirous | |
| Lurt-bæplice, delightfully, with delight | |
| Lurt-bæpner, happiness, desire | |
| Lurt̥hce, willingly, joyfully | |
| | ƿ. |
| | ƿacian, to make, to form, to do |
| | ƿæden, a maiden |
| | ƿægen, virtue, strength, might, power |
| | ƿægen-cpært, chief strength |
| | ƿægen-rtan, a huge stone |
| | ƿægn, power |
| | ƿægð, a maiden, a country, a tribe, a kinsman |
| | ƿægð-hað, virginity |
| | ƿæg-phce, a species, a form |
| | ƿæl, a space of time |
| | ƿænan } to mean, to intend, to |
| | ƿenan } lament |
| | ƿænigū |
| | ƿæneġ } a crowd, many |
| | ƿæni } |
| | ƿæniġū } |
| | ƿæpa, famous, celebrated, great; sup. ƿæpoft |
| | ƿæpe } excellent |
| | ƿæpe } |
| | ƿæp̥lic, noble |
| | ƿæp̥ran, to be celebrated |
| | ƿæpð, greatness, glory, praise; pl. miracles |
| | ƿært, a mast |
| | ƿært, most, greatest. See ƿýcel |
| | ƿætan, to dream |
| | ƿæð, measure, degree, condition, lot |
| | ƿæg, a relation |
| | ƿægan, to be able |
| | ƿægirtep, a master |
| | ƿægo-junc, a citizen, a man |

- Man } a man
 Mon }
 Man, sin, wickedness, evil, disease
 Man, sinful, wicked
 Man-full, full of wickedness
 Manian, to admonish
 Manig-fealð } manifold
 Moni-fealð }
 Manig-fealðlic, complicated
 Mannian, to people, to fill with men
 Manðpæpe, gracious
 Mapa, greater. See Mýcel
 Mape, more
 Maptýr, a martyr
 Maðm, a vessel
 Maðm-hýpðe, a treasurer
 Meahht } strength, might, power
 Miht }
 Meapc, a boundary, a territory
 Meapcian, to mark, to mark out
 Meappian, to err
 Mece, a sword
 Með, meed, reward
 Meðeme, worthy, desirable, perfect
 Meðemlice, worthily
 Meðemner, dignity
 Meðtþumner } infirmity, weakness
 Mettþumner }
 Mettþýmner }
 Melðian, to make known, to display,
 to inform against
 Melo, meal
 Mengan, to mix
 Mengio, a multitude
 Mennyr } human, humanity
 Mennyrlic }
 Meodum, meritorious
 Meox, dirt
 Mepe, a mere, a lake, water
 Mepe-flod, the ocean
 Mepe-henger, a sea-horse, a ship
 Mepe-rþeam, the sea-stream, the
 ocean
 Mepege } joyful, merry
 Mupge }
 Mepyr, a marsh
 Metan, to meet, to find, to observe
 Metan, to measure, to mete, to com-
 pare
 Metec, meat
 Metgian, to mete, to moderate, to
 rule
 Metgung, moderation
 Metob, the Creator
 Micel } much, great
 Mýcel }
 Micellic, great
 Micelner, greatness
 Micler, much
 Miclum, greatly
 Mið } with
 Mið }
 Miððan-eapð } the earth, an en-
 Miððan-geapð } closure
 Miððeapeapð, midward
 Miððel, middle
 Miðrephð, middle age
 Miðgehealban, to satisfy
 Miðlert } midmost, middle class,
 Miðmert } middle
 Mið-ope, the middle region
 Mið-pintep, mid-winter, Christmas
 Mihte. See Magan
 Mihtig, mighty
 Mihtiglice, mightily, powerfully
 Mið, mild, merciful
 Mið-heopt, merciful
 Mið-heoptner, mercy
 Miðþrian, to have mercy, to pit
 Miðþrung, mercy, pity
 Miðþre, mercy
 Min, mine
 Minðgian, to advise, to remind
 Myrcan, to mix, to dispose
 Myr-cýppan, to wander
 Myrðæð, a misdeed
 Myrþeppian, to pervert
 Myrlic } various
 Myrlic }
 Myrt, a mist
 Myþan, to conceal
 Moð, the mind
 Moðep }
 Moðop } a mother
 Moðup }
 Moðig, proud
 Moðilic, magnanimous
 Moð-refa, the mind, the mind's sense
 Moðbe, the earth
 Mona, the moon

Ðonað } a month
 Ðonð }
 Ðoneýn, mankind
 Ðop, a moor
 Ðopgen, the morning
 Ðopgen-ŕeoppa, the morning star
 Ðopþop, murder
 Ðorþ, must
 Ðot, must, can
 Ðunt, a mount, a mountain
 Ðunt-gop, the Alps, the mount of
 Jupiter
 Ðupnan, to mourn, to care for, to
 regard
 Ður, a mouse
 Ðurþ, must, new wine
 Ðuð, a mouth
 Ðýnegian }
 Ðýngian } to remind
 Ðýnla, inclination
 Ðýntan, to propose
 Ðýpeþ }
 Ðýpþ } pleasure, delight
 Ðýpan, to hinder
 Ðýpð, pleasure

N.

Nabban, not to have
 Nacoð, naked
 Næðpe, a serpent
 Næneg, none
 Næpe }
 Nær } was not
 Nærre, a promontory
 Naŕa }
 Naŕu } the nave of a wheel
 Naŕan, not to have or possess
 Naht }
 Nauht } naught, nothing
 Napuht }
 Nalær, not at all
 Nallar, not only
 Nama, a name
 Nan, none
 Naz, *i.e.* ne-paz. See pīzan
 Nauþep, neither
 Neaðinga, necessarily
 Neah }
 Nean } nigh, near
 Neap }

Neaht }
 Niht } night
 Neapa }
 Neapeþ } narrow
 Neapop }
 Neappa }
 Neapaner, trouble, distress
 Neapeþ, straitly
 Neapeþner, anxiety
 Neappian, to straiten
 Neat }
 Netn } cattle, a beast
 Nýten }
 Neapeŕþ }
 Nepeŕþ } presence, neighbourhood
 Neb, the face
 Nebe }
 Nýðe } necessarily
 Neð-beapþ }
 Neoð-beapþ } need, necessity, ne-
 Nið-beapþ } cessary
 Nemnan, to name, to mention
 Neoð-ŕpæce, voluntarily
 Neoð-beapþe, necessities
 Neoten, cattle, a beast of burden
 Neopan, beneath
 Neopepa, lower, inferior
 Neopol }
 Nipol } prostrate
 Nepgean }
 Nepian } to preserve
 Nepgenð, a saviour; participle of
 Nepgean
 Neŕe neŕe, no, no; by no means
 Net }
 Netþ } a net
 Netelic, beastly
 Niðan }
 Nýðan } to compel, to force
 Niŕan }
 Niŕon } nine
 Niman, to take, to take away, to
 assume, to adopt
 Niopop, lower
 Niŕan }
 Nýtan } not to know
 Nibemert, lowest, nethermost
 Nipeþ }
 Nipeþlic } downwards, low
 Nipeþ-healð, downwards

Nīpan } newly
 Nīpane }
 Nīpe, new
 Nopð, north
 Nopð-enðe, north-end
 Nopð-peŕt, north-west
 Nopþeapð, northward
 Not, use, enjoyment
 Notian, to enjoy, to possess, to occupy
 Nu, now
 Nu-puhte, just now, straightway
 Nýð-beapŕ, necessary, needful
 Nýllan, to be unwilling
 Nýt, purpose, use
 Nýt, perfect
 Nýt-pýpð, useful

O.

Of, of
 Ofaðon, to remove, to do away
 Ofateon, to draw out, to remove
 Ofbeatan, to kill, to strike
 Ofbecuman, to come from
 Ofðæl, a fall, a setting
 Ofðælpe, more prone
 Ofðune, downwards, down
 Ofep, a bank
 Ofep, beyond
 Ofepþræðan, to overspread
 Ofepcuman, to overcome
 Ofepðpencan, to be drunk
 Ofepŕapan, to pass by, to pass over
 Ofepfýll, intemperance
 Ofepgan } to pass over, to pass
 Ofepgangan } away
 Ofepgiotolner } forgetfulness
 Ofepgiotulner }
 Ofepheopan, to disobey
 Ofephogian, to despise
 Ofephyð, a high mind
 Ofepung, superfluity
 Ofepmetta } high-mindedness, ar-
 Ofepmetto } rogance, too much
 } food
 Ofepmoð } arrogant, proud
 Ofepmoðhc }
 Ofepmoðner, scorn, arrogance
 Ofepneccan, to instruct

Ofepŕælð, superfluity, too great prosperity
 Ofepŕeon, to look down upon
 Ofepŕettan, to cover
 Ofepŕtæppan, to overstep
 Ofepŕiþan, to overcome
 Ofepŕteon, to cover over, to overwhelm
 Ofepbeapŕ, great need
 Ofepþeon, to excel, to surpass
 Ofepþinnan, to overcome
 Ofepþþeon, to cover over; part.
 ofepþþugen
 Ofŕepitan, to depart
 Ofŕenan, to take away
 Ofŕnpan, to run off, to outrun
 Ofŕetan, to let out
 Ofŕýrt, desirous of
 Ofŕmunan, to remember
 Ofŕceamian, to shame, to be ashamed
 Ofŕion, to see, to behold
 Ofŕittan, to oppress
 Ofŕlean, to slay, to kill, to cut off
 Ofŕniþan, to cut off
 Ofŕpelgan, to devour
 Ofŕt, often
 Ofŕteon, to draw off, to deprive
 Ofŕþmcan, to bethink
 Ofŕþuccan, to oppress
 Ofŕtæð, frequent
 Ofŕpundpoð, astonished
 Oleccan, to flatter, to allure, to cringe, to gratify
 Olecung, flattery, allurement
 Onælan } to inflame
 Onhælan }
 Onbīpigan } to taste
 Onbýpigan }
 Onbitan, to bite, to taste of
 Onblæpan, to blow upon
 Onbýpðan, to animate, to encourage
 Onceppan } to turn from, to turn
 Oncýppan } back, to change
 Oncnapan } to know
 Oncneopan }
 Oncpeþan, to reply, to echo
 Onðgīt, mind, understanding
 Onðpæðan, to dread, to fear
 Onðŕpope, an answer

On-eapðian, to dwell in
 On-ecneyre, for ever
 Onettan, to hasten
 Onfinðan, to find, to discover
 Onfon, to receive, to accept
 Ongean, against
 Onginnan, to begin
 Ongitan, to perceive, to know, to understand
 Onhagian, to be at leisure, to be unoccupied
 Onheldan, to incline
 Onhnigan, to bow down, to incline
 Onhpepan, to stir up
 Onhpinan, to touch
 Onhpeapran } to change, to go
 Onhpeopran } away
 Onhþpian, to imitate
 Oninnan, within
 Onipnan, to run, to move
 Onlacan, to sport
 Onlart, at last, at length
 Onlænan, to lend
 Onlætan, to relax
 Onleogan, to belie, to falsify
 Onlic, like
 Onlicner, a likeness
 Onheran, to liberate
 Onlhhtan } to enlighten, to shine
 Onlyhtan } upon, to shine
 Onlucan, to unlock
 Onlutan, to incline
 Onracan, to deny, to retort, to reply
 Onrcuman, to shun
 Onrien, an aspect
 Onrigan, to descend, to sink
 Onruttan, to press down, to beset
 Onrtýpian, to agitate, to excite
 Onrunðpon, apart
 Onrpifan, backwards
 Ontigan, to untie, to unloose
 Onþonce, delightful
 Onpæcman, to awaken, to excite
 Onpendan, to change, to turn aside
 Onppecan, to revenge, to punish
 Onppifan, to reveal
 Onpunian, to dwell, to inhabit
 Open, open, exposed, clear, evident
 Openlice, openly, plainly

Opcuman, to overcome; contracted from oþeþcuman
 Opð-þpuma, the origin, the author
 Opeald, old
 Opeald, old age
 Oþgellice, arrogantly
 Oþmæte }
 Oþmete } overmuch
 Oþmoð, distracted in mind, dejected
 Oþmoðner, mental disease, madness, despair
 Oþpropg, secure, prosperous
 Oþpropgner }
 Oþrophner } security, prosperity
 Otepan, to appear
 Oþeopan }
 Oþeapan } to appear, to show
 Oþep, another
 Oþep, otherwise
 Oðfærtan, to commit, to trust, to sow
 Oðpinan, to touch
 Oðracan, to deny
 Oðrtandan, to stand still
 Oðþe, or
 Oðþitan, to blame, to reproach

P.

Papa, the Pope
 Pað, a path
 Peappoc, a park
 Peðþian, to make a path, to tread
 Plantian, to plant
 Plega, play, sport, pastime
 Plegian, to play
 Pleo }
 Pleoh } peril, danger
 Phlo }
 Pholic, dangerous
 Ppicu, a prick, a point

R.

Racenta, a chain
 Racu, rhetoric, a discourse, an explanation
 Rað, a riding
 Ræcan, to reach
 Ræð, a discourse, counsel, advantage

Ræðan, to read, to govern, to decree
 Ræðelre, a riddle, imagination, ambiguity
 Rægl, a garment, clothing
 Ræpan, to bind
 Rær̥t, rest, repose
 Rærpian, to think, to meditate
 Rap, a rope
 Rað, quickly
 Reað, red
 Reapepe, a spoiler
 Reapian, to rob, to take away
 Reap̥lac, spoil, rapine
 Recan, to reckon, to count, to relate, to explain
 Recan } to regard, to care for, to
 Reccan } direct, to govern
 Reccelear } reckless, careless
 Receleap }
 Recceleap̥t } recklessness, carelessness
 Receleap̥t } ness
 Reccepe, a rhetorician
 Recelr, incense
 Recen }
 Recene } immediately, straight
 Rehtlc }
 Rih̥t̥lc } rightly, justly
 Ren }
 Rýne } a course
 Ren, rain
 Reþa }
 Reþe } severe, fierce, violent
 Reþig-moð, fierce in mind
 Ric, dominion, power
 Ric, rich, powerful, in authority
 Rice, a kingdom
 Ricpian, to rule, to reign
 Riban, to ride
 Rih̥t }
 Rýht } right, justice, truth
 Rih̥tan, to correct, to instruct, to make right
 Rih̥te, immediately, straightway
 Rih̥tenð, a ruler, a governor
 Rih̥t̥lc, just, regular, upright
 Rih̥t̥lce }
 Rih̥t̥p̥rlce } rightly, justly, wisely
 Rih̥t̥p̥ellenð, right willing, wishing what is right
 Rih̥t̥p̥r, rightwise, righteous

Rih̥t̥p̥r̥ner, justice, wisdom, righteousness
 Riman, to number
 Rinc, a man, a warrior
 Rind, the bark, the rind
 Ripa, a handful of corn, a sheaf
 Ripe, ripe
 Rið }
 Rýð } a rill, a rivulet, a river
 Rod, the rood, the cross
 Roðop, the sky
 Roman̥ic, Roman
 Ronð-beah, a boss
 Rore, a rose
 Rum, wide, large, august
 Rume, widely
 Rumeðlc, spacious
 Rumeðlce, abundantly
 Rummoð, bountiful
 Run-coþa, the breast, the mind
 Rýn, a roaring
 Rýnan, to roar

S.

Sacu, strife
 Saðian, to be weary
 Sæ, the sea
 Sæ-clif, the sea-cliff, the shore
 Sæð, seed
 Sægan }
 Secgan } to say, to prove
 Segan }
 Sæl, good
 Sæl }
 Selpa } better; comp. of þel
 Sæl }
 Sælf } prosperity
 Sælf }
 Sæne, dull, sluggish
 Sæ-tilca, one who ploughs the sea, a sailor
 Sam, whether
 Samað }
 Somoð } together, likewise
 Sampa, worse
 Sampade, unanimously
 Samtenger, continually, immediately
 Samp̥r, half-wise, unwise
 Samppæðner, agreement, unity

- Sanc } a song
 Sang }
 Sap } sorrow
 Sopg }
 Sap-cpīð, a sorrowful saying, a
 mournful song
 Sapuḡ, sorrowful, sorry
 Saplic, sorrowful, grievous
 Saplice, sharply, sorrowfully, sorely
 Saul }
 Sapl } the soul
 Sapan, to sow
 Scamian }
 Sceamian } to blush, to be ashamed
 Scandlic }
 Sceondlic } mean, vile
 Sceað, the shade, a shadow
 Sceart, creation
 Sceart, a shaft
 Scealan, to owe, to be obliged to any
 one
 Scealc, a servant, a man
 Sceame, shame
 Sceameleaz, shameless
 Sceapð, a shard
 Sceappner, sharpness
 Sceapprene, sharp-sighted
 Sceatz, a region
 Sceapa, a robber, an enemy
 Sceapian, to behold, to view
 Sceapung, contemplation
 Scelð }
 Scýlð } a shield; met. an army
 Scell, a shell
 Sceol, a gang, a crowd, a shoal
 Sceop, a poet
 Sceoppennð }
 Sceppennð } the Creator, a maker
 Scippenð }
 Sceopt } short; com. rcýptpa;
 Scopt } sup. rcýptert
 Sceotan, to shoot
 Sciene, beautiful, shining
 Scilbīg }
 Scýlbīg } guilty
 Scīma, splendour, brightness, a ray
 Scīman }
 Scīman } to shine
 Scīnlac, magic
 Scīp, a ship
 Scīp-hepe }
 Scīp-hepge } a fleet of ships
 Scīprtyra, a pilot
 Scīp, pure, clear, sheer
 Scolu, a school, a band
 Scīpðræn, a chair of state
 Scīpūan, to care for
 Scīpð, a revolution
 Scucca, the devil
 Scýrtan, to verge, to incline
 Scýlð, guilt, sin
 Scýlðan, to shield, to defend
 Scýl-fisc, a shellfish
 Scýppan, to create
 Scýpmælum, confusedly
 Scýppan, to adorn, to sharpen
 Sealt, salt
 Seapolice, artfully
 Seapu, a fraud
 Seað, a well, a gulf
 Secan, to seek
 Secg, a warrior
 Secg, a speech
 Seþa, the mind
 Seft, soft, quiet
 Seġel }
 Seġl } a sail
 Selan, to soil, to stain
 Selcuð } strange, extraordinary,
 Selðcuð } unknown
 Selðan }
 Selðhponne } seldom
 Selðum-hponne, sometimes
 Seleþt, best; superlative of þel
 Self, self
 Selfic, self-liking, self-love
 Self-pill, self-will
 Sella, a giver
 Sellan }
 Sýllan } to give
 Sellic, wonderful
 Sendan, to send
 Seoc, sick
 Seorīan }
 Sīorīan } to complain, to bewail
 Seorontīg, seventy
 Seorung }
 Sīorung } a complaint
 Seolþep }
 Sýlþop } silver

Seolocen, silken
 Seon, to see
 Setl }
 Sietl } a seat
 Settan, to set, to place, to arrange
 Siapo-cpært, a skilful art
 Sib, peace, agreement, relationship
 Sibrumlice, peaceably
 Siccetung, a sigh, sobbing
 Sicilia, Sicily
 Sið, wide, various
 Sido }
 Sidu } a custom
 Siepan, to lie in wait, to plot
 Siptan, to sift
 Sigan, to sink down, to rust
 Sige, a victory
 Sige, a setting, declining
 Sigend, thirsty
 Sige-beoð, a victorious nation
 Simle }
 Symbel } always
 Sin, always
 Sm, his
 Sinc, a heap
 Sinc-geor, a money gift
 Singal }
 Singala } continual, lasting
 Singallce, perpetually
 Singan, to sing
 Sincipe, wedlock
 Sint. See peran
 Sioca, a sick person
 Siopon, seven
 Siopoba, bran
 Sioloc, silk
 Siopian, to sew
 Sið, time, occasion, a path, an arrival
 Siðþan }
 Sýðþan } after, afterwards
 Sittan, to sit, to dwell
 Slæpð, sloth
 Slapan }
 Slepan } to sleep
 Slap, slow
 Slean, to slay, to strike, to cast or throw
 Slepan on, to slip on, to cast on
 Slutan, to slit, to tear
 Shið, changeable, inconstant

Smal, small
 Smealic, subtle, deep, profound
 Smealice, deeply, profoundly
 Smean }
 Smeagan } to inquire, to meditate
 Smeapcian, to smile
 Smeaung, argument
 Smec, smoke
 Smolt }
 Smýlt } mild, gentle, calm, smooth
 Smugan, to flow gradually
 Snap, snow
 Snican, to creep, to crawl
 Snipan, to cut off
 Snýttro, wisdom
 Sorre, softly, gladly
 Sol, mire
 Somne }
 Toromne } together
 Son, a sound
 Sona, soon, immediately
 Sonð, sand
 Sonðbeoph, a sand-hill
 Sonðcopn, sand, grains of sand
 Sopenian, to sorrow, to grieve, to be anxious
 Soð }
 Soða } true
 Soþan }
 Soð-cpide, a true saying, a maxim
 Soð-ært, just
 Soð-ærtner, truth, sincerity
 Soð-ypell, a true history
 Spaca, the spoke of a wheel
 Spanan, to urge, to allure, to excite, to seduce
 Speapca, a spark
 Speð, means, power, wealth, effect
 Spell, speech, language, discourse, argument
 Spellhan, to speak, to teach
 Spigettan, to spit
 Spipuan }
 Spýpuan } to inquire, to seek after,
 Spýpugan } to argue
 Spop, a pursuit, a track
 Sppæc, speech, language, subject of discourse
 Sppecan, to speak
 Sppringan, to spring

Spyrȝtan, to sprout, to bud
 Stæf } a staff, a letter
 Stær }
 Stan, a stone, a rock
 Standan } to stand, to be
 Stondan }
 Stan-reapo-ġim, a precious stone
 Stað, a shore
 Stapelian } to establish, to support
 Stapolian }
 Stapol, a foundation
 Stapol-færȝ, stable, firm
 Steap, a cup
 Steapc, stark, severe
 Steðe, a place, a station
 Stemn, a voice
 Stemn, a stem, a trunk
 Steopa, a steerer, a pilot
 Steopan }
 Stiopan } to steer, to direct
 Stiþan }
 Steoplear, outrageous, without a
 guide, ignorant
 Steoppa, a star
 Steoppobep, a rudder
 Steopt, a tail
 Stepan, to raise, to honour
 Steppan, to step
 Sticce, a small matter
 Sticcian, to stick, to remain
 Sticel, a sting
 Stig, a path
 Stigan, to depart, to ascend
 Stille, still, quiet, fixed
 Stilner, stillness, tranquillity
 Stingan, to sting
 Stondenðe, standing
 Stopm, a storm
 Stopm-ræ, a stormy sea
 Stop, a place, a dwelling
 Stpæng }
 Stpanġ } strong
 Stpneg }
 Stponġ }
 Stpeam, a stream
 Stpeon, strength
 Stpican, to continue a course
 Stponġlic, laborious, firm, power-
 ful
 Stunð, a space of time

Stunian, to stun, to stun the ears,
 to beat against
 Stȝpian, to stir, to move, to agitate
 Stȝpienðe, moving
 Stȝping, stirring, motion, experience
 Stȝpman, to be stormy
 Stȝpmenð, stormy
 Sul, a plough
 Sum, some, a certain one
 Sumer } summer
 Sumup }
 Sumup-lang, summer-long
 Sun } the sun
 Sunne }
 Suna } a son
 Sunu }
 Sundbuenð, a sailor
 Sunder }
 Sundop } proper, peculiar, separate
 Sunder-rtop, a separate place
 Sundop-ġifu, a peculiar excellence
 or gift
 Suð, the south
 Suð-eart, the south-east
 Subepn, southern
 Suðe-peapð, southward
 Suð-healð } southwards
 Suð-peapðer }
 Spa, as
 Spa-erne, even so
 Spa forð rpa, as far as, as much as
 Spæc, taste, savour
 Spær } heavy
 Spap }
 Spæpner, sluggishness
 Spærlice, courteously
 Spæð, a path
 Spæþep, whether, whichever
 Spapan, to sweep
 Speapt, swarthy, black
 Spean, to sleep, to smoulder
 Spepl, brimstone
 Speġ, a sound
 Speġel, the sky
 Speġel-topht, heavenly bright
 Spelgan }
 Spilgan } to swallow
 Spȝlgan }
 Spelgenð, a gulf
 Speltan, to die, to perish

Spencan, to trouble
 Speop, a father-in-law
 Speopcan, to darken
 Speopð, a sword
 Speotehan, to testify
 Speotol }
 Speotul } clear, manifest
 Sputol }
 Speotole }
 Sputele } clearly, plainly
 Spet, sweet
 Spetmet, a sweetmeat
 Spetner, sweetness, an allurement
 Spiran, to move, to revolve
 Spirt, swift
 Spirtner }
 Spirto } swift
 Spin, a swine
 Spincan, to labour
 Spingan, to scourge, to afflict
 Spipa }
 Spýpa } a neck
 Sprið, strong, great
 Spriþe, very
 Spriðlic, vast, excessive
 Spriðlice, powerfully
 Spriþop, rather, more
 Spriþort, most chiefly
 Spongopner, drowsiness
 Spotmettar, sweetmeats. See
 rpetmet
 Sýhan, to soil, to stain
 Sýloþpen, silver
 Sýndephlic, peculiar
 Sýndephlice, singly, separately
 Sýnn, sin
 Sýp, a moistening

T.

Tacn }
 Tacnung } a token, a sign
 Tacnian }
 Tacnian } to show, to declare, to
 Tacnian } betoken
 Tæcan, to teach
 Tæcnan, to see to, to show
 Tæcning, teaching, instruction
 Tælan, to deride, to blame, to up-
 braid, to compare
 Tæl-pýpðlic, reprehensible
 Tam, tame

Tama, a tamer
 Teap, a tear, a drop
 Teðpe, frail, weak, tender
 Tela, rightly, well
 Tellan, to speak, to count, to reckon
 Temian, to tame
 Teohhian, to think, to endeavour,
 to suppose, to draw
 Teon, to draw, to allure, to draw
 towards, to restrain
 Teona, an injury
 Teopa, the tenth
 Tid, tide, time, season
 Tiep, a heap, an expanse
 Tigpur, a tiger
 Tihþan }
 Týhtan } to persuade, to excite
 Til, excellent
 Tile, Thule
 Tihan }
 Tiolan } to till, to toil, to effect a
 cure, to endeavour
 Tille, a fixed state
 Tilung }
 Tiolung } labour, pursuit, anxiety
 Tima, time
 Timbran }
 Timbrian } to build
 Tipian, to irritate
 Tippin, a beloved prince
 Toblapan, to blow about, to scatter
 Tobpædan, to spread
 Tobpecan, to break
 Tocluþan, to cleave, to split
 Tocnapan, to distinguish, to discern
 Tocuman, to arrive at
 Todælan, to divide
 Todpuran, to drive, to disperse
 Torleopan }
 Toplopan } to flow away
 Toroplætcan, to allow
 Torundian, to require
 Togædepe, together
 Togebiððan, to pray to
 Togepieðan, to join to
 Toglþan, to glide away, to slip
 Tohealþan, to incline downwards
 Tohopa, hope
 Tol, a tool
 Tolecgan, to separate
 Tonemnan, to name

Tonman, to separate
 Top, a tower, a rock
 Topht, bright, splendid, illustrious
 Torceað, a difference
 Torceaðan, to divide, to discern, to distinguish
 Torciotan, to shoot in, to anticipate
 Torcupan, to wander
 Torlupan, to slip asunder, to dissolve; part. torlopen
 Tortencan, to disperse; part. tortencæ
 Torpīan, to err, to wander
 Totellan, to reckon
 Totēpan, to tear in pieces
 Topeapð, the future
 Topeapðer, towards
 Topenan, to expect
 Topenðan, to turn
 Topeoþpan } to overthrow, to de-
 Topýrpan } stroy
 Tpege, vexation
 Tpeop, a tree
 Tpeopa } faith, fidelity, a promise,
 Tpupa } troth
 Tpeopen, wooden
 Tpeopian }
 Tpepan } to trust, to confide in
 Tpupian }
 Tpepner, trust
 Trum, strong
 Tucian, to punish, to torment
 Tudop, a production, a progeny
 Tunge, a tongue
 Tungel, a star, a constellation
 Tupa, twice
 Tpa }
 Tpega } two, twain
 Tpegen }
 Tpeogan } to doubt, to hesitate
 Tpeonan }
 Tpeon }
 Tpeonung } doubt
 Tpeoung }
 Tpiḡ, a twig, a small branch
 Tpinclian, to twinkle
 Tpiofet, two-footed
 Tpiopæð, inconsistent
 Týan, to instruct
 Týðepner, frailty, weakness

Týðpian, to nourish
 Týðpung, propagation
 Týht, instruction
 Týndpe, fuel

U.

Uḡan, above
 Uḡop, higher
 Unabepenðlic, unbearable
 Unabindendlic, indissoluble
 Unæþel, ignoble, un noble
 Unapeht, unexplained
 Unapimeð, countless, unnumbered
 Unarecgenðlic, indescribable, unspeakable
 Unaðpozenlice, unceasingly
 Unapenðende }
 Unapendendlic } unchangeable
 Unbeopht }
 Unbýphht } unbright, less bright
 Unbpoc, unbroken
 Unclæn, unclean
 Uncuð, unknown, strange
 Uncpeþende, inanimate, unspeaking
 Uncýnd, unnatural
 Undeaðlic, undying, immortal
 Under, under, beneath
 Underþæc, backwards, behind
 Underpetan, to eat under, to subvert
 Underþron, to undertake, to obtain, to receive, to be subservient
 Underplutan, to support, to sustain
 Underþrtanðan, to understand
 Underþrtapōlfærht, unstable
 Underþreoð, subject, put under
 Underþreoðan } to make subject, to
 Underþriodan } degrade
 Uneaþe } scarcely, with difficulty
 Ungeaþe }
 Uneðner, uneasiness
 Unfægeþ, not fair
 Unfæglic, healthy, undying
 Unfapacoðlice, honourably
 Ungebyðe, disagreeing
 Ungecýndelic }
 Ungecýndlic } unnatural
 Ungeðapenlice, unreasonably
 Ungeendod }
 Ungeendodlice } never ending

- Ungeƿæp, impassable
 Ungeƿæghce, inconceivably, im-
 moderately
 Ungeƿýlb, insatiable
 Ungeleæpeð, unlearned, ignorant
 Ungeleƿenðlic, incredible
 Ungehc } unlike, different
 Unhc }
 Ungehmp, a misfortune
 Ungemengeð, unmixed
 Ungemet, excess
 Ungemet, immeasurable
 Ungemetƿærc, intemperate, im-
 mense
 Ungemetƿærtner, intemperance
 Ungemetlic, violent, immoderate,
 unbounded
 Ungemetlice, immoderately, beyond
 measure
 Ungemýnðig, unmindful, forgetful
 Ungeneð, uncompelled
 Ungepað, rude, unfit, at variance
 Ungepechce, recklessly, confusedly
 Ungepum } innumerable, infinite
 Unpum } quantity
 Ungeƿuren, inconvenient
 Ungeƿurenlic, unbecoming
 Ungeƿurenlice, indecently
 Ungeƿýðelice, roughly
 Ungeƿælig, unhappy
 Ungeƿælð, trouble, misfortune, sor-
 row
 Ungeƿceaðƿir, irrational, imprudent
 Ungeƿceaðƿirner, imperfection,
 want of reason
 Ungeƿenhc } invisible
 Unƿenhc }
 Ungeƿtæðþeg } inconstant
 Ungeƿtæðþig }
 Ungeƿere, inconvenient
 Ungeðƿæp, discordant, unrelenting
 Ungeðƿæpner, trouble, discord,
 wickedness
 Ungeþýlb, impatience
 Ungeþýlðelice, impatiently
 Ungetpum, infirm
 Ungepealber, involuntarily
 Ungeƿir } unwise, ignorant
 Unƿir }
 Ungeƿirr, ignorance
 Ungeƿitfull, unwise
 Ungeƿitæg, irrational
 Ungeƿunelic, unusual
 Unglað, unpleasant, not glad
 Ungleapner, want of skill
 Unhal, unhealthy, unsound
 Unhepeð, unheard
 Unhiøpe, fierce, tempestuous
 Unhiþý, unhappy
 Unhƿop, not bent down, erect
 Unhƿeapriend, unchangeable
 Unlæpeð, unlearned
 Unlonð, a desert
 Unmæpe } ignoble, not celebrated
 Unmæphc }
 Unmeðeme, unworthy
 Unmehtig } impotent, weak
 Unmihæg }
 Unmenðlinga, unexpectedly
 Unmennirhc, inhuman
 Unmetta, excess
 Unmihc, weakness
 Unmýnðlinga, undesignedly
 Unneðe, willingly, uncompelled
 Unnet } vain, unprofitable
 Unnýt }
 Unnýtlice, unprofitably
 Unoreƿriþeðlic, unconquerable
 Unonpendenðlic, unchangeable
 Unpeht }
 Unpuht } wicked, unfit, unjust
 Unpyht }
 Unpuht } injustice
 Unpyht }
 Unpuht hæmeð, adultery, unlawful
 lust
 Unpuhtlic, unjust, wrong
 Unpuhtlice, unjustly, unrighteously
 Unpuhtƿir, unrighteous
 Unpoç, sorrowful
 Unpoçner, sorrow, bewailing, sad-
 ness
 Unpyhtƿirner, unrighteousness
 Unƿamppæð, incongruous
 Unƿceaðƿulner, innocence
 Unƿcildig } guiltless, innocent
 Unƿcýldig }
 Unƿnýtƿo, folly
 Unƿtill, moving, restless
 Unƿtæng, weak

Unrtȳmenðe, unstirring, immov-
 able
 Unrpeotol, imperceptible
 Untælu, faultless
 Untela, not well, amiss
 Unbeapf, ruin, detriment
 Unbeap, a fault, vice
 Unþýldig, impatient
 Ūntiðlice, unseasonably
 Untilað, destitute
 Untioþig, untiringly
 Untoðæleð, undivided
 Untoðæleðlic, indivisible, inse-
 parable
 Untpeopa, wanting in faith, deceit
 Untrȳmner, infirmity
 Untpeoƿealð } sincere, simple
 Untƿealð }
 Untƿioġenðe, undoubting
 Untȳð, inexperienced
 Unpenunġa, unexpectedly
 Unpeopð, worthless, dishonourable
 Unpeopþian, to dishonour, to dis-
 grace
 Unpeopðƿice, dishonour, unworthi-
 ness
 Unpillur } against one's will, un-
 Unpillum } willingly
 Unƿiðom, folly
 Unƿitnod, unpunished
 Unƿliteġan, to change the figure, or
 appearance
 Unppecen, unpunished
 Unƿupðner, unworthiness, mean-
 ness
 Unpȳnſum, unpleasant
 Unpȳpð, misfortune
 Upahebban, to raise, to advance
 Upapæpan, to uprear, to excite
 Upenðe, the top, the upper part
 Upġeƿapan, to go up, to ascend
 Up-on-ġeƿuhte, upright
 Uppan, upon
 Uppȳne, rising, an up course
 Uppeapð } upwards
 Uppeapðer }
 Upe } our
 Ureþ }
 Ur, pl. See 1c
 Utaðƿiſan, to drive out, to expel

Utaƿapan, to depart, to go out
 Utan, outwards, from without
 Utan }
 Ute } let us
 Uton }
 Utancȳman, to come from without
 Utapeallan, to well out, to spring
 out
 Utemerȳ, most remote, furthest
 Uðƿita, a philosopher
 Uua, woe

7.

ſac, weak
 ſachlic, weak, vain
 ſachlice, weakly
 ſaðan, to wade, to walk
 ſæcce, a watching
 ſæð, clothes, apparel
 ſæðl, indigence, want
 ſæðla, indigent
 ſærȳ, a wonder, a marvel
 ſæġ, a wave
 ſælhpeop, bloodthirsty, cruel
 ſælhpeopner } cruelty, slaughter
 ſælhƿioþner }
 ſæn, a waggon
 ſæner-þiſla, the waggon shafts
 ſæpen, a weapon
 ſæp, prudent
 ſæpelice, anxiously
 ſæpƿice, prudence
 ſæpð, notable, extraordinary
 ſærȳm, fruit
 ſæt, wet
 ſæta, liquor
 ſæteƿ, water
 ſæþan, to hunt
 ſapan, to admire, to wonder at
 ſaſunġ, astonishment
 ſaġ } a wall
 ſah }
 ſaġian, to wag, to move to and
 fro
 ſan }
 ſon } dark, pale, wan
 ſonn }
 ſana, a want
 ſancel, unstable

- ƿanblung, changeableness
 ƿanþuan, to wander, to vary
 ƿang, a field
 ƿanian, to wane, to diminish, to be lessened
 ƿapenian, to guard one's self
 ƿapoð }
 ƿeapoð } a coast, the sea-shore
 ƿeapoð }
 ƿepoð }
 ƿað, a flight
 ƿaxan }
 ƿeaxan } to increase
 ƿexan }
 ƿea, woe, misery
 ƿea, miserable
 ƿeald, the weald, a wold, a forest
 ƿealdan, to rule, to govern, to wield
 ƿealdanð }
 ƿealðenð } a ruler, a governor
 ƿealðenðe, powerful
 ƿealðleþep, a rein
 ƿealhƿeod, an interpreter
 ƿeallan, to boil up, to rage
 ƿealopigan, to roll round
 ƿealopigan } to fall into decay, to
 ƿealupan } wither
 ƿealƿian, to roll
 ƿeapð, a guardian
 ƿeapðigan, to dwell
 ƿeapm, warm
 ƿear, by chance
 ƿecg, a wedge, a mass of metal
 ƿetggan, to rouse, to agitate
 ƿedenðe, insane, mad
 ƿeðep, weather, a storm
 ƿeg, a way
 ƿeg-ƿapan, to travel
 ƿegƿepnð, a traveller
 ƿel, well
 ƿela, wealth, riches
 ƿel-gehealðen, well contented
 ƿelg, rich
 ƿell, a well, a spring
 ƿelm, heat, fire
 ƿen }
 ƿena } a thought, an opinion
 ƿenan, to think, to ween, to imagine
 ƿendan, to turn, to proceed, to bend, to govern
 ƿendel-ræ, the Wendel sea
 ƿenðing, a change
 ƿeoð, a weed
 ƿeopað }
 ƿepeð } a company, a host
 ƿepoð }
 ƿeopc-man, a workman
 ƿeopð } fate, fortune
 ƿýpð }
 ƿeopioð, sweet
 ƿeoppan, to cast, to throw
 ƿeopð }
 ƿeopðlic } worthy, deserving
 ƿýpðe }
 ƿeopþan, to be, to exist
 ƿeopðfullic, honourable
 ƿeopðfullice, honourably
 ƿeopðgeopn, desirous of honour
 ƿeopþian, to honour, to distinguish, to enrich, to worship
 ƿeopðmýnð, honour, dignity
 ƿeopðrice, dignity, advantage
 ƿeopulð-birg } worldly occupa-
 ƿeopulð-birgung } tion
 ƿeopulð-buend, a dweller in the world
 ƿepan, to weep, to bewail
 ƿep, a man
 ƿepðan, to corrupt, to injure
 ƿepg, weary, vile
 ƿeplic, manly, worthy of a man
 ƿepoðan, to grow sweet
 ƿepþioð, a nation; pl. men
 ƿeran, to be
 ƿert, the west
 ƿert-ðæl, the west part; i.e. the west
 ƿerte, a waste, a desert
 ƿerte-peapð, westward
 ƿertmbæne, fertile
 ƿertmeƿt, most westward
 ƿhlum, sometimes
 ƿhon. See þpon
 ƿic, a station, a dwelling-place
 ƿið, wide
 ƿið-cuð, widely known, eminent
 ƿiðe, widely
 ƿiðgille, wide, spacious

- ƿiðgylner, amplitude
 ƿiðmæpe, far-famed, celebrated
 ƿif, a wife, a woman
 ƿifian, to take a wife, to marry
 ƿig, war
 ƿigenð, a warrior
 ƿiger-heapð, a leader of war
 ƿi-la-pei, well-away!
 ƿild, wild
 ƿild-deop, a wild beast
 ƿilla, the will
 ƿillan } to will, to desire, to wish,
 ƿilnian } to be inclined to
 ƿilnung, desire
 ƿin, wine
 ƿind, the wind
 ƿindan, to wind, to wander, to
 circle
 ƿinder-dom, the power of the
 wind
 ƿingeapð, a vineyard
 ƿingeþinc, wine-drink; i.e. wine
 ƿinnan, to labour, to toil, to con-
 tend, to conquer
 ƿintep, winter
 ƿintpeg, wintry
 ƿiſ, wise
 ƿiſdom, wisdom
 ƿiſe, way, custom, wise
 ƿiſt, food
 ƿit, the mind
 ƿita, a wise man, a senator, a
 noble
 ƿitan, to know
 ƿitan, to blame, to punish
 ƿite, a torment, a punishment
 ƿið, with, towards
 ƿið-cpeþan, to gainsay, to contra-
 dict, to oppose
 ƿiþeppeapð, adverse, rebellious, in-
 consistent
 ƿiþeppeapðner, adversity
 ƿiþeppinna, an enemy
 ƿiðfopan, before
 ƿiðmetan, to compare
 ƿiðrtandan, to withstand
 ƿiðpinnan, to oppose
 ƿitnian, to torment, to punish, to
 injure
 ƿitnung, punishment
 ƿlætta, a loathing
 ƿlanc, splendid, rich
 ƿlactian, to grieve
 ƿlenco, splendour, prosperity, pride,
 arrogance
 ƿlitan, to behold, to look upon
 ƿlite, beauty, excellence
 ƿliteg, beautiful
 ƿoð-bpað, fury
 ƿoð }
 ƿoh } wrong
 ƿoh-ſpemmenð, a doer of wicked-
 ness
 ƿoh-hæmez, adultery, unlawful
 lust
 ƿol, a plague, severity, mischief
 ƿolcen, a cloud, the welkin
 ƿon, error
 ƿoncla, unstable
 ƿonðæð, a crime
 ƿong-ſteðe, a field
 ƿon-pilla, evil desire, lust
 ƿon-ſilnung, evil desire, a wicked
 purpose, lust
 ƿon-þýpð, evil fortune
 ƿop, weeping
 ƿopð, a word
 ƿopð-hopð, a treasury of words
 ƿopn, a multitude, a number
 ƿopulð, the world, life in this
 world
 ƿopulð-luſt, worldly lust, plea-
 sure
 ƿpac, exile, banishment
 ƿpacu }
 ƿpæc } vengeance, injury, revenge
 ƿpec }
 ƿpæcan } to punish, to correct
 ƿpecan }
 ƿpæcſið, banishment
 ƿpæc-ſtop, an evil place, a place of
 banishment
 ƿpænner, lust, luxury
 ƿpæþian } to support
 ƿpeþian }
 ƿpað, anger, wrath
 ƿpað, angry, violent
 ƿpape } quickly
 ƿpaþum }
 ƿpecca, an exile, a wretch

ƿeƿan, to accuse
 ƿenc, a fraud, deceit
 ƿiƿan, to tend towards, to incline,
 to strive
 ƿunƿan, to wring, to press
 ƿutan, to write
 ƿutepe, a writer
 ƿuðu }
 ƿýða } a wood
 ƿuðu-ƿuƿel }
 ƿuðu-ƿuƿl } a wood fowl
 ƿuhhung, madness, fury
 ƿuht }
 ƿýht } a thing, a creature
 ƿulðeƿ }
 ƿulðoƿ } glory
 ƿulr, a wolf
 ƿunð, a wound
 ƿunð, wounded
 ƿunðeƿ }
 ƿunðoƿ } a wonder
 ƿunðeƿlic }
 ƿunðoƿlic } wonderful
 ƿunðeƿlice }
 ƿunðoƿlice } wonderfully
 ƿunðian, to wound
 ƿunðrian, to wonder, to wonder at,
 to admire
 ƿunðpum, wonderfully
 ƿunian, to remain, to dwell
 ƿýnrum, pleasant, winsome
 ƿýnrumlice, happily
 ƿýnrumner, pleasantness
 ƿýpcan, to labour, to make
 ƿýphca, a maker, a wright
 ƿýpm, a worm
 ƿýpnan, to warn, prevent, refuse
 ƿýpre, worse. See Ƴfel
 ƿýpt, a plant, a herb
 ƿýptuma, a root

Y.

Ƴfel, evil
 Ƴfel, bad; comp. Ƴþpre; sup.
 Ƴþprt
 Ƴfele, evilly, miserably, badly
 Ƴfelian }
 Ƴfhan } to inflict evil
 Ƴfel-pillenð, evil-minded

Ƴfel-Ƴþpcan, to do evil
 Ƴfemeƿt, highest, uppermost
 Ƴmb-ceppan, to turn round
 Ƴmb-clýppan, to encircle, to em-
 brace
 Ƴmbe, about
 Ƴmbe-hpeapƿt }
 Ƴmb-hpeopƿt } the circumference,
 Ƴmb-hþýpƿt } a circuit
 Ƴmb-hpeoppnan, to turn about, to
 turn round, to encompass
 Ƴmbe-lícƿan, to lie around
 Ƴmb-ƿon, to encircle, to encompass
 Ƴmb-habban, to include, to con-
 tain
 Ƴmbhoga, care, anxiety
 Ƴmb-rcƿuþan, to revolve about
 Ƴmb-ƿittan, to surround
 Ƴmb-ƿppecan, to speak about
 Ƴmb-ƿtanðan, to surround
 Ƴmb-ƿpincan, to labour after any-
 thing
 Ƴmb-utan, round about
 Ƴpmian, to afflict, to oppress
 Ƴpmung, a wretch
 Ƴpmð, misery
 Ƴpnan, to run
 Ƴppe, anger, ire
 Ƴppinga, angrily
 Ƴpprienð, angry
 Ƴpprung, anger
 Ƴrt, a tempest, a storm
 Ƴte, outwards; sup. Ƴtemeƿt, fur-
 thest
 Ƴð, a wave

Ð.

Ða, as, when
 Ðæpe. See Ðir
 Ðærtpeƿner }
 Ðýrtpeƿner } darkness
 Ðarian, to suffer, to permit, to
 allow
 Ðaƿung, permission
 Ðanc }
 Ðonc } thanks, will, mind, favour
 Ðancian, to thank
 Ðanc-Ƴþpð, thankworthy, accep-
 table
 Ðanon, thence

Ðap } there
 Ðapa }
 Ðeahȝ, counsel, thought
 Ðeaƿ, need, necessity
 Ðeaƿran } to need, to have need
 Ðupran }
 Ðeaƿlice, carefully
 Ðeaƿl, heavy
 Ðeaƿle, greatly
 Ðeaƿ, a custom, manner
 Ðeccan, to conceal, to cover
 Ðegen }
 Ðegn } a thane, a servant
 Ðegnung } service, office, duty, re-
 Denung } tinue
 Ðencan }
 Ðencean } to think, to imagine, to
 Ðincan } meditate
 Ðenden, while
 Ðenian }
 Ðenigan } to serve, to minister
 Ðeoð, a country
 Ðeoðan, to join, to associate
 Ðeoðen } a lord, a ruler, a people's
 Ðioðen } ruler
 Ðeoðirc, a language, a nation
 Ðeoð-lond, people's land, a people
 Ðeoƿ, a thief
 Ðeon }
 Ðion } to flourish
 Ðeoƿreƿoð }
 Ðýpreƿoð } a threshold
 Ðeoƿtƿu }
 Ðioƿtƿio } darkness
 Ðiƿtƿu }
 Ðeoƿ, a servant, a slave
 Ðeoƿðom, service, servitude
 Ðeoƿian, to serve
 Ðic }
 Ðicce } thick
 Ðicgan, to eat, to receive
 Ðiðeƿ, thither
 Ðillic }
 Ðýllic } the like, such
 Ðin, thine
 Ðincan, to seem, to appear
 Ðing, a thing
 Ðingeƿe, an advocate, a pleader
 Ðingian, to plead at the bar, to
 obtain

Ðioð-ŕpuma, a nation's founder, a
 creator
 Ðioŕtpan, to darken
 Ðioŕtan }
 Ðutan } to howl
 Ðiŕ, this
 Ðiŕl, the shafts of a waggon
 Ðocpian, to be conducted
 Ðolian, to suffer
 Ðonc, the mind, the will, a wish
 Ðoncal-moð, wise in mind, wise
 Ðonecan, as often as
 Ðononpeapð, thenceward, from
 thence
 Ðonne, than
 Ðopn, a thorn
 Ðpæð, thread
 Ðpægian, to run
 Ðpað, course of events, space of
 time
 Ðpeagan, to vex, to harass, to
 afflict
 Ðpeat, a troop
 Ðpeatian } to threaten, to chide, to
 Ðpætan } admonish, to terrify
 Ðpeatung, correction
 Ðpeaung, a threatening
 Ðpe-peðpe }
 Ðpie-peðpe } three rows of rowers
 Ðpiðða, third
 Ðpie-ŕealð, three-fold
 Ðpungan, to crowd, to throng, to
 rush
 Ðpio }
 Ðpy } three
 Ðpittaz, thirty
 Ðpote, the throat
 Ðpopian, to suffer, to endure
 Ðpyccan, to tread on, to trample
 Ðpým, greatness, majesty, a crowd
 Ðpým, glorious
 Ðunep, thunder
 Ðunpuan, to thunder
 Ðuph-ŕapan, to go through, to
 penetrate
 Ðuph-ŕeon, to see through
 Ðuph-ŕeon, to accomplish, to fulfil
 Ðuph-punian, to remain, to con-
 tinue, to persevere
 Ðupŕt, thirst

Ðurȝeȝ, thirsty
 Ður, thus
 Ðurend, a thousand
 Ðurpian, to temper, to moderate
 Ðpeop, perverse
 Ðpeopȝeme, a brawler

Ðý, then, when, therefore, because
 Ðý-lær, lest
 Ðýle, Thule
 Ðýpel, a hole
 Ðýpȝtan, to thirst
 Ðýȝȝe, dark

THE END.

*CATALOGUE OF
BOHN'S LIBRARIES.*

718 Volumes, £158 8s. 6d.

N.B.—It is requested that all orders be accompanied by payment. Books are sent carriage free on the receipt of the published price in stamps or otherwise.

The Works to which the letters 'N. S.' (denoting New Style) are appended are kept in neat cloth bindings of various colours, as well as in the regular Library style. All Orders are executed in the New binding, unless the contrary is expressly stated.

Complete Sets or Separate Volumes can be had at short notice, half-bound in calf or morocco.

New Volumes of Standard Works in the various branches of Literature are constantly being added to this Series, which is already unsurpassed in respect to the number, variety, and cheapness of the Works contained in it. The Publishers beg to announce the following Volumes as recently issued or now in preparation:—

- Seneca's Minor Essays and On Clemency.** Translated by A. Stewart, M.A. [Ready. See p. 16.]
- Schopenhauer on the Fourfold Root and on the Will in Nature.** Translated from the German. [Ready. See p. 9.]
- Schumann's Early Letters.** [Ready. See p. 8.]
- Bond's Handy Book of Rules and Tables for Verifying Dates**
WITH THE CHRISTIAN ERA, &c. [Ready. See p. 19.]
- Chess Congress, 1862.** *Second and Cheaper Edition.* [Ready. See p. 18.]
- Arthur Young's Travels in France.** Edited by Miss Betham Edwards. With a Portrait. [Ready. See p. 8.]
- Johnson's Lives of the Poets.** Edited by Robina Napier. [In the press.]
- The Works of Flavius Josephus.** Whiston's Translation. Revised by Rev. A. R. Shilleto, M.A. With Topographical and Geographical Notes by Sir C. W. Wilson, K.C.M.G. [In the press.]
- Hoffmann's Works.** Translated by Lieut.-Colonel Ewing. Vol. II. [In the press.]
- North's Lives of the Norths.**
- Pascal's Thoughts.** Translated by C. Kegan Paul. [In the press.]
- Björnsen's Arne and the Fisher Lassie.** Translated by W. H. Low. [In the press.]
- Apollonius Rhodius.** The Argonautica. Trans. by E. P. Coleridge.
- Racine's Plays.** Translated by R. B. Boswell.

For forthcoming Volumes in the SELECT LIBRARY, see p. 24.

BOHN'S LIBRARIES.

STANDARD LIBRARY.

322 Vols. at 3s. 6d. each, excepting those marked otherwise. (57l. 1s. 6d.)

ADDISON'S Works. Notes of Bishop Hurd. Short Memoir, Portrait, and 8 Plates of Medals. 6 vols. *N. S.*

This is the most complete edition of Addison's Works issued.

ALFIERI'S Tragedies. In English Verse. With Notes, Arguments, and Introduction, by E. A. Bowring, C.B. 2 vols. *N. S.*

AMERICAN POETRY.—*See Poetry of America.*

BACON'S Moral and Historical Works, including Essays, Apophthegms, Wisdom of the Ancients, New Atlantis, Henry VII., Henry VIII., Elizabeth, Henry Prince of Wales, History of Great Britain, Julius Cæsar, and Augustus Cæsar. With Critical and Biographical Introduction and Notes by J. Devey, M.A. Portrait. *N. S.*

—*See also Philosophical Library.*

BALLADS AND SONGS of the Peasantry of England, from Oral Recitation, private MSS., Broad-sides, &c. Edit. by R. Bell. *N. S.*

BEAUMONT AND FLETCHER. Selections. With Notes and Introduction by Leigh Hunt.

BECKMANN (J.) History of Inventions, Discoveries, and Origins. With Portraits of Beckmann and James Watt. 2 vols. *N. S.*

BELL (Robert).—*See Ballads, Chaucer, Green.*

BOSWELL'S Life of Johnson, with the TOUR in the HEBRIDES and JOHNSONIANA. New Edition, with Notes and Appendices, by the Rev. A. Napier, M.A., Trinity College, Cambridge, Vicar of Holkham, Editor of the Cambridge Edition of the 'Theological Works of Barrow.' With Frontispiece to each vol. 6 vols. *N. S.*

BREMER'S (Frederika) Works. Trans. by M. Howitt. Portrait. 4 vols. *N. S.*

BRINK (B. T.) Early English Literature (to Wiclif). By Bernhard Ten Brink. Trans. by Prof. H. M. Kennedy. *N. S.*

BRITISH POETS, from Milton to Kirke White. Cabinet Edition. With Frontispiece. 4 vols. *N. S.*

BROWNE'S (Sir Thomas) Works. Edit. by S. Wilkin, with Dr. Johnson's Life of Browne. Portrait. 3 vols.

BURKE'S Works. 6 vols. *N. S.*

— **Speeches on the Impeachment of Warren Hastings ; and Letters.** 2 vols. *N. S.*

— **Life.** By J. Prior. Portrait. *N. S.*

BURNS (Robert). Life of. By J. G. Lockhart, D.C.L. A new and enlarged edition. With Notes and Appendices by W. S. Douglas. Portrait. *N. S.*

BUTLER'S (Bp.) Analogy of Religion ; Natural and Revealed, to the Constitution and Course of Nature ; with Two Dissertations on Identity and Virtue, and Fifteen Sermons. With Introductions, Notes, and Memoir. Portrait. *N. S.*

CAMÖEN'S Lusiad, or the Discovery of India. An Epic Poem. Trans. from the Portuguese, with Dissertation, Historical Sketch, and Life, by W. J. Mickle. 5th edition. *N. S.*

CARAFAS (The) of Maddaloni. Naples under Spanish Dominion. Trans. by Alfred de Reumont. Portrait of Masaniello.

CARREL. The Counter-Revolution in England for the Re-establishment of Popery under Charles II. and James II., by Armand Carrel ; with Fox's History of James II. and Lord Lonsdale's Memoir of James II. Portrait of Carrel.

CARRUTHERS.—*See Pope, in Illustrated Library.*

CARY'S Dante. The Vision of Hell, Purgatory, and Paradise. Trans. by Rev. H. F. Cary, M.A. With Life, Chronological View of his Age, Notes, and Index of Proper Names. Portrait. *N. S.*

This is the authentic edition, containing Mr. Cary's last corrections, with additional notes.

CELLINI (Benvenuto). Memoirs of, by himself. With Notes of G. P. Carpani. Trans. by T. Roscoe. Portrait. *N. S.*

CERVANTES' Galatea. A Pastoral Romance. Trans. by G. W. J. Gyll. *N. S.*

— **Exemplary Novels.** Trans. by W. K. Kelly. *N. S.*

— **Don Quixote de la Mancha.** Motteux's Translation revised. With Lockhart's Life and Notes. 2 vols. *N. S.*

CHAUCER'S Poetical Works. With Poems formerly attributed to him. With a Memoir, Introduction, Notes, and a Glossary, by R. Bell. Improved edition, with Preliminary Essay by Rev. W. W. Skeat, M.A. Portrait. 4 vols. *N. S.*

CLASSIC TALES, containing Rasselas, Vicar of Wakefield, Gulliver's Travels, and The Sentimental Journey. *N. S.*

COLERIDGE'S (S. T.) Friend. A Series of Essays on Morals, Politics, and Religion. Portrait. *N. S.*

— **Aids to Reflection.** Confessions of an Inquiring Spirit; and Essays on Faith and the Common Prayer-book. New Edition, revised. *N. S.*

— **Table-Talk and Omniana.** By T. Ashe, B.A. *N. S.*

— **Lectures on Shakspeare and other Poets.** Edit. by T. Ashe, B.A. *N. S.*
Containing the lectures taken down in 1811-12 by J. P. Collier, and those delivered at Bristol in 1813.

— **Biographia Literaria; or, Biographical Sketches of my Literary Life and Opinions; with Two Lay Sermons.** *N. S.*

— **Miscellanies, Æsthetic and Literary;** to which is added, THE THEORY OF LIFE. Collected and arranged by T. Ashe, B.A. *N. S.*

COMMINES.—See *Philip*.

CONDÉ'S History of the Dominion of the Arabs in Spain. Trans. by Mrs. Foster. Portrait of Abderahmen ben Moavia. 3 vols.

COWPER'S Complete Works, Poems, Correspondence, and Translations. Edit. with Memoir by R. Southey. 45 Engravings. 8 vols.

COXE'S Memoirs of the Duke of Marlborough. With his original Correspondence, from family records at Blenheim. Revised edition. Portraits. 3 vols.
** An Atlas of the plans of Marlborough's campaigns, 4to. 10s. 6d.

— **History of the House of Austria.** From the Foundation of the Monarchy by Rhodolph of Hapsburgh to the Death of Leopold II., 1218-1792. By Archdn. Coxe. With Continuation from the Accession of Francis I. to the Revolution of 1848. 4 Portraits. 4 vols.

CUNNINGHAM'S Lives of the most Eminent British Painters. With Notes and 16 fresh Lives by Mrs. Heaton. 3 vols. *N. S.*

DEFOE'S Novels and Miscellaneous Works. With Prefaces and Notes, including those attributed to Sir W. Scott. Portrait. 7 vols. *N. S.*

DE LOLME'S Constitution of England, in which it is compared both with the Republican form of Government and the other Monarchies of Europe. Edit., with Life and Notes, by J. Macgregor, M.P.

DUNLOP'S History of Fiction. With Introduction and Supplement adapting the work to present requirements. By Henry Wilson. 2 vols., 5s. each.

EMERSON'S Works. 3 vols. Most complete edition published. *N. S.*

Vol. I.—Essays, Lectures, and Poems.

Vol. II.—English Traits, Nature, and Conduct of Life.

Vol. III.—Society and Solitude—Letters and Social Aims—Miscellaneous Papers (hitherto uncollected)—May-Day, &c.

FOSTER'S (John) Life and Correspondence. Edit. by J. E. Ryland. Portrait. 2 vols. *N. S.*

— **Lectures at Broadmead Chapel.** Edit. by J. E. Ryland. 2 vols. *N. S.*

— **Critical Essays contributed to the 'Eclectic Review.'** Edit. by J. E. Ryland. 2 vols. *N. S.*

— **Essays: On Decision of Character; on a Man's writing Memoirs of Himself; on the epithet Romantic; on the aversion of Men of Taste to Evangelical Religion.** *N. S.*

— **Essays on the Evils of Popular Ignorance, and a Discourse on the Propagation of Christianity in India.** *N. S.*

— **Essay on the Improvement of Time,** with Notes of Sermons and other Pieces. *N. S.*

— **Fosteriana:** selected from periodical papers, edit. by H. G. Bohn. *N. S.*

FOX (Rt. Hon. C. J.)—*See Carrel.*

GIBBON'S Decline and Fall of the Roman Empire. Complete and unabridged, with variorum Notes; including those of Guizot, Wenck, Niebuhr, Hugo, Neander, and others. 7 vols. 2 Maps and Portrait. *N. S.*

GOETHE'S Works. Trans. into English by E. A. Bowring, C.B., Anna Swanwick, Sir Walter Scott, &c. &c. 13 vols. *N. S.*

Vols. I. and II.—Autobiography and Anals. Portrait.

Vol. III.—Faust. Complete.

Vol. IV.—Novels and Tales; containing Elective Affinities, Sorrows of Werther, The German Emigrants, The Good Women, and a Nouvelle.

Vol. V.—Wilhelm Meister's Apprenticeship.

Vol. VI.—Conversations with Eckerman and Soret.

Vol. VII.—Poems and Ballads in the original Metres, including Hermann and Dorothea.

Vol. VIII.—Götz von Berlichingen, Torquato Tasso, Egmont, Iphigenia, Clavigo, Wayward Lover, and Fellow Culprits.

Vol. IX.—Wilhelm Meister's Travels. Complete Edition.

Vol. X.—Tour in Italy. Two Parts. And Second Residence in Rome.

Vol. XI.—Miscellaneous Travels, Letters from Switzerland, Campaign in France, Siege of Mainz, and Rhine Tour.

Vol. XII.—Early and Miscellaneous Letters, including Letters to his Mother, with Biography and Notes.

Vol. XIII.—Correspondence with Zelter.

— **Correspondence with Schiller.** 2 vols.—*See Schiller.*

GOLDSMITH'S Works. 5 vols. *N. S.*

Vol. I.—Life, Vicar of Wakefield, Essays, and Letters.

Vol. II.—Poems, Plays, Bee, Cock Lane Ghost.

Vol. III.—The Citizen of the World, Polite Learning in Europe.

Vol. IV.—Biographies, Criticisms, Later Essays.

Vol. V.—Prefaces, Natural History, Letters, Goody Two-Shoes, Index.

GREENE, MARLOW, and BEN JONSON (Poems of). With Notes and Memoirs by R. Bell. *N. S.*

GREGORY'S (Dr.) The Evidences, Doctrines, and Duties of the Christian Religion.

GRIMM'S Household Tales. With the Original Notes. Trans. by Mrs. A. Hunt. Introduction by Andrew Lang, M.A. 2 vols. *N. S.*

GUIZOT'S History of Representative Government in Europe. Trans. by A. R. Scoble.

— **English Revolution of 1640.** From the Accession of Charles I. to his Death. Trans. by W. Hazlitt. Portrait.

— **History of Civilisation.** From the Roman Empire to the French Revolution. Trans. by W. Hazlitt. Portraits. 3 vols

HALL'S (Rev. Robert) Works and Remains. Memoir by Dr. Gregory and Essay by J. Foster. Portrait.

HAUFF'S Tales. The Caravan—The Sheikh of Alexandria—The Inn in the Spessart. Translated by Prof. S. Mendel. *N. S.*

HAWTHORNE'S Tales. 3 vols. *N. S.*

Vol. I.—Twice-told Tales, and the Snow Image.

Vol. II.—Scarlet Letter, and the House with Seven Gables.

Vol. III.—Transformation, and Blithedale Romance.

HAZLITT'S (W.) Works. 7 vols. *N. S.*

— **Table-Talk.**

— **The Literature of the Age of Elizabeth and Characters of Shakespeare's Plays.** *N. S.*

— **English Poets and English Comic Writers.** *N. S.*

— **The Plain Speaker.** Opinions on Books, Men, and Things. *N. S.*

— **Round Table.** Conversations of James Northcote, R.A.; Characteristics. *N. S.*

— **Sketches and Essays,** and Winterslow. *N. S.*

— **Spirit of the Age;** or, Contemporary Portraits. To which are added Free Thoughts on Public Affairs, and a Letter to William Gifford. New Edition by W. Carew Hazlitt. *N. S.*

HEINE'S Poems. Translated in the original Metres, with Life by E. A. Bowring, C.B. *N. S.*

— **Travel-Pictures.** The Tour in the Harz, Norderney, and Book of Ideas, together with the Romantic School. Trans. by F. Storr. With Maps and Appendices. *N. S.*

HOFFMANN'S Works. The Serapion Brethren. Vol. I. Trans. by Lt.-Col. Ewing. *N. S.* [Vol. II. in the press.

HUGO'S (Victor) Dramatic Works.
Hernani—Ruy Blas—The King's Diversion.
Translated by Mrs. Newton Crosland and
F. L. Slous. *N. S.*

— **Poems**, chiefly Lyrical. Collected by
H. L. Williams. *N. S.*

This volume contains contributions from
F. S. Mahoney, G. W. M. Reynolds,
Andrew Lang, Edwin Arnold, Mrs. Newton
Crosland, Miss Fanny Kemble, Bishop
Alexander, Prof. Dowden, &c.

HUNGARY: its History and Revolution, with Memoir of Kossuth. Portrait.

HUTCHINSON (Colonel). Memoirs
of. By his Widow, with her Autobiography,
and the Siege of Lathom House.
Portrait. *N. S.*

IRVING'S (Washington) Complete Works. 15 vols. *N. S.*

— **Life and Letters.** By his Nephew,
Pierre E. Irving. With Index and a
Portrait. 2 vols. *N. S.*

JAMES'S (G. P. R.) Life of Richard
Cœur de Lion. Portraits of Richard and
Philip Augustus. 2 vols.

— **Louis XIV.** Portraits. 2 vols.

JAMESON (Mrs.) Shakespeare's
Heroines. Characteristics of Women. By
Mrs. Jameson. *N. S.*

JEAN PAUL.—*See Richter.*

JONSON (Ben). Poems of.—*See Greene.*

JUNIUS'S Letters. With Woodfall's
Notes. An Essay on the Authorship. Fac-
similes of Handwriting. 2 vols. *N. S.*

LA FONTAINE'S Fables. In English
Verse, with Essay on the Fabulists. By
Elizur Wright. *N. S.*

LAMARTINE'S The Girondists, or
Personal Memoirs of the Patriots of the
French Revolution. Trans. by H. T.
Ryde. Portraits of Robespierre, Madame
Roland, and Charlotte Corday. 3 vols.

— **The Restoration of Monarchy**
in France (a Sequel to The Girondists).
5 Portraits. 4 vols.

— **The French Revolution of 1848.**
6 Portraits.

LAMB'S (Charles) Elia and Eliana.
Complete Edition. Portrait. *N. S.*

— **Specimens of English Dramatic**
Poets of the time of Elizabeth. Notes,
with the Extracts from the Garrick Plays.
N. S.

— **Talfourd's Letters of Charles**
Lamb. New Edition, by W. Carew
Hazlitt. 2 vols. *N. S.*

LANZI'S History of Painting in
Italy, from the Period of the Revival of
the Fine Arts to the End of the 18th
Century. With Memoir of the Author.
Portraits of Raffaele, Titian, and Cor-
reggio, after the Artists themselves. Trans.
by T. Roscoe. 3 vols.

LAPPENBERG'S England under the
Anglo-Saxon Kings. Trans. by B. Thorpe,
F.S.A. 2 vols. *N. S.*

LESSING'S Dramatic Works. Com-
plete. By E. Bell, M.A. With Memoir
by H. Zimmern. Portrait. 2 vols. *N. S.*

— **Laokoon, Dramatic Notes**, and
Representation of Death by the Ancients.
Frontispiece. *N. S.*

LOCKE'S Philosophical Works, con-
taining Human Understanding, with Bishop
of Worcester, Malebranche's Opinions, Na-
tural Philosophy, Reading and Study.
With Preliminary Discourse, Analysis, and
Notes, by J. A. St. John. Portrait. 2 vols.
N. S.

— **Life and Letters**, with Extracts from
his Common-place Books. By Lord King.

LOCKHART (J. G.)—*See Burns.*

LONSDALE (Lord).—*See Carrel.*

LUTHER'S Table-Talk. Trans. by W.
Hazlitt. With Life by A. Chalmers, and
LUTHER'S CATECHISM. Portrait after
Cranach. *N. S.*

— **Autobiography.**—*See Michelet.*

MACHIAVELLI'S History of Flo-
rence, THE PRINCE, Savonarola, Historical
Tracts, and Memoir. Portrait. *N. S.*

MARLOWE. Poems of.—*See Greene.*

MARTINEAU'S (Harriet) History
of England (including History of the Peace)
from 1800-1846. 5 vols. *N. S.*

MENZEL'S History of Germany,
from the Earliest Period to the Crimean
War. Portraits. 3 vols.

MICHELET'S Autobiography of
Luther. Trans. by W. Hazlitt. With
Notes. *N. S.*

— **The French Revolution to the**
Flight of the King in 1791. *N. S.*

MIGNET'S The French Revolution,
from 1789 to 1814. Portrait of Napoleon.
N. S.

MILTON'S Prose Works. With Pre-
face, Preliminary Remarks by J. A. St.
John, and Index. 5 vols.

MITFORD'S (Miss) Our Village.
Sketches of Rural Character and Scenery.
2 Engravings. 2 vols. *N. S.*

MOLIÈRE'S Dramatic Works. 1. English Prose, by C. H. Wall. With a Life and a Portrait. 3 vols. *N. S.*

'It is not too much to say that we have here probably as good a translation of Molière as can be given.'—*Academy*.

MONTAGU. Letters and Works of Lady Mary Wortley Montagu. Lord Wharmcliffe's Third Edition. Edited by W. Moy Thomas. With steel plates. 2 vols. 5s. each. *N. S.*

MONTESQUIEU'S Spirit of Laws. Revised Edition, with D'Alembert's Analysis, Notes, and Memoir. 2 vols. *N. S.*

NEANDER (Dr. A.) History of the Christian Religion and Church. Trans. by J. Torrey. With Short Memoir. 10 vols.

— **Life of Jesus Christ, in its Historical Connexion and Development.** *N. S.*

— **The Planting and Training of the Christian Church by the Apostles.** With the Antignosticus, or Spirit of Tertullian. Trans. by J. E. Ryland. 2 vols.

— **Lectures on the History of Christian Dogmas.** Trans. by J. E. Ryland. 2 vols.

— **Memorials of Christian Life in the Early and Middle Ages; including Light in Dark Places.** Trans. by J. E. Ryland.

OCKLEY (S.) History of the Saracens and their Conquests in Syria, Persia, and Egypt. Comprising the Lives of Mohammed and his Successors to the Death of Abdalmelik, the Eleventh Caliph. By Simon Ockley, B.D., Prof. of Arabic in Univ. of Cambridge. Portrait of Mohammed.

PERCY'S Reliques of Ancient English Poetry, consisting of Ballads, Songs, and other Pieces of our earlier Poets, with some few of later date. With Essay on Ancient Minstrels, and Glossary. 2 vols. *N. S.*

PHILIP DE COMMINES. Memoirs of. Containing the Histories of Louis XI. and Charles VIII., and Charles the Bold, Duke of Burgundy. With the History of Louis XI., by J. de Troyes. With a Life and Notes by A. R. Scoble. Portraits. 2 vols.

PLUTARCH'S LIVES. Newly Translated, with Notes and Life, by A. Stewart, M.A., late Fellow of Trinity College, Cambridge, and G. Long, M.A. 4 vols. *N. S.*

POETRY OF AMERICA. Selections from One Hundred Poets, from 1776 to 1876. With Introductory Review, and Specimens of Negro Melody, by W. J. Linton. Portrait of W. Whitman. *N. S.*

RANKE (L.) History of the Popes, their Church and State, and their Conflicts

with Protestantism in the 16th and 17th Centuries. Trans. by E. Foster. Portraits of Julius II. (after Raphael), Innocent X. (after Velasquez), and Clement VII. (after Titian). 3 vols. *N. S.*

— **History of Servia.** Trans. by Mrs. Kerr. To which is added, The Slave Provinces of Turkey, by Cyprien Robert. *N. S.*

— **History of the Latin and Teutonic Nations.** 1494-1514. Trans. by P. A. Ashworth, translator of Dr. Gneist's 'History of the English Constitution.' *N. S.*

REUMONT (Alfred de).—*See Caracas.*

REYNOLDS' (Sir J.) Literary Works. With Memoir and Remarks by H. W. Beechy. 2 vols. *N. S.*

RICHTER (Jean Paul). *Levana*, a Treatise on Education; together with the Autobiography, and a short Memoir. *N. S.*

— **Flower, Fruit, and Thorn Pieces,** or the Wedded Life, Death, and Marriage of Siebenkaes. Translated by Alex. Ewing. *N. S.*

The only complete English translation.

ROSCOE'S (W.) Life of Leo X., with Notes, Historical Documents, and Dissertation on Lucretia Borgia. 3 Portraits. 2 vols.

— **Lorenzo de' Medici,** called 'The Magnificent,' with Copyright Notes, Poems, Letters, &c. With Memoir of Roscoe and Portrait of Lorenzo.

RUSSIA, History of, from the earliest Period to the Crimean War. By W. K. Kelly. 3 Portraits. 2 vols.

SCHILLER'S Works. 7 vols. *N. S.*

Vol. I.—History of the Thirty Years' War. Rev. A. J. W. Morrison, M.A. Portrait.

Vol. II.—History of the Revolt in the Netherlands, the Trials of Counts Egmont and Horn, the Siege of Antwerp, and the Disturbance of France preceding the Reign of Henry IV. Translated by Rev. A. J. W. Morrison and L. Dora Schmitz.

Vol. III.—Don Carlos. R. D. Boylan—Mary Stuart. Mellish—Maid of Orleans. Anna Swanwick—Bride of Messina. A. Lodge, M.A. Together with the Use of the Chorus in Tragedy (a short Essay). Engravings.

These Dramas are all translated in metre.

Vol. IV.—Robbers—Fiesco—Love and Intrigue—Demetrius—Ghost Seer—Sport of Divinity.

The Dramas in this volume are in prose.

Vol. V.—Poems. E. A. Bowring, C.B.

Vol. VI.—Essays, Æsthetical and Philosophical, including the Dissertation on the Connexion between the Animal and Spiritual in Man.

Vol. VII.—Wallenstein's Camp. J. Churchill.—Piccolomini and Death of Wallenstein. S. T. Coleridge.—William Tell. Sir Theodore Martin, K.C.B., LL.D.

SCHILLER and GOETHE. Correspondence between, from A.D. 1794-1805. With Short Notes by L. Dora Schmitz. 2 vols. *N. S.*

SCHLEGEL'S (F.) Lectures on the Philosophy of Life and the Philosophy of Language. By A. J. W. Morrison.

— **The History of Literature,** Ancient and Modern.

— **The Philosophy of History.** With Memoir and Portrait.

— **Modern History,** with the Lectures entitled Cæsar and Alexander, and The Beginning of our History. By L. Purcell and R. H. Whitelock.

— **Æsthetic and Miscellaneous** Works, containing Letters on Christian Art, Essay on Gothic Architecture, Remarks on the Romance Poetry of the Middle Ages, on Shakspeare, the Limits of the Beautiful, and on the Language and Wisdom of the Indians. By E. J. Millington.

SCHLEGEL (A. W.) Dramatic Art and Literature. By J. Black. With Memoir by A. J. W. Morrison. Portrait.

SCHUMANN (Robert), His Life and Works. By A. Reissmann. Trans. by A. L. Alger. *N. S.*

— **Early Letters.** Translated by May Herbert. *N. S.*

SHAKESPEARE'S Dramatic Art. The History and Character of Shakspeare's Plays. By Dr. H. Ulrici. Trans. by L. Dora Schmitz. 2 vols. *N. S.*

SHERIDAN'S Dramatic Works. With Memoir. Portrait (after Reynolds). *N. S.*

SKEAT (Rev. W. W.)—*See Chaucer.*

SISMONDI'S History of the Literature of the South of Europe. With Notes and Memoir by T. Roscoe. Portraits of Sismondi and Dante. 2 vols.

The specimens of early French, Italian, Spanish, and Portuguese Poetry, in English Verse, by Cary and others.

SMITH'S (Adam) The Wealth of Nations. An Inquiry into the Nature and Causes of. Reprinted from the Sixth Edition. With an Introduction by Ernest Belfort Bax. 2 vols. *N. S.*

SMITH'S (Adam) Theory of Moral Sentiments; with Essay on the First Formation of Languages, and Critical Memoir by Dugald Stewart.

SMYTH'S (Professor) Lectures on Modern History; from the Irruption of the Northern Nations to the close of the American Revolution. 2 vols.

— **Lectures on the French Revolution.** With Index. 2 vols.

SOUTHEY.—*See Cowper, Wesley, and (Illustrated Library) Nelson.*

STURM'S Morning Communings with God, or Devotional Meditations for Every Day. Trans. by W. Johnstone, M.A.

SULLY. Memoirs of the Duke of, Prime Minister to Henry the Great. With Notes and Historical Introduction. 4 Portraits. 4 vols.

TAYLOR'S (Bishop Jeremy) Holy Living and Dying, with Prayers, containing the Whole Duty of a Christian and the parts of Devotion fitted to all Occasions. Portrait. *N. S.*

THIERRY'S Conquest of England by the Normans; its Causes, and its Consequences in England and the Continent. By W. Hazlitt. With short Memoir. 2 Portraits. 2 vols. *N. S.*

TROYE'S (Jean de).—*See Philip de Commynes.*

ULRICI (Dr.)—*See Shakspeare.*

VASARI. Lives of the most Eminent Painters, Sculptors, and Architects. By Mrs. J. Foster, with selected Notes. Portrait. 6 vols., Vol. VI. being an additional Volume of Notes by J. P. Richter. *N. S.*

WERNER'S Templars in Cyprus. Trans. by E. A. M. Lewis. *N. S.*

WESLEY, the Life of, and the Rise and Progress of Methodism. By Robert Southey. Portrait. 5s. *N. S.*

WHEATLEY. A Rational Illustration of the Book of Common Prayer, being the Substance of everything Liturgical in all former Ritualist Commentators upon the subject. Frontispiece. *N. S.*

YOUNG (Arthur) Travels in France. Edited by Miss Betham Edwards. With a Portrait. *N. S.*

HISTORICAL LIBRARY.

22 Volumes at 5s. each. (5l. 10s. per set.)

EVELYN'S Diary and Correspondence, with the Private Correspondence of Charles I. and Sir Edward Nicholas, and between Sir Edward Hyde (Earl of Clarendon) and Sir Richard Browne. Edited from the Original MSS. by W. Bray, F.A.S. 4 vols. *N. S.* 45 Engravings (after Vandyke, Lely, Kneller, and Jamieson, &c.).

N.B.—This edition contains 130 letters from Evelyn and his wife, contained in no other edition.

PEPYS' Diary and Correspondence. With Life and Notes, by Lord Braybrooke. 4 vols. *N. S.* With Appendix containing additional Letters, an Index, and 31 Engravings (after Vandyke, Sir P. Lely, Holbein Kneller, &c.).

JESSE'S Memoirs of the Court of England under the Stuarts, including the Protectorate. 3 vols. With Index and 42 Portraits (after Vandyke, Lely, &c.).

— **Memoirs of the Pretenders and their Adherents.** 7 Portraits.

NUGENT'S (Lord) Memorials of Hampden, his Party and Times. With Memoir. 12 Portraits (after Vandyke and others). *N. S.*

STRICKLAND'S (Agnes) Lives of the Queens of England from the Norman Conquest. From authentic Documents, public and private. 6 Portraits. 6 vols. *N. S.*

— **Life of Mary Queen of Scots.** 2 Portraits. 2 vols. *N. S.*

— **Lives of the Tudor and Stuart Princesses.** With 2 Portraits. *N. S.*

PHILOSOPHICAL LIBRARY.

17 Vols. at 5s. each, excepting those marked otherwise. (3l. 19s. per set.)

BACON'S Novum Organum and Advancement of Learning. With Notes by J. Devey, M.A.

BAX. A Handbook of the History of Philosophy, for the use of Students. By E. Belfort Bax, Editor of Kant's 'Prolegomena.' 5s. *N. S.*

COMTE'S Philosophy of the Sciences. An Exposition of the Principles of the *Cours de Philosophie Positive*. By G. H. Lewes, Author of 'The Life of Goethe.'

DRAPER (Dr. J. W.) A History of the Intellectual Development of Europe. 2 vols. *N. S.*

HEGEL'S Philosophy of History. By J. Sibree, M.A.

KANT'S Critique of Pure Reason. By J. M. D. Meiklejohn. *N. S.*

— **Prolegomena and Metaphysical Foundations of Natural Science**, with Biography and Memoir by E. Belfort Bax. Portrait. *N. S.*

LOGIC, or the Science of Inference. A Popular Manual. By J. Devey.

MILLER (Professor). History Philosophically Illustrated, from the Fall of the Roman Empire to the French Revolution. With Memoir. 4 vols. 3s. 6d. each.

SCHOPENHAUER on the Fourfold Root of the Principle of Sufficient Reason, and on the Will in Nature. Trans. from the German.

SPINOZA'S Chief Works. Trans. with Introduction by R. H. M. Elwes. 2 vols. *N. S.*

Vol. I.—*Tractatus Theologico-Politicus*—Political Treatise.

Vol. II.—*Improvement of the Understanding*—Ethics—Letters.

TENNEMANN'S Manual of the History of Philosophy. Trans. by Rev. A. Johnson, M.A.

THEOLOGICAL LIBRARY.

15 Vols. at 5s. each, excepting those marked otherwise. (3l. 13s. 6d. per set.)

BLEEK. Introduction to the Old Testament. By Friedrich Bleek. Trans. under the supervision of Rev. E. Venables, Residentiary Canon of Lincoln. 2 vols. *N. S.*

CHILLINGWORTH'S Religion of Protestants. 3s. 6d.

EUSEBIUS. Ecclesiastical History of Eusebius Pamphilius, Bishop of Cæsarea. Trans. by Rev. C. F. Cruse, M.A. With Notes, Life, and Chronological Tables.

EVAGRIUS. History of the Church. —See *Theodoret*.

HARDWICK. History of the Articles of Religion; to which is added a Series of Documents from A.D. 1536 to A.D. 1615. Ed. by Rev. F. Proctor. *N. S.*

HENRY'S (Matthew) Exposition of the Book of Psalms. Numerous Woodcuts.

PEARSON (John, D.D.) Exposition of the Creed. Edit. by E. Walford, M.A. With Notes, Analysis, and Indexes. *N. S.*

PHILO-JUDEUS, Works of. The Contemporary of Josephus. Trans. by C. D. Yonge. 4 vols.

PHILOSTORGIUS. Ecclesiastical History of. —See *Sozomen*.

SOCRATES' Ecclesiastical History. Comprising a History of the Church from Constantine, A.D. 305, to the 38th year of Theodosius II. With Short Account of the Author, and selected Notes.

SOZOMEN'S Ecclesiastical History. A.D. 324-440. With Notes, Prefatory Remarks by Valesius, and Short Memoir. Together with the ECCLESIASTICAL HISTORY OF PHILOSTORGIUS, as epitomised by Photius. Trans. by Rev. E. Walford, M.A. With Notes and brief Life.

THEODORET and EVAGRIUS. Histories of the Church from A.D. 332 to the Death of Theodore of Mopsuestia, A.D. 427; and from A.D. 431 to A.D. 544. With Memoirs.

WIESELER'S (Karl) Chronological Synopsis of the Four Gospels. Trans. by Rev. Canon Venables. *N. S.*

ANTIQUARIAN LIBRARY.

35 Vols. at 5s. each. (8l. 15s. per set.)

ANGLO-SAXON CHRONICLE. — See *Bede*.

ASSER'S Life of Alfred. —See *Six O. E. Chronicles*.

BEDE'S (Venerable) Ecclesiastical History of England. Together with the ANGLO-SAXON CHRONICLE. With Notes, Short Life, Analysis, and Map. Edit. by J. A. Giles, D.C.L.

BOETHIUS'S Consolation of Philosophy. King Alfred's Anglo-Saxon Version of. With an English Translation on opposite pages, Notes, Introduction, and Glossary, by Rev. S. Fox, M.A. To which is added the Anglo-Saxon Version of the METRES OF BOETHIUS, with a free Translation by Martin F. Tupper, D.C.L.

BRAND'S Popular Antiquities of England, Scotland, and Ireland. Illustrating the Origin of our Vulgar and Provincial Customs, Ceremonies, and Superstitions. By Sir Henry Ellis, K.H., F.R.S. Frontispiece. 3 vols.

CHRONICLES of the CRUSADES. Contemporary Narratives of Richard Cœur de Lion, by Richard of Devizes and Geoffrey de Vinsauf; and of the Crusade at Saint Louis, by Lord John de Joinville. With Short Notes. Illuminated Frontispiece from an old MS.

DYER'S (T. F. T.) British Popular Customs, Present and Past. An Account of the various Games and Customs associated with different Days of the Year in the British Isles, arranged according to the Calendar. By the Rev. T. F. Thiselton Dyer, M.A.

EARLY TRAVELS IN PALESTINE. Comprising the Narratives of Arculf, Willibald, Bernard, Sæwulf, Sigurd, Benjamin of Tudela, Sir John Maundeville, De la Brocquière, and Maundrell; all unabridged. With Introduction and Notes by Thomas Wright. Map of Jerusalem.

ELLIS (G.) *Specimens of Early English Metrical Romances*, relating to Arthur, Merlin, Guy of Warwick, Richard Cœur de Lion, Charlemagne, Roland, &c. &c. With Historical Introduction by J. O. Halliwell, F.R.S. Illuminated Frontispiece from an old MS.

ETHELWERD. *Chronicle of.*—See *Six O. E. Chronicles.*

FLORENCE OF WORCESTER'S *Chronicle*, with the Two Continuations: comprising Annals of English History from the Departure of the Romans to the Reign of Edward I. Trans., with Notes, by Thomas Forester, M.A.

GEOFFREY OF MONMOUTH. *Chronicle of.*—See *Six O. E. Chronicles.*

GESTA ROMANORUM, or *Entertaining Moral Stories* invented by the Monks. Trans. with Notes by the Rev. Charles Swan. Edit. by W. Hooper, M.A.

GILDAS. *Chronicle of.*—See *Six O. E. Chronicles.*

GIRALDUS CAMBRENSIS' *Historical Works*. Containing Topography of Ireland, and History of the Conquest of Ireland, by Th. Forester, M.A. Itinerary through Wales, and Description of Wales, by Sir R. Colt Hoare.

HENRY OF HUNTINGDON'S *History of the English*, from the Roman Invasion to the Accession of Henry II.; with the Acts of King Stephen, and the Letter to Walter. By T. Forester, M.A. Frontispiece from an old MS.

INGULPH'S *Chronicles of the Abbey of Croyland*, with the CONTINUATION by Peter of Blois and others. Trans. with Notes by H. T. Riley, B.A.

KEIGHTLEY'S (Thomas) *Fairy Mythology*, illustrative of the Romance and Superstition of Various Countries. Frontispiece by Cruikshank. N. S.

LEPSIUS'S *Letters from Egypt, Ethiopia, and the Peninsula of Sinai*; to which are added, Extracts from his Chronology of the Egyptians, with reference to the Exodus of the Israelites. By L. and J. B. Horner. Maps and Coloured View of Mount Barkal.

MALLET'S *Northern Antiquities*, or an Historical Account of the Manners, Customs, Religions, and Literature of the Ancient Scandinavians. Trans. by Bishop Percy. With Translation of the PROSE EDDA, and Notes by J. A. Blackwell. Also an Abstract of the 'Eyrbyggja Saga' by Sir Walter Scott. With Glossary and Coloured Frontispiece.

MARCO POLO'S Travels; with Notes and Introduction. Edit. by T. Wright.

MATTHEW PARIS'S *English History*, from 1235 to 1273. By Rev. J. A. Giles, D.C.L. With Frontispiece. 3 vols.—See also *Roger of Wendover.*

MATTHEW OF WESTMINSTER'S *Flowers of History*, especially such as relate to the affairs of Britain, from the beginning of the World to A.D. 1307. By C. D. Yonge. 2 vols.

NENNIUS. *Chronicle of.*—See *Six O. E. Chronicles.*

ORDERICUS VITALIS' *Ecclesiastical History of England and Normandy*. With Notes, Introduction of Guizot, and the Critical Notice of M. Delille, by T. Forester, M.A. To which is added the CHRONICLE OF St. EVROULT. With General and Chronological Indexes. 4 vols.

PAULI'S (Dr. R.) *Life of Alfred the Great*. To which is appended Alfred's ANGLO-SAXON VERSION OF OROSIUS. With literal Translation interpaged, Notes, and an ANGLO-SAXON GRAMMAR and Glossary, by B. Thorpe, Esq. Frontispiece.

RICHARD OF CIRENCESTER. *Chronicle of.*—See *Six O. E. Chronicles.*

ROGER DE HOVEDEN'S *Annals of English History*, comprising the History of England and of other Countries of Europe from A.D. 732 to A.D. 1201. With Notes by H. T. Riley, B.A. 2 vols.

ROGER OF WENDOVER'S *Flowers of History*, comprising the History of England from the Descent of the Saxons to A.D. 1235, formerly ascribed to Matthew Paris. With Notes and Index by J. A. Giles, D.C.L. 2 vols.

SIX OLD ENGLISH CHRONICLES: viz., Asser's Life of Alfred and the Chronicles of Ethelwerd, Gildas, Nennius, Geoffrey of Monmouth, and Richard of Cirencester. Edit., with Notes, by J. A. Giles, D.C.L. Portrait of Alfred.

WILLIAM OF MALMESBURY'S *Chronicle of the Kings of England*, from the Earliest Period to King Stephen. By Rev. J. Sharpe. With Notes by J. A. Giles, D.C.L. Frontispiece.

YULE-TIDE STORIES. A Collection of Scandinavian and North-German Popular Tales and Traditions, from the Swedish, Danish, and German. Edit. by B. Thorpe.

ILLUSTRATED LIBRARY.

87 Vols. at 5s. each, excepting those marked otherwise. (23l. 3s. 6d. per set.)

ALLEN'S (Joseph, R.N.) Battles of the British Navy. Revised edition, with Indexes of Names and Events, and 57 Portraits and Plans. 2 vols.

ANDERSEN'S Danish Fairy Tales. By Caroline Peachey. With Short Life and 120 Wood Engravings.

ARIOSTO'S Orlando Furioso. In English Verse by W. S. Rose. With Notes and Short Memoir. Portrait after Titian, and 24 Steel Engravings. 2 vols.

BECHSTEIN'S Cage and Chamber Birds: their Natural History, Habits, &c. Together with SWEET'S BRITISH WARBLEDERS. 43 Plates and Woodcuts. *N. S.*

— or with the Plates Coloured, 7s. 6d.

BONOMI'S Nineveh and its Palaces. The Discoveries of Botta and Layard applied to the Elucidation of Holy Writ. 7 Plates and 294 Woodcuts. *N. S.*

BUTLER'S Hudibras, with Variorum Notes and Biography. Portrait and 28 Illustrations.

CATTERMOLE'S Evenings at Had-don Hall. Romantic Tales of the Olden Times. With 24 Steel Engravings after Cattermole.

CHINA, Pictorial, Descriptive, and Historical, with some account of Ava and the Burmese, Siam, and Anam. Map, and nearly 100 Illustrations.

CRAIK'S (G. L.) Pursuit of Knowledge under Difficulties. Illustrated by Anecdotes and Memoirs. Numerous Woodcut Portraits. *N. S.*

CRUIKSHANK'S Three Courses and a Dessert; comprising three Sets of Tales, West Country, Irish, and Legal; and a *Mélange*. With 50 Illustrations by Cruikshank. *N. S.*

— **Punch and Judy.** The Dialogue of the Puppet Show; an Account of its Origin, &c. 24 Illustrations by Cruikshank. *N. S.*

— With Coloured Plates. 7s. 6d.

DIDRON'S Christian Iconography; a History of Christian Art in the Middle Ages. By the late A. N. Didron. Trans. by E. J. Millington, and completed, with Additions and Appendices, by Margaret Stokes. 2 vols. With numerous Illustrations. Vol. I. The History of the Nimbus, the Aureole, and the Glory; Representations of the Persons of the Trinity.

Vol. II. The Trinity; Angels; Devils; The Soul; The Christian Scheme. Appendices.

DANTE, in English Verse, by I. C. Wright, M.A. With Introduction and Memoir. Portrait and 34 Steel Engravings after Flaxman. *N. S.*

DYER (Dr. T. H.) Pompeii: its Buildings and Antiquities. An Account of the City, with full Description of the Remains and Recent Excavations, and an Itinerary for Visitors. By T. H. Dyer, LL.D. Nearly 300 Wood Engravings, Map, and Plan. 7s. 6d. *N. S.*

— **Rome:** History of the City, with Introduction on recent Excavations. 8 Engravings, Frontispiece, and 2 Maps.

GIL BLAS. The Adventures of. From the French of Lesage by Smollett. 24 Engravings after Smirke, and 10 Etchings by Cruikshank. 612 pages. 6s.

GRIMM'S Gammer Grethel; or, German Fairy Tales and Popular Stories, containing 42 Fairy Tales. By Edgar Taylor. Numerous Woodcuts after Cruikshank and Ludwig Grimm. 3s. 6d.

HOLBEIN'S Dance of Death and Bible Cuts. Upwards of 150 Subjects, engraved in facsimile, with Introduction and Descriptions by the late Francis Douce and Dr. Dibdin. 7s. 6d.

HOWITT'S (Mary) Pictorial Calendar of the Seasons; embodying AIKIN'S CALENDAR OF NATURE. Upwards of 100 Woodcuts.

INDIA, Pictorial, Descriptive, and Historical, from the Earliest Times. 100 Engravings on Wood and Map.

JESSE'S Anecdotes of Dogs. With 40 Woodcuts after Harvey, Bewick, and others. *N. S.*

— With 34 additional Steel Engravings after Cooper, Landseer, &c. 7s. 6d. *N. S.*

KING'S (C. W.) Natural History of Gems or Decorative Stones. Illustrations. 6s.

— **Natural History of Precious Stones and Metals.** Illustrations. 6s.

KITTO'S Scripture Lands. Described in a series of Historical, Geographical, and Topographical Sketches. 42 Maps.

— With the Maps coloured, 7s. 6d.

KRUMMACHER'S Parables. 40 Illustrations.

LINDSAY'S (Lord) Letters on Egypt, Edom, and the Holy Land. 36 Wood Engravings and 2 Maps.

- LODGE'S Portraits of Illustrious Personages of Great Britain**, with Biographical and Historical Memoirs. 240 Portraits engraved on Steel, with the respective Biographies unabridged. Complete in 8 vols.
- LONGFELLOW'S Poetical Works**, including his Translations and Notes. 24 full-page Woodcuts by Birket Foster and others, and a Portrait. *N. S.*
- Without the Illustrations, 3s. 6d. *N. S.*
- **Prose Works.** With 16 full-page Woodcuts by Birket Foster and others.
- LOUDON'S (Mrs.) Entertaining Naturalist.** Popular Descriptions, Tales, and Anecdotes, of more than 500 Animals. Numerous Woodcuts. *N. S.*
- MARRYAT'S (Capt., R.N.) Masterman Ready**; or, the Wreck of the *Pacific*. (Written for Young People.) With 93 Woodcuts. 3s. 6d. *N. S.*
- **Mission; or, Scenes in Africa.** (Written for Young People.) Illustrated by Gilbert and Dalziel. 3s. 6d. *N. S.*
- **Pirate and Three Cutters.** (Written for Young People.) With a Memoir. 8 Steel Engravings after Clarkson Stanfield, R.A. 3s. 6d. *N. S.*
- **Privateersman.** Adventures by Sea and Land One Hundred Years Ago. (Written for Young People.) 8 Steel Engravings. 3s. 6d. *N. S.*
- **Settlers in Canada.** (Written for Young People.) 10 Engravings by Gilbert and Dalziel. 3s. 6d. *N. S.*
- **Poor Jack.** (Written for Young People.) With 16 Illustrations after Clarkson Stanfield, R.A. 3s. 6d. *N. S.*
- **Midshipman Easy.** With 8 full-page Illustrations. Small post 8vo. 3s. 6d. *N. S.*
- **Peter Simple.** With 8 full-page Illustrations. Small post 8vo. 3s. 6d. *N. S.*
- MAXWELL'S Victories of Wellington and the British Armies.** Frontispiece and 4 Portraits.
- MICHAEL ANGELO and RAPHAEL**, Their Lives and Works. By Duppa and Quatremère de Quincy. Portraits and Engravings, including the Last Judgment, and Cartoons. *N. S.*
- MILLER'S History of the Anglo-Saxons**, from the Earliest Period to the Norman Conquest. Portrait of Alfred, Map of Saxon Britain, and 12 Steel Engravings.
- MILTON'S Poetical Works**, with a Memoir and Notes by J. Montgomery, an Index to *Paradise Lost*, Todd's Verbal Index to all the Poems, and Notes. 120 Wood Engravings. 2 vols. *N. S.*
- MUDIE'S History of British Birds.** Revised by W. C. L. Martin. 52 Figures of Birds and 7 Plates of Eggs. 2 vols. *N. S.*
- With the Plates coloured, 7s. 6d. per vol.
- NAVAL and MILITARY HEROES of Great Britain**; a Record of British Valour on every Day in the year, from William the Conqueror to the Battle of Inkermann. By Major Johns, R.M., and Lieut. P. H. Nicolas, R.M. Indexes. 24 Portraits after Holbein, Reynolds, &c. 6s.
- NICOLINI'S History of the Jesuits**: their Origin, Progress, Doctrines, and Designs. 8 Portraits.
- PETRARCH'S Sonnets, Triumphs**, and other Poems, in English Verse. With Life by Thomas Campbell. Portrait and 15 Steel Engravings.
- PICKERING'S History of the Races of Man**, and their Geographical Distribution; with AN ANALYTICAL SYNOPSIS OF THE NATURAL HISTORY OF MAN. By Dr. Hall. Map of the World and 12 Plates.
- With the Plates coloured, 7s. 6d.
- PICTORIAL HANDBOOK OF Modern Geography on a Popular Plan.** Compiled from the best Authorities, English and Foreign, by H. G. Bohn. 150 Woodcuts and 51 Maps. 6s.
- With the Maps coloured, 7s. 6d.
- Without the Maps, 3s. 6d.
- POPE'S Poetical Works**, including Translations. Edit., with Notes, by R. Carruthers. 2 vols.
- **Homer's Iliad**, with Introduction and Notes by Rev. J. S. Watson, M.A. With Flaxman's Designs. *N. S.*
- **Homer's Odyssey**, with the BATTLE OF FROGS AND MICE, Hymns, &c., by other translators, including Chapman. Introduction and Notes by J. S. Watson, M.A. With Flaxman's Designs. *N. S.*
- **Life**, including many of his Letters. By R. Carruthers. Numerous Illustrations.
- POTTERY and PORCELAIN**, and other objects of Vertu. Comprising an Illustrated Catalogue of the Bernal Collection, with the prices and names of the Possessors. Also an Introductory Lecture on Pottery and Porcelain, and an Engraved List of all Marks and Monograms. By H. G. Bohn. Numerous Woodcuts.
- With coloured Illustrations, 10s. 6d.
- PROUT'S (Father) Reliques.** Edited by Rev. F. Mahony. Copyright edition, with the Author's last corrections and additions. 21 Etchings by D. Maclise, R.A. Nearly 600 pages. 5s. *N. S.*

RECREATIONS IN SHOOTING. With some Account of the Game found in the British Isles, and Directions for the Management of Dog and Gun. By 'Craven.' 62 Woodcuts and 9 Steel Engravings after A. Cooper, R.A.

RENNIE. Insect Architecture. Revised by Rev. J. G. Wood, M.A. 186 Woodcuts. *N. S.*

ROBINSON CRUSOE. With Memoir of Defoe, 12 Steel Engravings and 74 Woodcuts after Stothard and Harvey.

— Without the Engravings, 3s. 6d.

ROME IN THE NINETEENTH CENTURY. An Account in 1817 of the Ruins of the Ancient City, and Monuments of Modern Times. By C. A. Eaton. 34 Steel Engravings. 2 vols.

SHARPE (S.) The History of Egypt, from the Earliest Times till the Conquest by the Arabs, A.D. 640. 2 Maps and upwards of 400 Woodcuts. 2 vols. *N. S.*

SOUTHEY'S Life of Nelson. With Additional Notes, Facsimiles of Nelson's Writing, Portraits, Plans, and 50 Engravings, after Birket Foster, &c. *N. S.*

STARLING'S (Miss) Noble Deeds of Women ; or, Examples of Female Courage, Fortitude, and Virtue. With 14 Steel Portraits. *N. S.*

STUART and REVETT'S Antiquities of Athens, and other Monuments of Greece ; with Glossary of Terms used in Grecian Architecture. 71 Steel Plates and numerous Woodcuts.

SWEET'S British Warblers. 5s.—*See Bechstein.*

TALES OF THE GENII ; or, the Delightful Lessons of Hiram, the Son of Asmar. Trans. by Sir C. Morrell. Numerous Woodcuts.

TASSO'S Jerusalem Delivered. In English Spenserian Verse, with Life, by J. H. Wiffen. With 8 Engravings and 24 Woodcuts. *N. S.*

WALKER'S Manly Exercises ; containing Skating, Riding, Driving, Hunting, Shooting, Sailing, Rowing, Swimming, &c. 44 Engravings and numerous Woodcuts.

WALTON'S Complete Angler, or the Contemplative Man's Recreation, by Izaak Walton and Charles Cotton. With Memoirs and Notes by E. Jesse. Also an Account of Fishing Stations, Tackle, &c., by H. G. Bohn. Portrait and 203 Woodcuts. *N. S.*

— With 26 additional Engravings on Steel, 7s. 6d.

— **Lives of Donne, Wotton, Hooker, &c.,** with Notes. A New Edition, revised by A. H. Bullen, with a Memoir of Izaak Walton by William Dowling. 6 Portraits, 6 Autograph Signatures, &c. *N. S.*

WELLINGTON, Life of. From the Materials of Maxwell. 18 Steel Engravings.

— **Victories of.**—*See Maxwell.*

WESTROPP (H. M.) A Handbook of Archaeology, Egyptian, Greek, Etruscan, Roman. By H. M. Westropp. Numerous Illustrations. 7s. 6d. *N. S.*

WHITE'S Natural History of Selborne, with Observations on various Parts of Nature, and the Naturalists' Calendar. Sir W. Jardine. Edit., with Notes and Memoir, by E. Jesse. 40 Portraits. *N. S.*

— With the Plates coloured, 7s. 6d. *N. S.*

YOUNG LADY'S BOOK, The. A Manual of Recreations, Arts, Sciences, and Accomplishments. 1200 Woodcut Illustrations. 7s. 6d.

— cloth gilt, gilt edges, 9s.

CLASSICAL LIBRARY.

TRANSLATIONS FROM THE GREEK AND LATIN.

102 Vols. at 5s. each, excepting those marked otherwise. (25l. 0s. 6d. per set.)

ÆSCHYLUS, The Dramas of. In English Verse by Anna Swanwick. 4th edition. *N. S.*

— **The Tragedies of.** In Prose, with Notes and Introduction, by T. A. Buckley, B.A. Portrait. 3s. 6d.

AMMIANUS MARCELLINUS. History of Rome during the Reigns of Constantius, Julian, Jovianus, Valentinian, and Valens, by C. D. Yonge, B.A. Double volume. 7s. 6d.

ANTONINUS (M. Aurelius), The Thoughts of. Translated literally, with Notes, Biographical Sketch, and Essay on the Philosophy, by George Long, M.A. 3s. 6d. *N. S.*

APULEIUS, The Works of. Comprising the Golden Ass, God of Socrates, Florida, and Discourse of Magic. With a Metrical Version of Cupid and Psyche, and Mrs. Tighe's Psyche. Frontispiece.

ARISTOPHANES' Comedies. Trans., with Notes and Extracts from Frere's and other Metrical Versions, by W. J. Hickie. Portrait. 2 vols.

ARISTOTLE'S Nicomachean Ethics. Trans., with Notes, Analytical Introduction, and Questions for Students, by Ven. Archdn. Browne.

— **Politics and Economics.** Trans., with Notes, Analyses, and Index, by E. Walford, M.A., and an Essay and Life by Dr. Gillies.

— **Metaphysics.** Trans., with Notes, Analysis, and Examination Questions, by Rev. John H. M'Mahon, M.A.

— **History of Animals.** In Ten Books. Trans., with Notes and Index, by R. Cresswell, M.A.

— **Organon; or, Logical Treatises, and the Introduction of Porphyry.** With Notes, Analysis, and Introduction, by Rev. O. F. Owen, M.A. 2 vols. 3s. 6d. each.

— **Rhetoric and Poetics.** Trans., with Hobbes' Analysis, Exam. Questions, and Notes, by T. Buckley, B.A. Portrait.

ATHENEUS. The Deipnosophists; or, the Banquet of the Learned. By C. D. Yonge, B.A. With an Appendix of Poetical Fragments. 3 vols.

ATLAS of Classical Geography. 22 large Coloured Maps. With a complete Index. Imp. 8vo. 7s. 6d.

BION.—See *Theocritus*.

CÆSAR. Commentaries on the Gallic and Civil Wars, with the Supplementary Books attributed to Hirtius, including the complete Alexandrian, African, and Spanish Wars. Trans. with Notes. Portrait.

CATULLUS, Tibullus, and the Vigil of Venus. Trans. with Notes and Biographical Introduction. To which are added, Metrical Versions by Lamb, Grainger, and others. Frontispiece.

CICERO'S Orations. Trans. by C. D. Yonge, B.A. 4 vols.

— **On Oratory and Orators.** With Letters to Quintus and Brutus. Trans., with Notes, by Rev. J. S. Watson, M.A.

— **On the Nature of the Gods, Divination, Fate, Laws, a Republic, Consulship.** Trans., with Notes, by C. D. Yonge, B.A.

— **Academics, De Finibus, and Tusculan Questions.** By C. D. Yonge, B.A. With Sketch of the Greek Philosophers mentioned by Cicero.

CICERO'S Orations.—*Continued.*

— **Offices; or, Moral Duties.** Cato Major, an Essay on Old Age; Lælius, an Essay on Friendship; Scipio's Dream; Paradoxes; Letter to Quintus on Magistrates. Trans., with Notes, by C. R. Edmonds. Portrait. 3s. 6d.

DEMOSTHENES' Orations. Trans., with Notes, Arguments, a Chronological Abstract, and Appendices, by C. Rann Kennedy. 5 vols.

DICTIONARY of LATIN and GREEK Quotations; including Proverbs, Maxims, Mottoes, Law Terms and Phrases. With the Quantities marked, and English Translations.

— With Index Verborum (622 pages). 6s.

— Index Verborum to the above, with the *Quantities* and Accents marked (56 pages), limp cloth. 1s.

DIOGENES LAERTIUS. Lives and Opinions of the Ancient Philosophers. Trans., with Notes, by C. D. Yonge, B.A.

EPICETUS. The Discourses of. With the Encheiridion and Fragments. With Notes, Life, and View of his Philosophy, by George Long, M.A. *N. S.*

EURIPIDES. Trans., with Notes and Introduction, by T. A. Buckley, B.A. Portrait. 2 vols.

GREEK ANTHOLOGY. In English Prose by G. Burges, M.A. With Metrical Versions by Bland, Merivale, Lord Denman, &c.

GREEK ROMANCES of Heliodorus, Longus, and Achilles Tatius; viz., The Adventures of Theagenes and Chariclea; Amours of Daphnis and Chloe; and Loves of Clitopho and Leucippe. Trans., with Notes, by Rev. R. Smith, M.A.

HERODOTUS. Literally trans. by Rev. Henry Cary, M.A. Portrait.

HESIOD, CALLIMACHUS, and Theognis. In Prose, with Notes and Biographical Notices by Rev. J. Banks, M.A. Together with the Metrical Versions of Hesiod, by Elton; Callimachus, by Tytler; and Theognis, by Frere.

HOMER'S Iliad. In English Prose, with Notes by T. A. Buckley, B.A. Portrait.

— **Odyssey, Hymns, Epigrams, and Battle of the Frogs and Mice.** In English Prose, with Notes and Memoir by T. A. Buckley, B.A.

HORACE. In Prose by Smart, with Notes selected by T. A. Buckley, B.A. Portrait. 3s. 6d.

JULIAN THE EMPEROR. By the Rev. C. W. King, M.A.

JUSTIN, CORNELIUS NEPOS, and Eutropius. Trans., with Notes, by Rev. J. S. Watson, M.A.

JUVENAL, PERSIUS, SULPICIA, and Lucilius. In Prose, with Notes, Chronological Tables, Arguments, by L. Evans, M.A. To which is added the Metrical Version of Juvenal and Persius by Gifford. Frontispiece.

LIVY. The History of Rome. Trans. by Dr. Spillan and others. 4 vols. Portrait.

LUCAN'S Pharsalia. In Prose, with Notes by H. T. Riley.

LUCIAN'S Dialogues of the Gods, of the Sea Gods, and of the Dead. Trans. by Howard Williams, M.A.

LUCRETIVS. In Prose, with Notes and Biographical Introduction by Rev. J. S. Watson, M.A. To which is added the Metrical Version by J. M. Good.

MARTIAL'S Epigrams, complete. In Prose, with Verse Translations selected from English Poets, and other sources. Dble. vol. (670 pages). 7s. 6d.

MOSCHUS.—See *Theocritus*.

OVID'S Works, complete. In Prose, with Notes and Introduction. 3 vols.

PAUSANIAS' Description of Greece. Translated into English, with Notes and Index. By Arthur Richard Shilleto, M.A., sometime Scholar of Trinity College, Cambridge. 2 vols.

PHALARIS. Bentley's *Dissertations* upon the Epistles of Phalaris, Themistocles, Socrates, Euripides, and the Fables of Æsop. With Introduction and Notes by Prof. W. Wagner, Ph.D.

PINDAR. In Prose, with Introduction and Notes by Dawson W. Turner. Together with the Metrical Version by Abraham Moore. Portrait.

PLATO'S Works. Trans., with Introduction and Notes. 6 vols.

— **Dialogues.** A Summary and Analysis of. With Analytical Index to the Greek text of modern editions and to the above translations, by A. Day, LL.D.

PLAUTUS'S Comedies. In Prose, with Notes and Index by H. T. Riley, B.A. 2 vols.

PLINY'S Natural History. Trans., with Notes, by J. Bostock, M.D., F.R.S., and H. T. Riley, B.A. 6 vols.

PLINY. The Letters of Pliny the Younger. Melmoth's Translation, revised, with Notes and short Life, by Rev. F. C. T. Bosanquet, M.A.

PLUTARCH'S Morals. Theosophical Essays. Trans. by C. W. King, M.A. *N.S.*

— **Ethical Essays.** Trans. by A. R. Shilleto, M.A. *N.S.*

— **Lives.** See page 7.

PROPERTIUS, The Elegies of. With Notes, Literally translated by the Rev. P. J. F. Gantillon, M.A., with metrical versions of Select Elegies by Nott and Elton. 3s. 6d.

QUINTILIAN'S Institutes of Oratory. Trans., with Notes and Biographical Notice, by Rev. J. S. Watson, M.A. 2 vols.

SALLUST, FLORUS, and VELLEIUS Paternulus. Trans., with Notes and Biographical Notices, by J. S. Watson, M.A.

SENECA DE BENEFICIIS. Newly translated by Aubrey Stewart, M.A. 3s. 6d. *N.S.*

SENECA'S Minor Works. Translated by A. Stewart, M.A. *N.S.*

SOPHOCLES. The Tragedies of. In Prose, with Notes, Arguments, and Introduction. Portrait.

STRABO'S Geography. Trans., with Notes, by W. Falconer, M.A., and H. C. Hamilton. Copious Index, giving Ancient and Modern Names. 3 vols.

SUETONIUS' Lives of the Twelve Cæsars and Lives of the Grammarians. The Translation of Thomson, revised, with Notes, by T. Forester.

TACITUS. The Works of. Trans., with Notes. 2 vols.

TERENCE and PHÆDRUS. In English Prose, with Notes and Arguments, by H. T. Riley, B.A. To which is added Smart's Metrical Version of Phædrus. With Frontispiece.

THEOCRITUS, BION, MOSCHUS, and Tyrtæus. In Prose, with Notes and Arguments, by Rev. J. Banks, M.A. To which are appended the METRICAL VERSIONS of Chapman. Portrait of Theocritus.

THUCYDIDES. The Peloponnesian War. Trans., with Notes, by Rev. H. Dale. Portrait. 2 vols. 3s. 6d. each.

TYRTEUS.—See *Theocritus*.

VIRGIL. The Works of. In Prose, with Notes by Davidson. Revised, with additional Notes and Biographical Notice, by T. A. Buckley, B.A. Portrait. 3s. 6d.

XENOPHON'S Works. Trans., with Notes, by J. S. Watson, M.A., and others. Portrait. In 3 vols.

COLLEGIATE SERIES.

10 Vols. at 5s. each. (2l. 10s. per set.)

DANTE. The Inferno. Prose Trans., with the Text of the Original on the same page, and Explanatory Notes, by John A. Carlyle, M.D. Portrait. *N. S.*

— **The Purgatorio.** Prose Trans., with the Original on the same page, and Explanatory Notes, by W. S. Dugdale. *N. S.*

NEW TESTAMENT (The) in Greek. Griesbach's Text, with the Readings of Mill and Scholz at the foot of the page, and Parallel References in the margin. Also a Critical Introduction and Chronological Tables. Two Fac-similes of Greek Manuscripts. 650 pages. 3s. 6d.

— or bound up with a Greek and English Lexicon to the New Testament (250 pages additional, making in all 900). 5s.

The Lexicon may be had separately, price 2s.

DOBREE'S Adversaria. (Notes on the Greek and Latin Classics.) Edited by the late Prof. Wagner. 2 vols.

DONALDSON (Dr.) The Theatre of the Greeks. With Supplementary Treatise on the Language, Metres, and Prosody of the Greek Dramatists. Numerous Illustrations and 3 Plans. By J. W. Donaldson, D.D. *N. S.*

KEIGHTLEY'S (Thomas) Mythology of Ancient Greece and Italy. Revised by Leonhard Schmitz, Ph.D., LL.D. 12 Plates. *N. S.*

HERODOTUS, Notes on. Original and Selected from the best Commentators. By D. W. Turner, M.A. Coloured Map.

— **Analysis and Summary of,** with a Synchronistical Table of Events—Tables of Weights, Measures, Money, and Distances—an Outline of the History and Geography—and the Dates completed from Gaisford, Baehr, &c. By J. T. Wheeler.

THUCYDIDES. An Analysis and Summary of. With Chronological Table of Events, &c., by J. T. Wheeler.

SCIENTIFIC LIBRARY.

57 Vols. at 5s. each, excepting those marked otherwise. (14l. 17s. per set.)

AGASSIZ and GOULD. Outline of Comparative Physiology touching the Structure and Development of the Races of Animals living and extinct. For Schools and Colleges. Enlarged by Dr. Wright. With Index and 300 Illustrative Woodcuts.

BOLLEY'S Manual of Technical Analysis; a Guide for the Testing and Valuation of the various Natural and Artificial Substances employed in the Arts and Domestic Economy, founded on the work of Dr. Bolley. Edit. by Dr. Paul. 100 Woodcuts.

BRIDGEWATER TREATISES.

— **Bell (Sir Charles) on the Hand;** its Mechanism and Vital Endowments, as evincing Design. Preceded by an Account of the Author's Discoveries in the Nervous System by A. Shaw. Numerous Woodcuts.

— **Kirby on the History, Habits,** and Instincts of Animals. With Notes by T. Rymer Jones. 100 Woodcuts. 2 vols.

— **Whewell's Astronomy and General Physics,** considered with reference to Natural Theology. Portrait of the Earl of Bridgewater. 3s. 6d.

BRIDGEWATER TREATISES.—
Continued.

— **Chalmers on the Adaptation of** External Nature to the Moral and Intellectual Constitution of Man. With Memoir by Rev. Dr. Cumming. Portrait.

— **Prout's Treatise on Chemistry,** Meteorology, and the Function of Digestion, with reference to Natural Theology. Edit. by Dr. J. W. Griffith. 2 Maps.

— **Buckland's Geology and Mineralogy.** With Additions by Prof. Owen, Prof. Phillips, and R. Brown. Memoir of Buckland. Portrait. 2 vols. 15s. Vol. I. Text. Vol. II. 90 large plates with letterpress.

— **Roget's Animal and Vegetable Physiology.** 463 Woodcuts. 2 vols. 6s. each.

— **Kidd on the Adaptation of External Nature to the Physical Condition of Man.** 3s. 6d.

CARPENTER'S (Dr. W. B.) Zoology. A Systematic View of the Structure, Habits, Instincts, and Uses of the principal Families of the Animal Kingdom, and of the chief Forms of Fossil Remains. Revised by W. S. Dallas, F.L.S. Numerous Woodcuts. 2 vols. 6s. each.

CARPENTER'S Works.—*Continued.*

— **Mechanical Philosophy, Astro-**
nomy, and Horology. A Popular Expo-
sition. 181 Woodcuts.

— **Vegetable Physiology and Sys-**
tematic Botany. A complete Introduction
to the Knowledge of Plants. Revised by
E. Lankester, M.D., &c. Numerous
Woodcuts. 6s.

— **Animal Physiology.** Revised Edi-
tion. 300 Woodcuts. 6s.

CHESS CONGRESS of 1862. A col-
lection of the games played. Edited by
J. Löwenthal. New edition, 5s.

CHEVREUL on Colour. Containing
the Principles of Harmony and Contrast
of Colours, and their Application to the
Arts; including Painting, Decoration,
Tapestries, Carpets, Mosaics, Glazing,
Staining, Calico Printing, Letterpress
Printing, Map Colouring, Dress, Land-
scape and Flower Gardening, &c. Trans.
by C. Martel. Several Plates.

— With an additional series of 16 Plates
in Colours, 7s. 6d.

ENNEMOSER'S History of Magic.
Trans. by W. Howitt. With an Appendix
of the most remarkable and best authenti-
cated Stories of Apparitions, Dreams,
Second Sight, Table-Turning, and Spirit-
Rapping, &c. 2 vols.

HIND'S Introduction to Astronomy.
With Vocabulary of the Terms in present
use. Numerous Woodcuts. 3s. 6d. *N.S.*

HOGG'S (Jabez) Elements of Experi-
mental and Natural Philosophy. Being
an Easy Introduction to the Study of
Mechanics, Pneumatics, Hydrostatics,
Hydraulics, Acoustics, Optics, Caloric,
Electricity, Voltaism, and Magnetism.
400 Woodcuts.

HUMBOLDT'S Cosmos; or, Sketch
of a Physical Description of the Universe.
Trans. by E. C. Otté, B. H. Paul, and
W. S. Dallas, F.L.S. Portrait. 5 vols.
3s. 6d. each, excepting vol. v., 5s.

— **Personal Narrative of his Travels**
in America during the years 1799–1804.
Trans., with Notes, by T. Ross. 3 vols.

— **Views of Nature; or, Contem-**
plations of the Sublime Phenomena of
Creation, with Scientific Illustrations.
Trans. by E. C. Otté.

HUNT'S (Robert) Poetry of Science;
or, Studies of the Physical Phenomena of
Nature. By Robert Hunt, Professor at
the School of Mines.

JOYCE'S Scientific Dialogues. A
Familiar Introduction to the Arts and
Sciences. For Schools and Young People.
Numerous Woodcuts.

JOYCE'S Introduction to the Arts
and Sciences, for Schools and Young
People. Divided into Lessons with Ex-
amination Questions. Woodcuts. 3s. 6d.

JUKES-BROWNE'S Student's Hand-
book of Physical Geology. By A. J.
Jukes-Browne, of the Geological Survey of
England. With numerous Diagrams and
Illustrations, 6s. *N.S.*

— **The Student's Handbook of**
Historical Geology. By A. J. Jukes-
Brown, B.A., F.G.S., of the Geological
Survey of England and Wales. With
numerous Diagrams and Illustrations. 6s.
N.S.

— **The Building of the British**
Islands. A Study in Geographical Evolu-
tion. By A. J. Jukes-Browne, F.G.S.
7s. 6d. *N.S.*

KNIGHT'S (Charles) Knowledge is
Power. A Popular Manual of Political
Economy.

LILLY. Introduction to Astrology.
With a Grammar of Astrology and Tables
for calculating Nativities, by Zadkiel.

MANTELL'S (Dr.) Geological Ex-
cursions through the Isle of Wight and
along the Dorset Coast. Numerous Wood-
cuts and Geological Map.

— **Petrifactions and their Teach-**
ings. Handbook to the Organic Remains
in the British Museum. Numerous Wood-
cuts. 6s.

— **Wonders of Geology; or, a**
Familiar Exposition of Geological Pheno-
mena. A coloured Geological Map of
England, Plates, and 200 Woodcuts. 2
vols. 7s. 6d. each.

MORPHY'S Games of Chess, being
the Matches and best Games played by the
American Champion, with explanatory and
analytical Notes by J. Löwenthal. With
short Memoir and Portrait of Morphy.

SCHOUW'S Earth, Plants, and Man.
Popular Pictures of Nature. And Ko-
bell's Sketches from the Mineral Kingdom.
Trans. by A. Henfrey, F.R.S. Coloured
Map of the Geography of Plants.

SMITH'S (Pye) Geology and Scrip-
ture; or, the Relation between the Scriptures
and Geological Science. With Memoir.

STANLEY'S Classified Synopsis of
the Principal Painters of the Dutch and
Flemish Schools, including an Account of
some of the early German Masters. By
George Stanley.

STAUNTON'S Chess-Player's Hand-
book. A Popular and Scientific Intro-
duction to the Game, with numerous Dia-
grams and Coloured Frontispiece. *N.S.*

STAUNTON.—*Continued.*

— **Chess Praxis.** A Supplement to the Chess-player's Handbook. Containing the most important modern Improvements in the Openings; Code of Chess Laws; and a Selection of Morphy's Games. Annotated. 636 pages. Diagrams. 6s.

— **Chess-Player's Companion.** Comprising a Treatise on Odds, Collection of Match Games, including the French Match with M. St. Amant, and a Selection of Original Problems. Diagrams and Coloured Frontispiece.

— **Chess Tournament of 1851.** A Collection of Games played at this celebrated assemblage. With Introduction and Notes. Numerous Diagrams.

STOCKHARDT'S Experimental Chemistry. A Handbook for the Study of the Science by simple Experiments. Edit. by C. W. Heaton, F.C.S. Numerous Woodcuts. *N. S.*

URE'S (Dr. A.) Cotton Manufacture of Great Britain, systematically investigated; with an Introductory View of its Comparative State in Foreign Countries. Revised by P. L. Simmonds. 150 Illustrations. 2 vols.

— **Philosophy of Manufactures,** or an Exposition of the Scientific, Moral, and Commercial Economy of the Factory System of Great Britain. Revised by P. L. Simmonds. Numerous Figures. 800 pages. 7s. 6d.

ECONOMICS AND FINANCE.

GILBART'S History, Principles, and Practice of Banking. Revised to 1881 by A. S. Michie, of the Royal Bank of Scotland. Portrait of Gilbert. 2 vols. 10s. *N. S.*

REFERENCE LIBRARY.

28 Volumes at Various Prices. (8l. 15s. per set.)

BLAIR'S Chronological Tables. Comprehending the Chronology and History of the World, from the Earliest Times to the Russian Treaty of Peace, April 1856. By J. W. Rosse. 800 pages. 10s.

— **Index of Dates.** Comprehending the principal Facts in the Chronology and History of the World, from the Earliest to the Present, alphabetically arranged; being a complete Index to the foregoing. By J. W. Rosse. 2 vols. 5s. each.

BOHN'S Dictionary of Quotations from the English Poets. 4th and cheaper Edition. 6s.

BOND'S Handy-book of Rules and Tables for Verifying Dates with the Christian Era. 4th Edition. *N. S.*

BUCHANAN'S Dictionary of Science and Technical Terms used in Philosophy, Literature, Professions, Commerce, Arts, and Trades. By W. H. Buchanan, with Supplement. Edited by Jas. A. Smith. 6s.

CHRONICLES OF THE TOMBS. A Select Collection of Epitaphs, with Essay on Epitaphs and Observations on Sepulchral Antiquities. By T. J. Pettigrew, F.R.S., F.S.A. 5s.

CLARK'S (Hugh) Introduction to Heraldry. Revised by J. R. Planché. 5s. 950 Illustrations.

— *With the Illustrations coloured,* 15s. *N. S.*

COINS, Manual of.—*See Humphreys.*

DATES, Index of.—*See Blair.*

DICTIONARY of Obsolete and Provincial English. Containing Words from English Writers previous to the 19th Century. By Thomas Wright, M.A., F.S.A., &c. 2 vols. 5s. each.

EPIGRAMMATISTS (The). A Selection from the Epigrammatic Literature of Ancient, Mediæval, and Modern Times. With Introduction, Notes, Observations, Illustrations, an Appendix on Works connected with Epigrammatic Literature, by Rev. H. Dodd, M.A. 6s. *N. S.*

GAMES, Handbook of. Comprising Treatises on above 40 Games of Chance, Skill, and Manua. Dexterity, including Whist, Billiards, &c. Edit. by Henry G. Bohn. Numerous Diagrams. 5s. *N. S.*

HENFREY'S Guide to English Coins. Revised Edition, by C. F. Keary, M.A., F.S.A. With an Historical Introduction. 6s. *N. S.*

HUMPHREYS' Coin Collectors' Manual. An Historical Account of the Progress of Coinage from the Earliest Time, by H. N. Humphreys. 140 Illustrations. 2 vols. 5s. each. *N. S.*

LOWNDES' Bibliographer's Manual of English Literature. Containing an Account of Rare and Curious Books published in or relating to Great Britain and Ireland, from the Invention of Printing, with Biographical Notices and Prices, by W. T. Lowndes. Parts I.-X. (A to Z), 3s. 6d. each. Part XI. (Appendix Vol.), 5s. Or the 11 parts in 4 vols., half morocco, 2l. 2s.

MEDICINE, Handbook of Domestic, Popularly Arranged. By Dr. H. Davies. 700 pages. 5s.

NOTED NAMES OF FICTION. Dictionary of. Including also Familiar Pseudonyms, Surnames bestowed on Eminent Men, &c. By W. A. Wheeler, M.A. 5s. N. S.

POLITICAL CYCLOPÆDIA. A Dictionary of Political, Constitutional,

Statistical, and Forensic Knowledge; forming a Work of Reference on subjects of Civil Administration, Political Economy, Finance, Commerce, Laws, and Social Relations. 4 vols. 3s. 6d. each.

PROVERBS, Handbook of. Containing an entire Republication of Ray's Collection, with Additions from Foreign Languages and Sayings, Sentences, Maxims, and Phrases. 5s.

— **A Polyglot of Foreign.** Comprising French, Italian, German, Dutch, Spanish, Portuguese, and Danish. With English Translations. 5s.

SYNONYMS and ANTONYMS; or, Kindred Words and their Opposites, Collected and Contrasted by Ven. C. J. Smith, M.A. 5s. N. S.

WRIGHT (Th.)—See Dictionary.

NOVELISTS' LIBRARY.

12 Volumes at 3s. 6d. each, excepting those marked otherwise. (2l. 5s. per set.)

BURNEY'S Evelina; or, a Young Lady's Entrance into the World. By F. Burney (Mme. D'Arbly). With Introduction and Notes by A. R. Ellis, Author of 'Sylvestra,' &c. N. S.

— **Cecilia.** With Introduction and Notes by A. R. Ellis. 2 vols. N. S.

DE STAËL. *Corinne or Italy.* By Madame de Staël. Translated by Emily Baldwin and Paulina Driver.

EBERS' Egyptian Princess. Trans. by Emma Buchheim. N. S.

FIELDING'S Joseph Andrews and his Friend Mr. Abraham Adams. With Roscoe's Biography. *Cruikshank's Illustrations.* N. S.

FIELDING.—Continued.

— **Amelia.** Roscoe's Edition, revised. *Cruikshank's Illustrations.* 5s. N. S.

— **History of Tom Jones, a Foundling.** Roscoe's Edition. *Cruikshank's Illustrations.* 2 vols. N. S.

GROSSI'S Marco Visconti. Trans. by A. F. D. N. S.

MANZONI. *The Betrothed:* being a Translation of 'I Promessi Sposi.' Numerous Woodcuts. 1 vol. (732 pages). 5s. N. S.

STOWE (Mrs. H. B.) *Uncle Tom's Cabin;* or, Life among the Lowly. 8 full-page Illustrations. N. S.

ARTISTS' LIBRARY.

9 Volumes at Various Prices. (2l. 8s. 6d. per set.)

BELL (Sir Charles). *The Anatomy and Philosophy of Expression,* as Connected with the Fine Arts. 5s. N. S.

DEMMIN. *History of Arms and Armour* from the Earliest Period. By Auguste Demmin. Trans. by C. C. Black, M.A., Assistant Keeper, S. K. Museum. 1900 Illustrations. 7s. 6d. N. S.

FAIRHOLT'S Costume in England. Third Edition. Enlarged and Revised by the Hon. H. A. Dillon, F.S.A. With more than 700 Engravings. 2 vols. 5s. each. N. S.

Vol. I. History. Vol. I. Glossary.

FLAXMAN. *Lectures on Sculpture.* With Three Addresses to the R.A. by Sir R. Westmacott, R.A., and Memoir of Flaxman. Portrait and 53 Plates. 6s. N. S.

HEATON'S Concise History of Painting. New Edition, revised by W. Cosmo Monkhouse. 5s. N. S.

LECTURES ON PAINTING by the Royal Academicians, Barry, Opie, Fuseli. With Introductory Essay and Notes by R. Wornum. Portrait of Fuseli.

LEONARDO DA VINCI'S Treatise on Painting. Trans. by J. F. Rigaud, R.A. With a Life and an Account of his Works by J. W. Brown. Numerous Plates. 5s. N. S.

PLANCHÉ'S History of British Costume, from the Earliest Time to the 19th Century. By J. R. Planché. 400 Illustrations. 5s. N. S.

BOHN'S CHEAP SERIES.

PRICE ONE SHILLING EACH.

A Series of Complete Stories or Essays, mostly reprinted from Vols. in Bohn's Libraries, and neatly bound in stiff paper cover, with cut edges, suitable for Railway Reading.

ASCHAM (ROGER).—

SCHOLEMASTER. By PROFESSOR MAYOR.

CARPENTER (DR. W. B.).—

PHYSIOLOGY OF TEMPERANCE AND TOTAL ABSTINENCE.

EMERSON.—

ENGLAND AND ENGLISH CHARACTERISTICS. Lectures on the Race, Ability, Manners, Truth, Character, Wealth, Religion, &c. &c.

NATURE: An Essay. To which are added Orations, Lectures and Addresses.

REPRESENTATIVE MEN: Seven Lectures on PLATO, SWEDENBORG, MONTAIGNE, SHAKESPEARE, NAPOLEON, and GOETHE.

TWENTY ESSAYS on Various Subjects.

THE CONDUCT OF LIFE.

FRANKLIN (BENJAMIN).—

AUTOBIOGRAPHY. Edited by J. SPARKS.

HAWTHORNE (NATHANIEL).—

TWICE-TOLD TALES. Two Vols. in One

SNOW IMAGE, and other Tales.

SCARLET LETTER.

HOUSE WITH THE SEVEN GABLES.

TRANSFORMATION; or the Marble Fawn. Two Parts.

HAZLITT (W.).—

TABLE-TALK: Essays on Men and Manners. Three Parts.

PLAIN SPEAKER: Opinions on Books, Men, and Things
Three Parts.

LECTURES ON THE ENGLISH COMIC WRITERS.

LECTURES ON THE ENGLISH POETS.

HAZLITT (W.).—Continued.

LECTURES ON THE CHARACTERS OF SHAKE-
SPEARE'S PLAYS.

LECTURES ON THE LITERATURE OF THE AGE OF
ELIZABETH, chiefly Dramatic.

IRVING (WASHINGTON).—

LIFE OF MOHAMMED. With Portrait.

LIVES OF SUCCESSORS OF MOHAMMED.

LIFE OF GOLDSMITH.

SKETCH-BOOK.

TALES OF A TRAVELLER.

TOUR ON THE PRAIRIES.

CONQUESTS OF GRANADA AND SPAIN. Two Parts.

LIFE AND VOYAGES OF COLUMBUS. Two Parts.

COMPANIONS OF COLUMBUS: Their Voyages and Dis-
coveries.

ADVENTURES OF CAPTAIN BONNEVILLE in the Rocky
Mountains and the Far West.

KNICKERBOCKER'S HISTORY OF NEW YORK, from the
Beginning of the World to the End of the Dutch Dynasty.

TALES OF THE ALHAMBRA.

CONQUEST OF FLORIDA UNDER HERNANDO DE
SOTO.

ABBOTSFORD AND NEWSTEAD ABBEY.

SALMAGUNDI; or, The Whim-Whams and Opinions of
LAUNCELOT LANGSTAFF, Esq.

BRACEBRIDGE HALL; or, The Humourists.

ASTORIA; or, Anecdotes of an Enterprise beyond the Rocky
Mountains.

WOLFERT'S ROOST, and Other Tales.

LAMB (CHARLES).—

ESSAYS OF ELIA. With a Portrait.

LAST ESSAYS OF ELIA.

ELIANA. With Biographical Sketch.

MARRYAT (CAPTAIN).—

PIRATE AND THE THREE CUTTERS. With a Memoir of
the Author.

The only authorised Edition ; no others published in England contain the Derivations and Etymological Notes of Dr. Mahn, who devoted several years to this portion of the Work.

WEBSTER'S DICTIONARY OF THE ENGLISH LANGUAGE.

Thoroughly revised and improved by CHAUNCEY A. GOODRICH, D.D., LL.D.,
and NOAH PORTER, D.D., of Yale College.

THE GUINEA DICTIONARY.

New Edition [1880], with a Supplement of upwards of 4600 New Words and Meanings.

1628 Pages. 3000 Illustrations.

The features of this volume, which render it perhaps the most useful Dictionary for general reference extant, as it is undoubtedly one of the cheapest books ever published, are as follows :—

1. COMPLETENESS.—It contains 114,000 words.
2. ACCURACY OF DEFINITION.
3. SCIENTIFIC AND TECHNICAL TERMS.
4. ETYMOLOGY.
5. THE ORTHOGRAPHY is based, as far as possible, on Fixed Principles.
6. PRONUNCIATION.
7. THE ILLUSTRATIVE CITATIONS.
8. THE SYNONYMS.
9. THE ILLUSTRATIONS, which exceed 3000.

Cloth, 21s. ; half-bound in calf, 30s. ; calf or half russias, 31s. 6d. ; russias, 2l.

With New Biographical Appendix, containing over 9700 Names.

THE COMPLETE DICTIONARY

Contains, in addition to the above matter, several valuable Literary Appendices, and 70 extra pages of Illustrations, grouped and classified.

1 vol. 1919 pages, cloth, 31s. 6d.

'Certainly the best practical English Dictionary extant.'—*Quarterly Review*, 1873.

Prospectuses, with Specimen Pages, sent post free on application.

* * To be obtained through all Booksellers.

Bohn's Select Library of Standard Works.

Price 1s. in paper covers, and 1s. 6d. in cloth.

1. BACON'S ESSAYS. With Introduction and Notes.
2. LESSING'S LAOKOON. Beasley's Translation, revised, with Introduction, Notes, &c., by Edward Bell, M.A.
3. DANTE'S INFERNO. Translated, with Notes, by Rev. H. F. Cary.
4. GOETHE'S FAUST. Part I. Translated, with Introduction, by Anna Swanwick.
5. GOETHE'S BOYHOOD. Being Part I. of the Autobiography. Translated by J. Oxenford.
6. SCHILLER'S MARY STUART and THE MAID OF ORLEANS. Translated by J. Mellish and Anna Swanwick.
7. THE QUEEN'S ENGLISH. By the late Dean Alford.
8. LIFE and LABOURS OF THE LATE THOMAS BRASSEY. By Sir A. Helps, K.C.B.
9. PLATO'S DIALOGUES: The Apology—Crito—Phaedo—Protagoras. With Introductions.
10. MOLIERE'S PLAYS: The Miser—Tartuffe—The Shopkeeper turned Gentleman. With brief Memoir.
11. GOETHE'S REINEKE FOX, in English Hexameters. By A. Rogers.
12. OLIVER GOLDSMITH'S PLAYS.
13. LESSING'S PLAYS: Nathan the Wise—Minna von Barnhelm.
14. PLAUTUS'S COMEDIES: Trinummus—Menaechmi—Aulularia—Captivi.
15. WATERLOO DAYS. By C. A. Eaton. With Preface and Notes by Edward Bell.
16. DEMOSTHENES—ON THE CROWN. Translated by C. Rann Kennedy.
17. THE VICAR OF WAKEFIELD.
18. OLIVER CROMWELL. By Dr. Reinhold Pauli.
19. THE PERFECT LIFE. By Dr. Channing. Edited by his nephew, Rev. W. H. Channing.
20. LADIES IN PARLIAMENT, HORACE AT ATHENS, and other pieces, by Sir George Otto Trevelyan, Bart.
21. DEFOE'S THE PLAGUE IN LONDON.
22. IRVING'S LIFE OF MAHOMET.
23. HORACE'S ODES, by various hands. *[Out of print.]*
24. BURKE'S ESSAY ON 'THE SUBLIME AND BEAUTIFUL.' With Short Memoir.
25. HAUFF'S CARAVAN.
26. SHERIDAN'S PLAYS.
27. DANTE'S PURGATORIO. Translated by Cary.

To be followed by

HARVEY'S TREATISE ON THE CIRCULATION OF THE BLOOD.
CICERO'S FRIENDSHIP AND OLD AGE.

LONDON: GEORGE BELL AND SONS.

London: Printed by STRANGEWAYS & SONS, Tower Street, Canbridge Circus, W.C.

870
F833b

8681

Fox, Rev. Samuel

AUTHOR

Boethius - De

TITLE

Consolationes philosophiae

DATE DUE

BORROWER'S NAME

870
F833b

8681

Boethius

LIBRARY
THE MASTER'S COLLEGE
NEWHALL, CA 91321

THE MASTER'S COLLEGE

870 F833b

MAIN

Boethius/King Alfred's Anglo-Saxon versi



3 3540 00003 5792

